THE VIṢṆU-PURĀṆAM

BOOK I

प्रथमांश:

CHAPTER 1

॥प्रथमोऽध्यायः॥

(मङ्गलाचरणम्, पराशरं प्रति मैत्रेयस्य प्रश्नः,
पराशरस्योत्तरदानञ्च)

ॐ नमो भगवते वासुदेवाय।
जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन।
नमस्तेऽस्तु हृषीकेश महापुरुष पूर्वज॥ १॥

OM ! glory to Vāsudeva[1]— Victory be to you, Puṇḍarikākṣa, adoration be to you, Viśvabhāvana; glory be to you, Hṛṣikeśa, Mahāpuruṣa, and Pūrvaja[2].

सदक्षरं ब्रह्म य ईश्वरः पुमान्
गुणोर्म्मिसृष्टि-स्थिति-काल-संलयः।
प्रधान-बुद्ध्यादि-जगत्-प्रपञ्च सूः
स नोऽस्तु विष्णुर्मति-भूति-मुक्तिदः॥ २॥

May that Viṣṇu, who is the existent, imperishable, Brahmā, who is Iśvara,[3] who is spirit;[4] who with the three qualities[5] is the cause of creation, preservation, and destruction; who is the parent of nature, intellect, and the other ingredients of the universe[6]; be to us the bestrew of understanding, wealth and final emancipation.

प्रणम्य विष्णुं विश्वेशं ब्रह्मादीन् प्रणिपत्य च।
गुरुं प्रणम्य वक्ष्यामि पुराणं वेदसम्मितम्॥ ३॥
इतिहासपुराणज्ञं वेदवेदाङ्गपारगम्।
धर्मशास्त्रादितत्त्वज्ञं वसिष्ठतनयात्मजम्॥ ४॥
पराशरं मुनिवरं कृतपूर्वाह्णिकक्रियम्।
मैत्रेयः परिपप्रच्छ प्रणिपत्याभिवाद्य च॥ ५॥

Having adored Viṣṇu[7], the lord of all, and paid reverence to Brahmā and the rest[8]; having also saluted the spiritual preceptor, I will narrate a Purāṇa equal in sanctity to the Vedas, Maitreya,[10] having saluted him reverentially, thus addressed Parāśara, the excellent sage, the grandson of Vasiṣṭha, who was versed in traditional history and the Purāṇas; who was acquainted with the Vedas and the branches of science dependent upon them; and skilled in law and philosophy; and who had performed the morning rites of devotion.

मैत्रेय उवाच

त्वत्तो हि वेदाध्ययनमधीतमखिलं गुरो।
धर्मशास्त्राणि सर्वाणि वेदाङ्गानि यथाक्रमम्॥ ६॥
त्वत्प्रसादान्मुनिश्रेष्ठ मामन्ये नाकृतश्रमम्।
वक्ष्यन्ते सर्वशास्त्रेषु प्रायशो येऽपि विद्विषः॥ ७॥
सोऽहमिच्छामि धर्म्मज्ञः श्रोतुं त्वत्तो यथा जगत्।
बभूव भूयश्च यथा महाभाग भविष्यति॥ ८॥
यन्मयञ्च जगद् ब्रह्मन् यतश्चैतच्चराचरम्।
लीनमासीद् यथा यत्र लयमेष्यति यत्र च॥ ९॥
यत्प्रमाणानि भूतानि देवादीनाञ्च सम्भवम्।
समुद्र-पर्वतानां च संस्थानञ्च तथा भुवः॥ १०॥
सूर्यादीनाञ्च संस्थानं प्रमाणं मुनिसत्तम।

Maitreya said– Master! I have been instructed by you in the whole of the Vedas, and in the institutes of law and of sacred science; through your favour, other men, even though they be my foes, cannot accuse me of having been remiss in the acquirement of knowledge. I am now desirous, oh you who are profound in piety! to hear from you, how this world was, and how in future it will be? What is its substance, oh Brahman, and whence proceeded animate and inanimate things? Into what has it been resolved, and into what will its dissolution again occur? How were the elements manifested? Whence proceeded the gods and other beings? What are the situation and extent of the oceans and the mountains, the earth, the sun, and the planets?

देवादीनां तथा वंशान् मनून् मन्वन्तराणि च॥ ११॥
कल्पान् कल्पविकल्पांश्च चतुर्युगविकल्पितान्।
कल्पान्तस्य स्वरूपञ्च युगधर्मांश्च कृत्स्नशः॥ १२॥
देवर्षिपार्थिवानाञ्च चरितं यन्महामुने।
वेदशाखाप्रणयनं यथावद् व्यासकर्तृकम्॥ १३॥
धर्म्मांश्च ब्राह्मणादीनां तथा चाश्रमवासिनाम्।
श्रोतुमिच्छाम्यहं सर्व्वं त्वत्तो वाशिष्ठनन्दन॥ १४॥
ब्रह्मन् प्रसादप्रवणं कुरुष्व मयि मानसम्।
येनाहमेतज्ञानीयां त्वत्प्रसादान्महामुने॥ १५॥

What are the families of the gods and others, the Manus, the period, called Manvantaras, those termed Kalpas, and their sub-divisions, and the four ages: the events that happen at the close of a Kalpa, and the terminations of the several ages[11]: the histories, oh great Muni of the gods, the sages, and kings; and how the Vedas were divided into branches (or schools), after they had been arranged by Vyāsa; the duties of the Brāhmaṇas, and the other tribes, as well as of those who pass through the different orders of life ? All these things I wish to hear from you, grandson of Vasiṣṭha. Incline your thoughts benevolently towards me, that I may, through your favour, be informed of all I desire to know.

पराशर उवाच

साधु मैत्रेय धर्मज्ञ स्मारितोऽस्मि पुरातनम्।
पितुः पिता मे भगवान् वसिष्ठो यदुवाच ह॥ १६॥
विश्वामित्रप्रयुक्तेन रक्षता भक्षितो मया।
श्रुतस्तातस्ततः क्रोधो मैत्रेयासीन्ममातुलः॥ १७॥
ततोऽहं रक्षसां सत्रं विनाशाय समारभम्।
भस्मीकृताश्च शतशस्तस्मिन् सत्रे निशाचराः॥ १८
ततः संक्षीयमाणेषु तेषु रक्षः स्वशेषतः।
मामुवाच महाभागो वसिष्ठो मत्पितामहः॥ १९॥
अलमत्यन्तकोपेन तात मन्युमिमं जहि।
राक्षसा नापराध्यन्ते पितुस्ते विहितं तया॥ २०॥
मूढानामेष भवति क्रोधो ज्ञानवतां कुतः।
हन्यते तात कः केन यतः स्वकृतभुक् पुमान्॥ २१॥

संचितस्यापि महतो वत्स क्लेशेन मानवैः।
यशसस्तपसश्चैव क्रोधो नाशकरः परः॥ २२॥
स्वर्गापवर्गव्यासेधकारणं परमर्षयः।
वर्जयन्ति सदा क्रोधं तात मा तद्वशो भव॥ २३॥
अलं निशाचरैर्दग्धैर्दीनैरनपकारिभिः।
सत्रं ते विरमत्वेतत् क्षमासारा हि साधवः॥ २४॥

Parāśara replied– Well inquired, pious Maitreya, You recall to my recollection that which was of old narrated by my father's father, Vasiṣṭha, I had heard that my father had been devoured by a Rākṣasa employed by Viśvāmitra: violent anger seized me, and I commenced a sacrifice for the destruction of the Rākṣasas: hundreds of them were reduced to ashes by the rite, when, as they- were about to be entirely extirpated, my grandfather Vasiṣṭha thus spoke to me: Enough, my child; let your wrath be appeased : the Rākṣasas are not culpable: your father's death was the work of destiny. Anger is the passion of fools; it becomes not a wise man. By whom. It may be asked, is any one killed? Every man reaps the consequences of his own acts. Anger, my son, is the destruction of all that man obtains by arduous exertions, of fame, and of devout austerities; and prevents the attainment of heaven or of emancipation. The chief sages always shun wrath: be not you, my child, subject to its influence. Let no more of these unoffending spirits of darkness be consumed. Mercy is the might of the righteous[12]

एवं तातेन तेनाहमनुनीतो महात्मना।
उपसंहृतवान् सत्रं सद्यस्तद्वाक्यगौरवात्॥ २५॥
ततः प्रीतः स भगवान् वसिष्ठो मुनिसत्तमः।
सम्प्रासश्च तदा पुत्र पुलस्त्यो ब्रह्मणः सुतः॥ २६॥
पितामहेन दत्तार्घ्यः कृतासनपरिग्रहः।
मामुवाच महाभागो मैत्रेय पुलहाग्रजः॥ २७॥
वैरे महति यद्वाक्याद् गुरोरस्याश्रिता क्षमा।
त्वया तस्मात्समस्तानि भवान् शास्त्राणि वेत्स्यति॥ २८॥
सन्ततेर्न ममोच्छेदः क्रुद्धेनापि यतः कृतः।
त्वया तस्मान्महाभाग ददाम्यन्यं महावरम्॥ २९॥

पुराणसंहिताकर्त्ता भवान् वत्स भविष्यति।
देवतापारमार्थञ्च यथावद् वेत्स्यते भवान्।। ३०।।
प्रवृत्ते च निवृत्ते च कर्मण्यस्तमला मतिः।
मत्प्रसादादसन्दिग्धा तव वत्स भविष्यति।। ३१।।
ततश्च भगवान् प्राह वसिष्ठो मत्पितामहः।
पुलस्त्येन यदुक्तं ते सर्वमेतद् भविष्यति।। ३२।।

Being thus admonished by my venerable grandsire, I immediately desisted from the rite, in obedience to his injunctions, and Vasiṣṭha, the most excellent of sages, was connect with me. Then arrived Pulastya, the son of Brahmā,[13] who was received by my grandfather with the customary marks of respect. The illustrious brother of Pulaha said to me: Since, in the violence of animosity. you have listened to the words of your progenitor, and have exercised clemency, therefore you shall become learned in every science: since you have forborne, even though incensed, to destroy my posterity, I will bestow upon you another boon, and you shall become the author of a summary of the Purāṇas;[14] you shall know the true nature of the deities, as it really is; and, whether engaged in religious rites, or abstaining from their performance,[15] your understanding, through my favour, shall be perfect, and exempt from doubts. Then my grandsire Vasiṣṭha added: Whatever has been said to you by Pulastya, shall assuredly come to pass.

इति पूर्वं वसिष्ठेन पुलस्त्येन च धीमता।
यदुक्तं तत् स्मृतिं यातं त्वत्तत्प्रश्नाखिलं मम।। ३३।।
सोऽहं वदाम्यशेषं ते मैत्रेय परिपृच्छते।
पुराणसंहितां सम्यक् तां निबोध यथायथम्।। ३४।।
विष्णोः सकाशात् सम्भूतं जगत् तत्रैव संस्थितम्।
स्थिति-संयमकर्त्ताऽसौ जगतोऽस्य जगच्च सः।। ३५।।

इति श्रीविष्णुपुराणे प्रथमांशे प्रथमोऽध्यायः।। १।।

Now truly all that was told me formerly by Vasiṣṭha, and by the wise Pulastya, has been brought to my recollection by your questions, and I will relate to you the whole, even all you have asked. Listen to the complete compendium of the Purāṇas, according to its tenor. The world was produced from Viṣṇu : it exists in him: he is the cause of its continuance and cessation: he is the world.[16]

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NOTES

1. ओम् नमो वासुदेवाय An address of this kind, to one or other Hindu divinity, usually introduces Sanskrit compositions, especially those considered sacred. The first term of this mantra or brief prayer. Om or Oṁkāra, is well known as a combination of letters invested by Hindu mysticism with peculiar sanctity, In the Vedas it is said to comprchend all the gods; and in the Purāṇas it is directed to be prefixed to all such formulae as that of the text. Thus in the Uttara Khaṇḍa of the Padma Purāṇa: 'The syllable Om, the mysterious name, or Brahmā, is the leader of all prayers: let it therefore, O lovely-faced, (Śiva addresses Durgā.) be employed in the beginning of all prayers:' ओङ्कारः प्रणवो ब्रह्म सर्वमन्त्रेषु नायकः। आदौ सर्वत्र युञ्जीत मन्त्राणां च शुभानने॥ According to the same authority, one of the mystical imports of the term is the collective enunciation of Viṣṇu expressed by A, of Śrī his bride intimated by u, and of their joint worshipper designated by M. A whole chapter of the Vāyu Purāṇa is devoted to this term. A text of the Vedas is there cited: ओमित्येकाक्षरं ब्रह्म। 'Om. the monosyllable Brahmā;' the latter meaning either the Supreme Being or the Vedas collectively, of which this monosyllable is the type. It is also said to typify the three spheres of the world, the three holy fires, the three steps of Viṣṇu etc.ओमित्येव त्रयो वेदास्त्रयो लोकास्त्रयोऽग्नयः। विष्णुक्रमास्त्वेते॥ Frequent meditation upon it, and repetition of it, ensure release from worldly existence, इत्येतदक्षरं ब्रह्म परमोंकारसंहितम्। यस्तु वेदयते सम्यक् तथाध्यायति वा पुनः॥ संसारचक्रमुत्सृज्य मुक्तवचनबन्धनः। अचलं निर्गुणं स्थानं शिवं प्राप्नोत्यसंशयः॥ See also Manu, II. 76. Vāsudeva, a name of Viṣṇu or Kṛṣṇa, is according to its grammatical etymology, a patronymic derivative implying son of Vāsudeva. The Vaiṣṇava Purāṇas, however, devise other explanations: see the next chapter, and again, b. VI. c. 5.

2. In this stanza occurs a series of the appellations of Viṣṇu: I. Puṇḍarīkākṣa, having eyes like a lotus, or heart-pervading; or Pundarika is explained supreme glory, and Akṣa imperishable:

the first is the most usual etymon, 2. Viśvabhāvana, the creator of the universe, or the cause of the existence of all things. 3. Hṛshikeśa, lord of the senses. 4. Māhapuruṣa, great or supreme spirit; puruṣa meaning that which abides or is quiescent in body (puri sete). 5. Purvaja, produced or appearing before creation; the Orphic `πρωτογ σvos'. In the fifth book, c. 18, Viṣṇu is described by five appellations, which are considered analogous to these; or, I, Bhūtātmā, one with created things, or Puṇḍarikākṣa; 2. Pradhānātmā, one with crude nature, or Viśvabhāvana : 3. Indriyātmā, one with the senses, or Hṛshikeśa : 4. Paramātma, supreme spirit, or Māhapuruṣa : and Ātmā, soul; living soul, animating nature and existing before it, or Pūrvaja.

3. Brahmā, in the neuter form, is abstract supreme spirit: and Iśvara is the Deity in his active nature, he who is able to do or leave undone, or to do any thing in any other manner than that in which it is done: कर्तुमकर्तुमन्यथा कर्तुं समर्थः।

4. Pumān which is the same with Puruṣa, incorporated spirit. By this and the two preceding terms also the commentator understands the text to signify that Viṣṇu is any form of spiritual being that is acknowledged by different philosophical systems, or that he is the Brahmā of the Vedānta, the Iśvara of the Pātañjala, and the Puruṣa of the Sāṁkhya school.

5. The three qualities, to which we shall have further occasion to advert, are Satya (सत्यं), goodness or purity, knowledge, quiescence; Rajas, foulness, passion, activity; and Tamas, darkness, ignorance, inertia.

6. Pradhanabuddhyādisūḥ. This predicate of the Deity distinguishes most of the Purāṇas from several of the philosophical systems, which maintain, as did the earliest Grecian systems of cosmogony, the eternal and independent existence of the first principle of things, as nature, matter, or chaos. Accordingly, the commentator notices the objection. Pradhāna being without beginning, it is said how can Viṣṇu be its parent? To which he replies, that this is not so, for in a period of worldly destruction (Pralaya), when the Creator desists from creating, nothing is generated by virtue of any other energy or parent. Or, if this be not satisfactory, then the text may be understood to imply that intellect (Buddhi) etc, are formed

through the materiality of crude nature, or Pradhāna.

7. Viṣṇu is commonly derived in the Purāṇas from the root Vis, to enter, entering into, or pervading the universe, agreeably to the text of the Vedas, तत्सृष्ट्वा तदेवानुप्रविशति। "Having created that (world), he then afterwards enters into it; being, as our comment observes, undistinguished by place, time, or property; देशकालस्वरूपतो व्यवच्छेदाभावात्। According to the Matsya Purāṇa the name alludes to his entering into the mundane egg: according to the Pādma Purāṇa, to his entering into or combining with Prakṛti, as Puruṣa or spirit: स एव भगवान् विष्णु प्रकृत्यामाविवेश ह। In the Mokṣa Dharma of the Mahābhārata, s. 165, the word is derived from the root vi. signifying motion, pervasion, production, radiance; or, irregularly, from krama, to go with the particle vi, implying, variously, prefixed.

8. Brahmā and the rest is said to apply to the series of teachers through whom this Purāṇa was transmitted from its first reputed author Brāhmā, to its actual narrator, the sage Parāśara. See also b, VI. c. 8.

9. The Guru, or spiritual preceptor, is said to be Kapila or Sārasvata: the latter is included in the series of teachers of the Purāṇa, Parāśara must be considered also as a disciple of Kapila, as a teacher of the Ṣāṁkhya philosophy.

10. Maitreya is the disciple of Parāśara, who relates the Viṣṇu Purāṇa to him; he is also one of the chief interlocutors in the Bhagavata, and is introduced in the Mahābhārata (Vana Parva, s. 10.) as a great Ṛṣi, or sage, who denounces Duryodhana's death. In the Bhāgavata be is also termed Kaushāravi, or the son of Kusharava.

11. One copy reads Yuga dharma, the duties peculiar to the four 14 ages, or their characteristic properties, instead of Yugānta.

12. Sacrifice of Parāśara. The story of Parāśara's birth is narrated in detail in the Mahābhārata (Adi Parva, s. 176). King Kalmāṣapāda meeting with Śakti, the son of Vasiṣṭha, in a narrow path in a thicket, desired him to stand out of his way. The sage refused : on which the Raja beat him with his whip, and Śakti cursed him to become a Rākṣasa, a man-devouring spirit. The Raja in this transformation killed and ate its author, or Śakti, together with all the other sons of Vasiṣṭha, Śakti

left his wife Adrisyanti pregnant, and she gave birth to Parāśara, who was brought up by his grandfather. When he grew up, and was informed of his father's death, he instituted a sacrifice for the destruction of all the Rākṣasas, but was dissuaded from its completion by Vasiṣṭha and other sages or Atri, Pulastya, Pulaha, and Kratu. The Mahābhārata adds, that; when he desisted from the rite, he scattered the remaining sacrificial fire upon the northern face of the Himalaya mountain, where it still blazes forth at the phases of the moon, consuming Rākṣasas, forests, and mountains. The legend alludes possibly to some trans-Himalayan volcano. The transformation of Kalmaṣapāda is ascribed in other places to a different cause; but he is every where regarded as the devourer of Śakti or Saktri, as the name also occurs. The story is told in the Liṅga Purāṇa (Purvārddha, s. 64) in the same manner, with the addition, conformably to the Śaiva tendency of that work, that Parāśara begins his sacrifice by propitiating Mahādeva Vasiṣṭha's dissuasion, and Pulastya's appearance, are given in the very words of our text; and the story concludes, 'thus through the favour of Pulastya and of the wise Vasiṣṭha, Parāśara composed the Vaiṣṇava (Viṣṇu) Purāṇa, containing ten thousand stanzas, and being the third of the Purāṇa compilations (Purāṇasaṁhitā). The Bhāgavata (b. III. s. 8) also alludes, though obscurely, to this legend. In recapitulating the succession of the narrators of part of the Bhāgavata, Maitreya states that this first Purāṇa was communicated to him by his Guru Purasara, as he had been desired by Pulastya: प्रोवाच मह्यं स दयालुरुक्तो मुनिः पराशरः) पुलस्त्येन पुराणमाद्यम्।) i.e. according to the commentator, agreeably to the boon given by Pulastya to Parāśara, saying, 'You shall be a narrator of Purāṇas; पुराणवक्ता भविष्यसि) The Mahābhārata makes no mention of the communication of this faculty to Parāśara by Pulastya; and as the Bhāgavata could not derive this particular from that source, it here most probably refers unavowedly, as the Liṅga does avowedly, to the Viṣṇu Purāṇa.

13. Pulastya, as will be presently seen, is one of the Ṛṣis. who were the mind-born sons of Brahmā. Pulaha. who is here also named, is another. Pulastya is considered as the ancestor of the Rākṣ asas, as he is the father of Visravas, the father of

Rāvana and his brethren, Uttara Rāmāyaṇa, Mahābhārata, Vana Parva. s. 272. Pādma Purāṇa Liṅga Purāṇa s. 63.

14. Purāṇa saṁhitā karttā bhavān bhaviṣyati. You shall be a maker of the Saṁhitā or compendium of the Purāṇas or of the Viṣṇu Purāṇa, considered as a summary or compendium of Pauranic traditions, in either sense it is incompatible with the general attribution of all the Purāṇas to Vyāsa.

15. Whether performing the usual ceremonies of the Brāhmaṇas. or leading a life of devotion and penace. which supersedes the necessity of rites and sacrifices.

16. These are, in fact. the brief replies to Maitreya's six questions (p. 3). or. How was the world created? By Viṣṇu how will it be? At the periods of dissolution it will be in Viṣṇu. Whence proceeded animate and inanimate things? From Viṣṇu. Of what is the substance of the world? Viṣṇu. Into what has it been. and will it agnir be. resolved? Viṣṇu. He is therefore both the instrumental and material cause of the universe. 'The answer to the "whence" replies to the query as to the instrumental cause: "He is the world" replies to the inquiry as to the material cause:' अनेन यतश्चैतदस्य निमित्तप्रश्नस्योत्तरं जगच्च स इत्युपादानप्रश्नस्योत्तरं। 'And by this explanation of the agency of the materiality, etc. of Viṣṇu. as regards the universe, (it follows that) all will be produced from, and all will repose in him:, अनेनैव विष्णोः सर्वजगदुपादानरूपकर्तृत्वादिकथनेन विष्णोरेवोद्भविष्यति तत्रैव स्थास्यतीति। We have here precisely the TO nav of the Orphic doctrines, and we might fancy that Brucker was translating a passage from a Purāṇa when he describes them in these words: "Continuisse Jovem (lege Viṣṇum) sive summum deum in se omnia. omnibus ortum ex se dedisse, omnia ex se genuisse. et ex sua produxisse essentia. Spiritum esse universi qui omnia regit vivificat estque; ex quibus necessario sequitur omnia in eum reditura." Hist. Philos. I. 388. Jamblichus and Proclus also testify that the Pythagorean doctrines of the origin of the material world from the Deity, and its identity with him, were much the same.—Cudworth. l. c. p. 348.

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CHAPTER 2

द्वितीयोऽध्याय:

(विष्णुस्तुति:, सृष्टिप्रक्रिया च)

पराशर उवाच

अविकाराय शुद्धाय नित्याय परमात्मने।
सदैकरूपरूपाय विष्णवे सर्वजिष्णवे॥ १॥
नमो हिरण्यगर्भाय हरये शङ्कराय च।
वासुदेवाय ताराय सर्गस्थित्यन्तकारिणे॥ २॥
एकानेकस्वरूपाय स्थूलसूक्ष्मात्मने नम:।
अव्यक्तव्यक्तरूपाय विष्णवे मुक्तिहेतवे॥ ३॥
सर्गस्थितिविनाशानां जगतोऽस्य जगन्मय:।
मूलभूतो नमस्तस्मै विष्णवे परमात्मने॥ ४॥

Parāśara said, Glory to the unchangeable, holy, eternal, supreme Viṣṇu, of one universal nature, the mighty over all : to him who is Hiranygarbha. Hari, and Śaṅkara,[1] the creator, the preserver, and destroyer of the world: to Vāsudeva, the liberator of his worshippers: to him, whose essence is both single and manifold; who is both subtile and corporeal, indiscrete and discrete: to Viṣṇu, the cause of final emancipation.[2] Glory to the supreme Viṣṇu, the cause of the creation, existence, and end of this world; who is the root of the world, and who consists of the world.[3]

आधारभूतं विश्वस्याप्यणीयांसमणीयसाम्।
प्रणम्य सर्वभूतस्थमच्युतं पुरुषोत्तमम्॥ ५॥
ज्ञानस्वरूपमत्यन्तनिर्म्मलं परमार्थत:।
तमेवार्थस्वरूपेण भ्रान्तिदर्शनत: स्थितम्॥ ६॥
विष्णुं ग्रसिष्णुं विश्वस्य स्थितौ सर्गे तथा प्रभुम्।
प्रणम्य जगतामीशमजमक्षरमव्ययम्॥ ७॥
कथयामि यथा पूर्वं दक्षाद्यैर्मुनिसत्तमै:।
पृष्ट: प्रोवाच भगवानब्जयोनि: पितामह:॥ ८॥
तैश्चोक्तं पुरुकुत्साय भूभुजे नर्मदातटे।
सारस्वताय तेनापि मह्यं सारस्वतेन च॥ ९॥

Having glorified him who is the support of all things; who is the smallest of the small;[4] who is in all created things; the unchanged, imperishable[5] Puruṣottama;[6] who is one with true wisdom, as truly known;[7] eternal and incorrupt; and who is known through false appearances by the nature of visible objects:[8] having bowed to Viṣṇu, the destroyer, and lord of creation and preservation; the ruler of the world; unborn, imperishable, undecaying: I will relate to you that which was originally imparted by the great rather of all (Brahmā), in answer to the questions of Dakṣa and other venerable sages, and repeated by them to Purukutsa, a king who reigned on the banks of the Narmadā. It was next related by him to Sārasvata, and by Sārasvata to me.[9]

परः पराणां परमः परमात्मात्मसंस्थितः।
रूपवर्णादिनिर्देशविशेषणविवर्जितः॥ १०॥
अपक्षयविनाशाभ्यां परिणामर्द्धिजन्मभिः।
वर्जितः शक्यते वक्तुं यः सदास्तीति केवलम्॥ ११॥
सर्वत्रासौ समस्तञ्च वसत्यत्रेति वै यतः।
ततः स वासुदेवेति विद्वद्भिः परिपठ्यते॥ १२॥
तद्ब्रह्म परमं नित्यमजमक्षयमव्ययम्।
एकस्वरूपं च सदा हेयाभावाच्च निर्मलम्॥ १३॥
तदेतत् सर्वमेवासीद् व्यक्ताव्यक्तस्वरूपवत्।
तथा पुरुषरूपेण कालरूपेण च स्थितम्॥ १४॥
परस्य ब्रह्मणो रूपं पुरुषः प्रथमं द्विज।
व्यक्ताव्यक्ते तथैवान्ये रूपे कालस्तथा परम्॥ १५॥
प्रधानपुरुषव्यक्तकालानां परमं हि यत्।
पश्यन्ति सूरयः शुद्धं तद्विष्णोः परमं पदम्॥ १६॥
प्रधानपुरुषव्यक्तकालास्तु प्रविभागशः।
रूपाणि स्थितिसर्गान्तव्यक्तिसद्भावहेतवः॥ १७॥
व्यक्तं विष्णुस्तथाव्यक्तं पुरुषः काल एव च।
क्रीडतो बालकस्येव चेष्टां तस्य निशामय॥ १८॥

Who can describe him who is not to be apprehended by the senses: who is the best of all things; the supreme soul, self-existent: who is devoid of all the distinguishing characteristics of complexion, caste, or the like; and is exempt from birth, vicissitude, death, or decay: who is always, and alone: who exists every where, and in whom all things here exist; and who is thence named Vāsudeva[10]? He is Brahmā,[11] supreme, lord, eternal, unborn, imperishable, undecaying; of one essence; ever pure as free from defects. He, that Brahmā, was all things; comprehending in his own nature the indiscreet and discrcte, He then existed in the forms of Puruṣa and of Kāla. Puruṣa (spirit) is the first form of the supreme; next proceeded two other forms, the discrete and indiscrete; and Kāla (time) was the last. These four—Pradhāna (primary or crude matter), Puruṣa (spirit), Vyakta (visible substance), and Kāla (time)—the wise consider to be the pure and supreme condition of Viṣṇu.[12]These four forms, in their due proportions, are the causes of the production of the phenomena of creation, preservation, and destruction. Viṣṇu being thus discrete and indiscrete substance, spirit, and time, sports like a playful boy, as you shall learn by listening to his frolics.[13]

अव्यक्तं कारणं यत् तत् प्रधानमृषिसत्तमैः।
प्रोच्यते प्रकृतिः सूक्ष्मा नित्यं सदसदात्मकम्॥ १९॥
अक्षय्यं नान्यदाधारममेयमजरं ध्रुवम्।
शब्दस्पर्शविहीनं तद् रूपादिभिरसंहितम्॥ २०॥
त्रिगुणं तज्जगद्योनिरनादिप्रभवाप्ययम्।
तेनाग्रे सर्वमेवासीद् व्याप्तं वै प्रलयादनु॥ २१॥
वेदवादविदो विद्वन्नियता ब्रह्मवादिनः।
पठन्ति वै तमेवार्थं प्रधानप्रतिपादकम्॥ २२॥

That chief principle (Pradhāna), which is the indiscrete cause, is called by the sages also Prākṛti (nature): it is subtile, uniform, and comprehends what is and what is not (or both causes and effects); is durable, self-sustained, illimitable, undecaying, and stable; devoid of sound or touch, and possessing neither colour nor form; endowed with the three qualities (in equilibrium); the mother of the world; without beginning; and that into which all that is produced is resolved.[14] By that principle all things were invested in the period subsequent to the last dissolution of the universe, and prior to creation[15]. For Brahmanas learned in the Vedas, and teaching truly their doctrines, explain such passages as the following as intending the production of the chief principle (Pradhāna).

नाहो न रात्रिर्न नभो न भूमि-
    र्नासीत्तमो ज्योतिरभून्न चान्यत्।
श्रोतादिबुद्ध्यानुपलभ्यमेकं
    प्रधानिकं ब्रह्म पुमांस्तदासीत्॥ २३॥
विष्णोः स्वरूपात् परतो हि तेऽन्ये
    रूपे प्रधानं पुरुषश्च विप्र।
तस्यैव तेऽन्येन धृते वियुक्ते
    रूपान्तरं यत् तद् द्विज कालसंज्ञम्॥ २४॥
प्रकृतौ संस्थितं व्यक्तमतीतप्रलये तु यत्।
तस्मात् प्राकृतसंज्ञोऽयमुच्यते प्रतिसंचरः॥ २५॥
अनादिर्भगवान् कालो नान्तोऽस्य द्विज विद्यते।
अव्युच्छिन्नास्ततस्त्वेते सर्गस्थित्यन्तसंयमाः॥ २६॥
गुणसाम्ये ततस्तस्मिन् पृथक् पुंसि व्यवस्थिते।
कालस्वरूपरूपं तद् विष्णोर्मैत्रेय वर्त्तते
कालस्वरूपं तद्विष्णोर्मैत्रेय परिवर्त्तते॥ २७॥
ततस्तत्परमं ब्रह्म परमात्मा जगन्मयः।
सर्वगः सर्वभूतेशः सर्वात्मा परमेश्वरः॥ २८॥
प्रधानं पुरुषञ्चापि प्रविश्यात्मेच्छया हरिः।
क्षोभयामास सम्प्राप्ते सर्गकाले व्ययाव्ययौ॥ २९॥
यथा सन्निधिमात्रेण गन्धः क्षोभाय जायते।
मनसो नोपकर्त्तृत्वात् तथासौ परमेश्वरः॥ ३०॥
स एव क्षोभको ब्रह्मन् क्षोभश्च पुरुषोत्तमः।
स सङ्कोचविकाशाभ्यां प्रधानत्वेऽपि च स्थितिः॥ ३१॥
विकाराणुस्वरूपैश्च ब्रह्मरूपादिभिस्तथा।
व्यक्तस्वरूपश्च तथा विष्णुः सर्वेश्वरेश्वरः॥ ३२॥

"There was neither day nor night, nor sky nor earth, nor darkness nor light, nor any other things, save only One, unapprehensible by intellect, or That which is Brahmā and Pumān (spirit) and Pradhāna (matter)"[16]. The two forms which are other than the essence of unmodified Viṣṇu, are Pradhāna (matter) and Puruṣa (spirit); and his other form, by which those two are connected or separated, is called

Kāla (time)[17]. When discrete substance is aggregated in crude nature, as in a foregone dissolution, that dissolution is termed elemental (Prakṛta). The deity as Time is without beginning, and his. end is not known; and from him the revolutions of creation, continuance, and dissolution unintermittingly succeeds: (or when, in the latter season, the equilibrium of the qualities (Pradhāna) exists, and spirit (Pumān) is detached from matter, then the form of Viṣṇu which is Time abide?[18]. Then the supreme Brahmā, the supreme soul, the substance of the world, the lord of all creatures, the universal soul, the supreme ruler, Hari, of his own will having entered into matter and spirit, agitated the mutable and immutable principles, the season of creation being arrived, in the same manner as fragrance affects the mind from its proximity merely, and not from any immediate operation upon mind itself: so the Supreme influenced the elements of creation[19]. Puruṣottama is both the agitator and the thing to be agitated; being present in the essence of matter, both when it is contracted and expanded[20]. Viṣṇu, supreme over the supreme, is of the nature of discrete forms in the atomic productions, Brahmā and the rest (gods, men. etc.)

गुणसाम्यात् ततस्तस्मात् क्षेत्रज्ञाधिष्ठितान्मुने।
गुणव्यञ्जनसम्भूतिः सर्गकाले द्विजोत्तम॥ ३ ३॥

Then from that equilibrium of the qualities (Pradhāna) presided over by soul[21], proceeds the unequal development of those qualities (constituting the principle Mahat or Intellect) at the time of creation[22].

प्रधानतत्त्वमुद्भूतं महान्तं तत् समावृणोत्।
सात्त्विको राजसश्चैव तामसश्च त्रिधा महान्।
प्रधानतत्त्वेन समं त्वचा बीजमिवावृतम्॥ ३ ४॥
वैकारिकस्तैजसश्च भूतादिश्चैव तामसः।
त्रिविधोऽयमहङ्कारो महत्तत्त्वादजायत॥ ३ ५॥
भूतेन्द्रियाणां हेतुः स त्रिगुणत्वान्महामुने।
यथा प्रधानेन महान् महता स तथावृतः॥ ३ ६॥
भूतादिस्तु विकुर्वाणः शब्दतन्मात्रिकं ततः।

ससर्ज शब्दतन्मात्रादाकाशं शब्दलक्षणम्।
शब्दमात्रं तथाकाशं भूतादिः स समावृणोत्॥३७॥
आकाशस्तु विकुर्वाणः स्पर्शमात्रं ससर्ज ह।
बलवानभवद् वायुस्तस्य स्पर्शो गुणो मतः॥३८॥
आकाशं शब्दमात्रन्तु स्पर्शमात्रं समावृणोत्।

The Chief principle then invests that Great principle, Intellect, and it becomes three fold, as affected by the quality of goodness, foulness, or darkness, and invested by the Chief principle (matter) as seed is by its skin. From the Great principle (Mahat) Intellect. threefold Egotism, (Ahaṅkāra)", denominated Vaikārika. 'pure;' Taijasa, 'passionate;, and Bhutādi.· rudimental.[23] is produced; the origin of the (subtile) elements and of the organs of sense; invested, in consequence of its three qualities, by Intellect, as Intellect is by the Chief principle. Elementary Egotism then becoming productive, as the rudiment of round, produced from it Ether, of which sound is the characteristic, investing it with its rudiment of sound. Ether becoming productive, engendered the rudiment of touch; whence originated strong wind. the property of which is touch; and Ether, with the rudiment of sound, enveloped the rudiment of touch.

ततो वायुर्विकुर्वाणो रूपमात्रं ससर्ज ह॥३९॥
ज्योतिरुत्पद्यते वायोस्तद्रूपगुणमुच्यते।
स्पर्शमात्रन्तु वै वायु रूपमात्रं समावृणोत्॥४०॥
ज्योतिश्चापि विकुर्व्वाणं रसमात्रं ससर्ज ह।
सम्भवन्ति ततोऽम्भांसि रसाधाराणि तानि च॥४१॥
रसमात्राणि चाम्भांसि रूपमात्रं समावृणोत्।
विकुर्वाणानि चाम्भांसि गन्धमात्रं ससर्जिरे॥४२॥
संघातो जायते तस्मात् तस्य गन्धो गुणो मतः।
तस्मिंस्तस्मिंस्तु तन्मात्रा तेन तन्मात्रता स्मृता॥४३॥
तन्मात्राण्यविशेषाणि अविशेषास्ततो हि ते।
न शान्ता नापि घोरास्ते न मूढाश्चाविशेषणा॥४४॥
भूततन्मात्रसर्गोऽयमहङ्कारात् तु तामसात्।
तैजसानीन्द्रियाण्याहुर्देवा वैकारिका दश॥४५॥
एकादश मनश्चात्र देवा वैकारिकाः स्मृताः।

त्वक् चक्षुर्नासिका जिह्वा श्रोत्रमत्र च पञ्चमम्॥४६॥
शब्दादीनामवाप्त्यर्थं बुद्धियुक्तानि वै द्विज।
पायूपस्थौ करौ पादौ वाक् च मैत्रेय पञ्चमी।४७॥
विसर्गशिल्पगत्युक्ति: कर्म तेषाञ्च कथ्यते।

Then wind becoming productive, produced the rudiment of form (colour); whence light (or fire) proceeded, of which, form (colour) is the attribute; and the rudiment of touch enveloped the wind with the rudiment of colour. Light becoming productive, produced the rudiment of taste; whence proceed all juices in which flavour resides; and the rudiment of colour invested the juices with the rudiment of taste. The waters becoming productive, engendered the rudiment of smell; whence an aggregate (earth) originates, of which smell is the property[24]. In each several element resides its peculiar rudiment; thence the property of tanmātratā[25] (type or rudiment) is ascribed to these elements. Rudimental elements are not endowed with qualities, and therefore they are neither soothing, nor terrific, nor stupefying[26]. This is the elemental creation, proceeding from the principle of egotism affected by the property of darkness. The organs of sense are said to be the passionate produces of the same principle, affected by foulness; and the ten divinities[27] proceed from egotism affected by the principle or goodness; as does Mind, which is the eleventh. The organs of sense are ten: of the ten, five are the skin. eye, nose, tongue, and car; the object of which, combined with Intellect, is the apprehension of sound and the rest: the organs of excretion and procreation, the hands, the feet, and the voice, form the other five; of which excretion, generation, manipulation, motion, and speaking, are the several acts,

आकाशवायुतेजांसि सलिलं पृथिवी तथा॥४८॥
शब्दादिभिर्गुणैर्ब्रह्मन्! संयुक्तान्युत्तरोत्तरै:।
शान्ता घोराश्च मूढाश्च विशेषास्तेन ते स्मृता:॥४९॥
नानावीर्या: पृथग्भूतास्ततस्ते संहतिं विना।

नाशक्नुवन् प्रजाः स्रष्टुमसमागम्य कृत्स्नशः॥५०॥

Then, ether, air, light, water, and earth, severally united with the properties of sound and the rest, existed as distinguishable according to their qualities, as soothing, terrific, or stupefying; but possessing various energies, and being unconnected, they could not, without combination, create living beings, not having blended with each other.

समेत्यान्योऽन्यसंयोगं परस्परसमाश्रयाः।
एकसंघातलक्ष्याश्च सम्प्राप्यैक्यमशेषतः॥५१॥
पुरुषाधिष्ठितत्वाच्च प्रधानानुग्रहेण च।
महदाद्या विशेषान्ता ह्यण्डमुत्पादयन्ति ते॥५२॥
तत्क्रमेण विवृद्धन्तु जलवुद्बुदवत्समम्।
भूतेभ्योऽण्डं महाबुद्धे! बृहत् तदुदकेशयम्।
प्राकृतं ब्रह्मरूपस्य विष्णोः संस्थानमुत्तमम्॥५३॥
तत्राव्यक्तस्वरूपोऽसौ व्यक्तरूपी जगत्पतिः।
विष्णुब्रह्मस्वरूपेण स्वयमेव व्यवस्थितः॥५४॥

Having combined, therefore, with one another, they assumed, through their mutual association, the character of one mass of entire unity; and from the direction of spirit, with the acquiescence of the indiscrete Principle[28], Intellect and the rest, to the gross elements inclusive, formed an egg[29], which gradually expended like a bubble of water. This vase egg, O sage, compounded of the elements, and resting on the waters, was the excellent natural abode of Viṣṇu in the from of Brahma; and there Viṣṇu, the lord of the universe, whose essence is inscrutable, assumed a perceptible form, and even he himself abided in it in the character of Brahmā.[30]

मेरुरुल्बमभूत् तस्य जरायुश्च महीधराः।
गर्भोदकं समुद्राश्च तस्यासन् सुमहात्मनः॥५५॥
साद्रिद्वीपसमुद्रास्तु सज्योतिर्लोकसङ्ग्रहः।
तस्मिन्नण्डेऽभवद् विप्र! सदेवासुरमानुषः॥५६॥
वारिवह्न्यनिलाकाशैस्ततो भूतादिना बहिः।
वृतं दशगुणैरण्डं भूतादिर्महता तथा॥५७॥
अव्यक्तेनावृतो ब्रह्मंस्तैः सर्वैः सहितो महान्।
एभिरावरणैरण्डं सप्तभिः प्राकृतैर्वृतम्

नारिकेलफलस्यान्तर्बीजं बाह्यदलैरिव॥५८॥

Its womb, vast as the mountain Mcru, was composed of the mountains; and the mighty oceans were the waters that filled its cavity. In that egg, O Brahman, were the continents and seas and mountains, the planets and divisions of the universe, the gods, the demons, and mankind. And this egg was externally invested by seven natural envelopes, or by water, air, fire, ether, and Ahaṅkāra the origin of the elements, each tenfold the extent of that which it invested; next came the. principle of intelligence; and finally, the whole was surrounded by the indiscrete Principle: resembling thus the cocoa-nut, filled ulteriorly with pulp, and exteriorly covered by husk and rind.

जुषन् रजोगुणं तत्र स्वयं विश्वेश्वरो हरिः।
ब्रह्मा भूत्वास्य जगतो विसृष्टौ सम्प्रवर्त्तते॥५९॥
सृष्टञ्च पात्यनुयुगं यावत् कल्पविकल्पना।
सत्त्वभुग् भगवान् विष्णुरप्रमेयपराक्रमः॥६०॥
तमोद्रेकी च कल्पान्ते रूद्ररूपी जनार्दनः।
मैत्रेयाखिलभूतानि भक्षयत्यतिभीषणः॥६१॥
स भक्षयित्वा भूतानि जगत्येकार्णवीकृते।
नागपर्य्यङ्कशयने शेते च परमेश्वरः॥६२॥
प्रबुद्धश्च पुनः सृष्टिं करोति ब्रह्मरूपधृक्॥६३॥

Affecting then the quality of activity, Hari, the lord of all, himself becoming Brahmã, engaged in the creation of the universe. Viṣṇu with the quality of goodness, and of immeasurable power, preserves created things through successive ages, until the close of the period termed a Kalpa; when the same mighty deity, Janārdhana.[31] invested with the quality of darkness, assumes the awful from of Rudra, and swallows up the universe. Having thus devoured all things, and converted the world into one vast ocean, the Supreme reposes upon his mighty serpent couch amidst the deep: he awakes after a season, and again, as Brahmã, becomes the author of creation.

सृष्टिस्थित्यन्तकरणाद् ब्रह्मविष्णुशिवात्मिकाम्।
स संज्ञां याति भगवानेक एव जनार्दनः॥६४॥

स्रष्टा सृजति चात्मानं विष्णुः पाल्यञ्च पाति च।
उपसंह्रियते चान्ते संहर्त्ता च स्वयं प्रभुः॥६५॥
पृथिव्यापस्तथा तेजो वायुराकाशमेव च।
सर्वेन्द्रियान्तःकरणं पुरुषाख्यं हि यज्जगत्॥६६॥
स एव सर्वभूतेशो विश्वरूपो यतोऽव्ययः।
सर्गादिकं ततोऽस्यैव भूतस्थमुपकारकम्॥६७॥
स एव सृज्यः स च सर्गकर्त्ता
स एव पात्यत्ति च पाल्यते च।
ब्रह्माद्यवस्थाभिरशेषमूर्ति-
र्विष्णुर्वरिष्ठो वरदो वरेण्यः॥६८॥

इति श्रीविष्णुपुराणे प्रथमांशे द्वितीयोऽध्यायः।

Thus the one only god, Janārddana, takes the designation of Brahmā, Viṣṇu, and Śiva, accordingly as he creates, preserves, or destroys.[32] Viṣṇu as creator, creates himself; as preserver, preserves himself; as destroyer, destroys himself at the end of all things. This world of earth, air, fire. water, ether, the senses, and the mind; all that is termed spirit,[33] that also is the lord of all elements, the universal from, and impreishable: hence he is the cause of creation, preservation, and destruction; and the subject of the vicissitudes inherent in elementary nature.[34] He is the object and author of creation: he preserves, destroys, and is preserved. He, Viṣṇu, as Brahmā, and as all other beings, is infinite form: he is the supreme, the giver of all good, the fountain of all happiness.[35]

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NOTES

1. The three hypostases of Viṣṇu. Hiraṇyagarbba is a name of Brahmā; he who was born from the golden egg. Hari is Viṣṇu, and Śaṅkara Śiva. The Viṣṇu who is the subject of our text is the supreme being in all these three divinities or hypostases, in his different characters of creator, preserver and destroyer. Thus in the Mārkaṇḍeya: 'Accordingly. as the primal all-pervading spirit is distinguished by attributes in creation and the rest. so he obtains the denomination of Brahmā, Viṣṇu, and Śiva. In the capacity of Brahmā he creates the worlds; in that of Rudra be destroys them; in that of Viṣṇu he is

quiescent. These are the three Avasthās (lit. hypostases) of the self-born. Brahmā is the quality of activity : Rudra that of darkness; Viṣṇu, the lord of the world, is goodness: so. therefore, the three gods are the three qualities They are ever combined with. and dependent upon one another, and they are never for an instant separate; they never quit each other.'

यथा प्राग्व्यापक: क्षेत्री सर्गादिषु गुणैर्युत: ।
तथा स संज्ञामायाति ब्रह्माविष्णुशिवात्मिकां॥
ब्रह्मत्वे सृजते लोकान् रुद्रत्वे संहरत्यपि।
विष्णुत्वेऽपि चोदासीनस्तिस्रोऽवस्था: स्वयम्भुव:॥
रजो ब्रह्मा तमो रुद्रो विष्णु: सत्त्वं जगत्पति: ।
अत एव त्रयो देवा एत एव त्रयो गुणा:॥
अन्योन्यमिथुना ह्येते अन्योन्याश्रयिणस्तथा।
क्षणं वियोगो नह्येषां त्यजन्ति परस्परं॥

The notion is one common to all antiquity, although less philosophically conceived, or perhaps less distinctly expressed, in the passages which have come down to us. The τρειs a'ρικás νποσT άσεis of Plato are said by Cudworth (I. 111), upon the authority of Plotinus, to be an ancient doctrine, παλαιά δσεα and he also observes, "Orpheus, Pythagoras, and Plato have all of them asserted a trinity of divine hypostases; and as they unquestionably derived much of their doctrine from the Egyptians, it may reasonably be suspected that the Egyptians did the like before them." As however the Grecian accounts, and those of the Egyptians, are much more perplexed and unsatisfactory than those of the Hindus, it is most probable that we find amongst them the doctrine in its most original as well as most methodical and significant from.

2. This address to Viṣṇu pursues the notion that he. as the supreme being, is one. whilst he is all: he is Avikāra, not subject to change; Sadaikarūpa, one invariable nature: he is the liberator (tāra), or he who bears mortals across the ocean of existence: he is both single and manifold (ekānekarūpa): and he is the indiscrete (avyakta) cause of the world, as well as the discrete (vyakta) effect: or the invisible cause, and visible creation.

3. Jaganmaya, made up. or consisting substantially (मय). of the world. Māyā in an affix denoting 'made' or consiting of,' as Kāṣṭhā maya., made of wood.' The world is therefore not regarded

by the Pauraniks as an emanation or an illusion, but as consubstantial with its first cause.

4. Aṇīyansaṁ anṇīyasaṁ 'the most atomic of the atomic;' alluding to the atomic theory of the Nyāya or logical school.

5. Or Acyuta; a common name of Viṣṇu, from a, privative, and chyuta. fallen; according to our comment, 'he who does not perish with created things.' The Mahābhārata interprets it in one place to mean. 'he who is not distinct from final emancipation;'and in another to signify, 'exempt from decay, (क्षयहीन:). A commentator on the Kāśi-knaṇḍa of the Skanda Purāṇa explains it. -be who never declines (or varies) from his own proper nature;' स्वभावादप्रच्यवते।

6. This is another commen title of Viṣṇu, implying supreme, best (Uttama), spirit (Puruṣa), or male. or sacrificc, or. according to the Mahābh. Mokṣa Dharma, whatever sense Puruṣa may bear:

पुरुषो यज्ञ इत्येवं यत् परं परिकीर्त्तितं।

यच्चान्यत् पुरुषाख्यं स्यात् सर्वं तत्पुरुषोत्तम:॥

7. Paramārthatas, 'by or through the real object, or sense; through actual truth.'

8. Bhrānti darśanatas 'false appearances,' in opposition to actual truth.,By the nature of visible objects, (अर्थस्वरूपेण) : Artha is explained by driśya 'visible,; swarūpena by 'the nature of: that is, visible objects are not what they seem to be. independent existences; they are essentially one with their original source: and knowledge of their true nature or relation to Viṣṇu, is knowledge of Viṣṇu himself. This is not the doctrine of Māyā, or the influence of illusion, which alone, according to Vedānta idcalism, constitutes belief in the existence of matter: a doctrine foreign to most of the Purāṇas and first introduced amongst them apparently by the Bhāgavata.

9. A different and more detailed account of the transmission of the Viṣṇu Purāṇa is given in the last book. c. 8.

10. The ordinary derivation of Vāsudeva has been noticed above (p. I): here it is derived from Vas, 'to dwell,' from Viṣṇu's abiding in all things, and all in him: सर्व्वत्रासौ समस्तं च वसत्यत्र। The Mahābhārata explains Vasu in the same manner, and Deva to signify radiant, shining :

सर्व्वं जगदात्मनि वासयति सर्व्वभूतेषु वसतीति वासु:।

सूर्य्य इव दीप्तिमा नितिदेव: वासुश्चासो देवश्चेति वासुदेव:॥

He causes all things to dwell in him. and he abides in all: whence he is named Vasu: being resplendent as the sun, he is called Deva: and he who is both these, is denominated Vāsudeva., See also b. VI. c. 5.

11. The commentator argues that Vāsudeva must be the Brahmā, or supreme being, of the Vedas, because the same circumstances are predicated of both, as eternity, omnipresence, omnipotence, etc.; but he does not adduce any scriptual text with the name Vāsudeva.

12. Time is not usually enumerated in the Purāṇas as an element of the first cause, but the Pādma Purāṇa and the Bhāgavata agree with the Viṣṇu in including it. It appears to have been regarded at an earlier date as an independent cause: the commentator on the Mokṣa Dharma cites a passage from the Vedas, which he understands to allude to the different theories of the cause of creation: कालः स्वभावो नियतिर्यदृच्छया भूतानि योनिः पुरुषः। Time, inherent nature, consequence of acts, self-will, elementary atoms, matter, and spirit, asserted severally by the Astrologers, the Buddhists, the. Mīmānsakas. the Jains, the Logicians, the Sāṁkhyas. and the Vedantis. Kρσvoξ was also one of the first generated agents in creation, according to the Orphic theogony.

13. The creation of the world is very commonly considered to be the Līlā (लीला), sport or amusement, of the Supreme Being.

14. The attributes of Pradhāna. the chief (principle or element). here specified, conform generally to those ascribed to it by the Sāṁkhya philosophy (Sāṁkhya Kārikā, p. 16, etc,), although some of them are incompatible with its origin from a first cause. In the Sāṁkhya this incongruity does not occur; for there Pradhāna is independent, and coordinate with primary spirit. The Purāṇas give rise to the inconsistency by a lax use of both philosophical and pantheistical expressions. The most incongruous epithets in our text are however explained away in the comment. Thus nitya (नित्य), 'eternal' is said to mean 'uniform, not liable to increase or diminution:' नित्यं सदैकरूपं वृद्धयदिहीनं। Sandasadātmaka (सदसदात्मकं), 'comprehending what is and what is not.' means 'having the power of both cause and affect, (कार्य्यकारणशक्तियुक्तं) as preceding from Viṣṇu, and as giving origin to material things. Anādi, 'without beginning,' means

'without birth' (जन्मशून्यं), not being engendered by any created things but proceeding immediately from the first cause. '.The mother,' or literally ' the womb of the world (जगद्योनिं), means 'the passive agent in creation,' operated on or influenced by the active will of the Creator. The first part of the passage in the text is a favourite one with several of the Purāṇas, but they modify it and apply it after their own fashion. In the Viṣṇu the original is,

अव्यक्तं कारणं यत् तत् प्रधानमृषिसत्तमैः।
प्रोच्यते प्रकृतिः सूक्ष्मा नित्यं सदसदात्मकं॥

rendered as above. The Vāyu, Brahmāṇḍa. and Kūrma Purāṇas have

अव्यक्तं कारणं यत्तन्नित्यं सदसदात्मकं।
प्रधानं प्रकृतिश्चैव यमाहुस्तत्त्वचिन्तकाः॥

The indiscrete cause, which is uniform, and both cause and effect, and whom those who are acquainted with first principles call Pradhāna and Prakṛti— is the uncognizable Brahmā, who was before all: अविज्ञेयं ब्रह्माग्रे समवर्त्तत। But the application of two synonyms of Prakṛti to Brahmā seems unnecessary at least. The Brahmā Purāṇa corrects the reading apparently: the first line is as before : second is, प्रधानं पुरुषं यस्मान् निर्म्ममे विश्वमीदृशं। The passage is placed absolutely; There was an indiscrete cause eternal, and cause and effect, which was both matter and spirit (Pradhāna and Puruṣa), from which this world was made. Instead of ईदृशं 'such' or 'this,' some copies read ईश्वरः 'from which Iśvara or god (the active deity or Brahmā) made the world., The Hari Vaṁśa has the same reading, except in the last term, which it makes ईश्वरं that is. according to the commentator, 'the world, which is Iśvara. was made. The same authority explains this indiscrete cause, avyakta kārana, to denote Brahmā, "the creator; तं वै विद्धि ब्रह्माणं स्रष्टारं सर्व्वभूतानां। an identification very unusual, if not inaccurate, and possibly founded on misapprehension of what is stated by the Bhaviṣya Purāṇa: यत्तत् कारणमव्यक्तं नित्यं सदसदात्मकं। तद्विशिष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते। एवं स भगवानण्ड इति। 'That male or spirit which is endowed with that which is the indiscrete cause. etc, is known in the world as Brahmā: he being in the egg, ac.' The passage is precisely the same in Manu, I. 11; except that we have 'viśiṣṭa, instead of 'visiṣṭha:' the latter is a questionable reading, and is probably wrong: the sense of the former is.'detached;' and the whole means very consistently, 'embodied spirit detached from the indiscrete cause of the world is known as Brahmā., The Pādma Purāṇa inserts the first अव्यक्तं line, etc., but has महदाविशे षान्तं सृजतीति विनिश्चयः। 'Which creates undoubtedly Mahat and the other qualities:, assigning the first epithets, therefore, as the Viṣṇu does to Prakṛti only. The Liṅga also refers the expression to Prakṛti alone, but makes it a secondary cause: अव्यक्तं चेश्वरात् तस्मादभवत् कारणं प्रधानं प्रकृतिं चैव यदाहुस्तत्त्वचिन्तकाः। 'An indiscrete cause, which those acquainted with first principles call Pradhāna and Prakṛti proceeded from that Iśvara (Śiva), This passage is one of very many instances in which expressions are common to several Purāṇas that seem to be borrowed from one another, or from some common source older than any of them, especially in this instance, as the same text occurs in Manu.

15. The expression of the text is rather obscure; 'All was pervaded (or comprehended) by that chief principle before (recreation), after the (last) destruction:' तेनाग्रे सर्वमेवासीद् व्याप्तं वै प्रलयादनु। The ellipses are filled up by the commentator. This, he adds, is to be regarded as the state of things at a Mahā Pralaya, or total dissolution, leaving, therefore, crude matter, nature, or chaos, as a coexistent element with the Supreme. This, which is conformable to the philosophical doctrine, is not however that of the Purāṇas in general, nor that of our text, which states (b. VI. c. 4), that at a Prakṛta, or elementary dissolution. Pradhāna itself merges into the deity. Neither is it apparently the doctrine of the Vedas, although their language is somewhat equivocal.

16. The metre here is one common to the Vedas, Triṣṭubh, but in other respects the language is not characteristic of those compositions. The purport of the passage is rendered somewhat doubtful by its close, and by the explanation of. commentator. The former is, एकं प्रधानिकं ब्रह्म पुमांस्तदासीत्। 'One Pradhānika Brahmā Spirit: that, was. The commentator explains Pradhānika. *Pradhāna eva.* the same word as Pradhāna; but it is a derivative word, which may be used attributively. implying "having, or conjoined with. Pradhāna., The commentator. however, interprets it as the substantive; for he adds, There was Pradhāna and Brahmā and Spirit; this traid was at the period of

dissolution;' प्रधानिकं ब्रह्म च पुमांश्चेति त्रयमेव प्रलये आसीत्। He evidently, however, understands their conjoint existence as one only; for he continues, 'So, according to the Vedas, then there was neither the non-existent (invisible cause, or matter) nor the existent (visible effect, or creation): च श्रुतिर्नासदासीन्नोसदासत्तदानीं। meaning that there was only One Being, in whom matter and its modifications were all comprehended.

17. Or it might be rendered. 'Those two other forms (which proceed) from his supreme nature; विष्णोः स्वरूपात्परतः that is, from the nature of Viṣṇu, when he is Nirupādhi, or without adventitious attributes: निरुपाधेर्विष्णोः स्वरूपात्। 'other' (अन्ये); the commentator states they are other or separate from Viṣṇu only through Māyā, illusion,' but here implying 'false notion; the elements of creation being in essence one with Viṣṇu, though in existence detached and different.

18. Pradhāna, when unmodified, is, according to the Sānkhyas and Paurāṇiks, nothing more than the three qualities in equilibrio, or 15 goodness, foulness, and darkness neutralising each other; (Sāṁkhya Kārikā, p. 52.) so in the Matsya Purāṇa: सत्त्वं रजस्तमश्चैव गुणत्रयमुदाहृतं, साम्यावस्थितिरेतेषां प्रकृतिः परिकीर्त्तिता। This state is synonymous with the non-evolution of material products, or with dissolution; implying however, separate existence, and detached from spirit. This being the case, it is asked what should sustain matter and spirit whilst separate, or renew their combination so as to renovate creation ? It is aswered, Time, which is when everything else is not; and which, at the end of a certain interval, unites Matter, Pradhāna, and Puruṣa. and produces creation. Conceptions of this kind are evidently comprised in the Orphic triad, or the ancient notion of the co-operation of three such principles in creation, as Phanes or Eros, which is the Hindu spirit or Puruṣa; Chaos, matter or Piadhana : and Chronos. or Kāla time.

19. Pradhāna is styled Vyaya 'that which may be expended;' or Pariṇāmin 'which may be modified:, and Puruṣa is called Avyaya 'inconsumable;' or aparinamin. 'immutable.' The expressions प्रविश्य having entered into,' and क्षोभयामास 'agitated,' recall the mode in which divine intelligence, mens, *vovς,* was conceived by the ancients to operate upon matter:

φρην.........φροντισν κοσμον απαντα
.........κατα σσονσα θοησιν :

or as in a more familiar passage:

Spiritus intus alit totamque infusa per artus
Mens agitat molem et magno se corpore miscet:

or perhaps it more closely approximates to the Phoenician cosmogony. io which a spirit mixing with its own principles gives rise to creation. Brucker, I. 240, As presently explained, the mixture is not mechanical; it is an influence or effect exerted upon intermediate agents, which produce effect,; as perfumes do not delight the mind by actual contact, but by the impression they make upon the sense of smelling, which communicates it to the mind. The entrance of the supreme Viṣṇu into spirit as well as matter is less intelligible than the view elsewhere taken of it, as the infusion of spirit, identified with the Suprcme, into Prakṛti or matter alone. Thus in the Pradma Purāṇa:

योऽसौ प्रकृत्याः पुरुषः प्रोच्यते स इहाच्युतः।
स एव भगवान्विष्णु प्रकृत्यामाविवेशह॥

'He who is called the male (spirit) of Prakṛti, is here named Acyuta; and that same divine Viṣṇu entered into Prakṛti.' So the Bṛhat Nāradīya: प्रकृतौ क्षोभमापन्ने पुरुषाख्ये जगद्गुरौ। The lord of the world, who is called Puruṣa, producing agitation in Prakṛti.' From the notion of influence or agitation produced on matter through or with spirit, the abuse of personification led to actual or vicarious admixture. Thus the Bhāgavata, identifying Māyā with Prakṛti, has,

कालवृत्त्या तु मायायां गुणमध्यामधोक्षजः।
पुरुषेणात्मभूतेन वीर्य्यमाधत्त वीर्य्यवान्॥

'Through the operation of time. the Mighty One, who is present to the pure. implanted a seed in Māyā endowed with qualities, as Puruṣa, which is one with himself.' B. III. s. 5. And the Bhaviṣya: 'Some learned men say that the Supreme Being, desirous to create beings, creates in the commencement of the Kalpa a body of soul (or an incorporcal substance): which soul created by him enters into Prakṛti: and Prakṛti being thereby agitated, creates many material elements:' अन्ये चेदं महावाही प्रवदन्ति मनीषिणः॥ योऽसावात्मा परस्तात् कल्पादौ सृजते तनुं। पुद्गलस्य महावाहो सिसृक्षुर्विविधाः प्रजाः॥ तेन सृष्टः पुद्गलस्तु प्रधानं विशते नृप। प्रधानं क्षोभितं तेन सृजते विकारान् बहून्॥

But these may be regarded as notions of a later date. In the Mahābhārata the first cause is declared to be 'Intellectual,' who creates by his mind or will: मानसो नाम पूर्वोऽपि विश्रुतो वै महर्षिभिः। अनादिनिधनो देवस्तथाभेद्योऽजरामरः॥ 'The first (Being) is called Mānasa (intellectual). and is so celebrated by great sages: he is God, without beginning or end. indivisible, immortal, undecaying.' And again: प्रजाविसर्गं विविधं मानसो मनसोऽसृजत्। The Intellectual created many kinds of creatures by his mind.'

20. Contraction, Sankoca (संकोचः), is explained by Sāmya (साम्यं), sameness or equilibrium of the three qualities, or inert Pradhāna: and Expansion, Vikāśa (विकाशः), is the destruction of this equipoise, by previous agitation and consequent development of material products.

21. The term here is Kṣetrajña. 'embodied spirit' or that which knows the Kṣetra or 'body" implying the combination of spirit with form or matter, for the purpose of creating.

22. The first product of Pradhāna sensible to divine, though not to mere human organs, is, both according to the Sāṁkhya and Paurānic doctrines, the principle called Mahat, literally 'the Great.' explained in other places, as in our text. "the production of the manifestation of the qualities:' गुणव्यंजनसम्भूतिः। or, as in the Vāyu, गुणभावाद्यज्यमानो महान् प्रादुर्बभूव ह। We have in the same Purāṇa, as well as in the Brahmāṇḍa and Liṅga, a number of synonyms for this term. as, मनो महान् मतिर्ब्रह्मा पूर्बुद्धिः ख्यातिरीश्वरः। प्रज्ञा चितिः स्मृतिः संविद्विपुरं चोच्यते बुधैः। They are also explained, though not very distinctly, to the following purport: Manas is that which considers the consequences of acts to all creatures, and provides for their happiness. Mahat, the Great principle, is so termed from being the first of the created principles, and from its extension being greater than that of the rest. Mati is that which discriminates and distinguishes objects preparatory to their fruition by Soul. Brahmā implies that which effects the development and augmentation of created things. Pur is that by which the concurrence of nature occupies and fills all bodies. Buddhi is that which communicates to soul the knowledge of good and evil. Khyāti is the means of individual fruition. or the faculty of discriminating objects by appropriate designations, and the like. Iśvara is that which knows all things as if they were present. Prajñā is that by which the properties of things are

known. *Citi* is that by which the consequences of acts and species of knowledge are selected for the use of soul. Smriti is the faculty of recognising all things, past, present, or to come. Samvit is that in which all things are found or known, and which is found or known in all things: and Vipura is that which is free from the effects of contrarieties, as of knowledge and ignorance, and the like. Mahat is also called Iśvara, from, its exercising supremacy over all things; Bhāva, from its elementary existence : Eka. or 'the one', from its singleness; Puruṣa, from its abiding within the body; and from its being ungenerated it is called Swayambhu.," Now in this nomenclature we have chiefly two sets of words; one, as Manas, Buddhi, Mati, signifying mind, intelligence, knowledge, wisdom, design . and the other, as Brahmā, Iśvara, etc., denoting an active creator and ruler of the universe: as the Vāyu adds. महां सृष्टिं विकुरुते चोद्यमानः सिसृक्षया । 'Mahat, impelled by the desire to create, causes various creation:, and the Mahābhārata has महान् ससर्जाहंकारं। 'Mahat created Ahaṁkāra.' The Purāṇas generally employ the same expression, attributing to Mahat or Intelligence the act of creating. Mahat is therefore the divine mind in creative operation, the *νονζοδιακοσμων TE και πανTων ά ιΤοζ* of Anaxagoras; 'an ordering and disposing mind. which was the cause of all things., The word itself suggests some relationship to the Phoenician Mot, which, like Mahat. was the first product of the mixture of spirit and matter, and the first rudiment of creation: "Ex connexione autem ejus spiritus prodit mot........hinc seminium omnis creature et omnium rerum creatio." Brucker, I. 240. Mot. it is true, appears to be a purely material substance, whilst Mahat is an incorporeal substance; but they agree in their place in the cosmogony, and are something alike in name. How far also the Phoenician system has been accurately described, is matter of uncertainty. See Sāṁkhya Kārikā. p. 83.

23. The sense of Ahaṅkāra cannot be very well rendered by any European term. It means the principle of individual existence, that which appropriates perceptions, and on which depend the notions, I think. I feel. I am. It might be expressed by the proposition of Descartes reversed: "Sum ergo cogito, sentio." etc. The equivalent emyloyed by Colebrooke, egotism, has the advantage of an analogous etymology, Ahaṅkāra being derived

from Aham (अहं), I;' as in the Hari Vaṁśa: अहं त्विति सहोवाच प्रजा: स्त्रयामि भारत। 'He (Brahmā), oh Bharata, said, I will create creatures,' See also Saṃkhya Kārikā, p. 91. These three varities of Ahaṅkāra are also described in the Sāṁkhya Kārikā, p. 92. Vaikārika. that which is productive, is the same as the Satvika, or that which is combined with the property of goodness. Taijasa Ahaṅkāra is that which is endowed with Tejas, 'heat, or 'energy,' in consequence of its having the property of Rajas, 'passion' or 'activity;' and the third kind. Bhūtadi. or 'elementary,' is the Tamasa. or has the property of darkness. From the first kind proceed the sense; from the last, the rudimental unconscious elements : both kinds, which are equally of themselves inert. being rendered productive by the cooperation of the second, the energetic or active modification of Ahaṅkāra. which is therefore said to be the origin of both the senses and the elements.

24. The successive series of rudiments and elements, and their respectively engendering the rudiments and elements next in the order, occur in most of the Purāṇas, in nearly the same words. The Bṛhannāradīya Purāṇa observes, यथाक्रमं कारणतामेकैस्योपयन्ति वै। 'They (the elements) in successive order acquire the property of causality one to the other.' The order is also the same; or other ākāśa), wind or air (vayu). fire or light (tejas), water and earth : except in one passage of the Māhābhārata (Mokṣa Dharma, c. 9). where it is ether, water, fire, air. earth. The order of Empedocles was ether, fire, earth, water, air. Cudworth, 1. 97. The investment (āvaraṇa) of each element by its own rudiment, and of each rudiment by its preceding gross and rudimental elements, is also met with in most of the chief Purāṇas. as the Vāyu, Padma. Liṅga, and Bhāgavata; and traces of it are found amongst the ancient cosmogonists : for Anaximander supposed, that 'when the world was made. a certain sphere or flame of fire, separated from matter (the Infinite), encompassed the air, which invested the earth as the bark does a tree;' Kara τη ψενυιν τονδε τον κόσμον αποκριγηναι. και τινα êk τοντον φλογσs αθαιραν περιφνηναι τϖ περι την γην αερι, ϖs Τϖδêνδρω φλοισν Euseb. Pr. 1. 15. Some of the Purāṇas. as the Matsya, Vāyu. Liṅga. Bhāgavata. and Mārkaṇḍeya, add a description of a participation of properties amongst the elements, which is rather

Vedānta than Sāṁkhya. According to this notion, the elements add to their characteristic properties those of the elements which precede them. Ākāsa has the single property of sound: air has those of touch and sound: fire has colour, touch, and sound; water has taste, colour. touch, and sound: and earth has smell and the rest. thus having five properties: or, as the Liṅga Purāṇa describes the series, आकाशं शब्दमात्रं यत् तत्स्पर्शमात्रमाविशत्। द्विगुणस्तु ततो वायुः शब्दस्पर्शात्मकोऽभवत्। रूपं तथैवाविशतां शब्दस्पर्शगुणावुभौ। त्रिगुणश्च ततोऽग्निः स शब्दस्पर्शरूपवान्। शब्दस्पर्शरूपमात्रं रसमात्रं समाविशत्। तस्माच्चतुर्गुणा आपो विज्ञेयास्तु रसात्मिकाः। शब्दस्पर्शश्च रूपं च रसश्च गन्धमाविशत्। तस्मात् पंचगुणा भूमिः स्थूलभूतेषु शस्यते॥

25. Tanmātra, 'rudiment, or 'type,' from *Tad* 'that.' for *Tasmin* 'in that' gross element, and *mātra* 'subtile or rudimental form' (मात्रासूक्ष्मं रूपं)। The rudiments are also the. characteristic properties of the elements: as the Bhāgavata; तस्य मात्रा गुणः शब्दो लिङ्गं यद्दष्टृदृश्ययोः। 'The rudiment of it (ether) is also its quality, sound; as a common designation may denote both a person who sees an object which is to be seen:' that is. according to the commentator, suppose a person behind a wall called aloud, "An elephant! an elephant!" the term would equally indicate an elephant was visible, and that somebody saw it, Bhāg. II. 5.

26. The properties here alluded to are not those of goodness etc. but other properties assigned to perceptible objects by the Sāṁkhya doctrines, or Santi. 'placidity'; Ghorata, 'terror; and Moha, 'dulness' or 'stupefaction.' v. Kārikā. v. 38. p. 112.

27. The Bhāgavata. which gives a similar statement of the origin of the elements, senses, and divinities, specifies the last to be Dis (space), air, the sun, Pracetas, the Aśvins, fire, Indra, Upendra. Mitra, and Ka or Prajāpati, presiding over the senses, according to the comment, or severally over the ear, skin, eye, tongue, nose, speech, hands, feet, and excretory and generative organs. Bhag. II. 5. 31.

28. Avyaktānugraheṇa. The expression is something equivocal, as Avyakta may here apply either to the First Cause or to matter. In either case the notion is the same, and the aggregation of the elements is the effect of the presidence of spirit, without any active interference of the indiscrete principle The Avyakta is passive in the evolution and combination of Mahat and the rest. Pradhāna

is, no doubt, intended. but its identification with the Supreme is also implied. The term Anugraha may also refer to a classification of the order of creation, which will be again adverted to.

29. It is impossible not to refer this notion to the same origin as the widely diffused opinion of antiquity, of the first manifestation of the world in the form of an egg. "It seems to have been a favourite symbol, and very ancient, and we find it adopted among many nations.' Bryant, III. 165. Traces of it occur amongst the Syrians. Persians' and Egyptains; and besides the Orphic egg amongst the Greeks, and that described by Aristophanes, Tἒκτεν part of the ceremony in the πρωτιστον νμηνêμιον ννξ η μελανσπτερος ϖόν, part of the ceremony in the Dionysiaca and other mysteries consisted of the consecration of an egg; by which according to Porphyry, was signified the world: Ερμηνενει δê τό ϖόν τόν κόαμον, Whether this egg typified the ark. as Bryant and Faber suppose, is not material to the proof of the antiquity and wide diffusion of the belief that the world in the beginning existed in such a figure. A similar account of the first aggregation of the elements in the form of an egg is given in all the Purāṇas, with the usual epithet Haima or Hiraṇya, 'golden.' as it occurs in Manu, I. 9.

30. Here is another analogy to the doctrines of antiquity relating to the mundane egg: and as the first visible male being, who, as we shall hereafter see, united in himself the nature of either sex. abode in the egg. and issued from it; so "this first-born of the world, whom they represented under two shapes and characters, and who sprung from the mundane egg, was the person from whom the mortals and immortals were derived. He was the same as Dionusus, whom they styled. पूर्वजमर्द्धनारीशं त्रिगुणञ्च प्रजापतिं। अवाच्यं कृष्णमव्यक्तं ब्रह्माणं च द्विमूर्त्तिकं॥

31. Janãrddana is derived from *Jana*, 'men,' and *Arddana*. 'worship;' the 'object of adoration to mankind'.

32 This is the invariable doctrine of the Purāṇas. diversified only according to the individual divinity to whom they ascribe identity with Paramātman or Parameśvara. In our text this is Vishhu: in the Śaiva Purāṇas, as in the Liṅga. it is Śiva: in the Brahmā-vaivartta it is Kṛṣṇa. The identification of one of the hypostases with the common source of the triad was an incongruity not unknown to other

theogonies; for Cneph, amongst the Egyptians, appears on the one hand to have been identified with the Supreme Being, the indivisible unity, whilst on the other he is confounded with both Emeph and Ptha, the second and third persons of the triad of hypostages. Cudworth, 1.4.18,

33. 'The world that is termed spirit;' पुरुषाख्यं जगत्। explained by the commentator, पुरुषसंज्ञमेव। 'which indeed bears the appellation spirit; conformably to the text of the Vedas. पुरुष एवेदं सर्वं। this universe is indeed spirit.' This is rather Vedānta than Sāṁkhya, and appears to deny the existence of matter: and so it does as an independent existence; for the origin and end of infinite substance is the Deity or universal spirit: but it does not therefore imply the non-existence of the world as real substance.

34. Viṣṇu is both Bhuteśa. "lord of the elements.' or of created things, and Viśvarūpa 'universal substance:, he is therefore, as one with sensible things, subject to his own control.

35. Vareṇya, 'most excellent;, being the same, according to the commentator, with supreme felicity: परमानन्दरूपत्वात्।

****

CHAPTER 3

तृतीयोऽध्याय:

(ब्रह्मण: सर्गजनिकाया: शक्तेर्विवरणम्,
तस्यायुर्निरूपणञ्च)

मैत्रेय उवाच

निर्गुणस्याप्रमेयस्य शुद्धस्याप्यमलात्मन:।
कथं सर्गादिकर्त्तृत्वं ब्रह्मणोऽभ्युपगम्यते॥ १॥

Maitreya.- How can creative agency be attributed to that Brahmā, who is without qualities, illimitable, pure, and free from imperfection?

पराशर उवाच

शक्तय: सर्वभावानामचिन्त्यज्ञानगोचरा:।
यतोऽतो ब्रह्मणस्तास्तु सर्गाद्या भावशक्तय:॥ २॥
भवन्ति तपतां श्रेष्ठ! पावकस्य यथोष्णता।
तन्निबोध यथा सर्गे भगवान् सम्प्रवर्त्तते॥ ३॥
नारायणाख्यो भगवान् ब्रह्मा लोकपितामह:।

Parāśara said—The essential properties of existent things are objects of observation, of which no foreknowledge is attainable; and creation, and hundreds of properties, belong to Brahmā, as inseparable parts of his essence, as heat, oh chief of sages, is inherent in fire.[1] Hear then how the deity Nārāyaṇa, in the person of Brahmā, the great parent of the world, created all existent things.

उत्पन्नः प्रोच्यते विद्वान् नित्य एवोपचारतः॥४॥
निजेन तस्य मानेन ह्यायुर्वर्षशतं स्मृतम्।
तत्पराख्यं तदर्द्धञ्च परार्द्धमभिधीयते॥५॥
कालस्वरूपं विष्णोश्च यन्मयोक्तं तवानघ।
तेन तस्य निबोध त्वं परिमाणोपपादनम्॥६॥
अन्येषाञ्चैव जन्तूनां चराणामचराश्च ये।
भू-भूभृत्सागरादीनामशेषाणाञ्च सत्तम॥७॥

Brahmā is said to be born: - a familiar phrase, to signify his manifestation; and, as the peculiar measure of his presence a hundred of his years is said to constitute his life: that period is also called Param, and the half of it, Parārddham.[2] I have already declared to you, oh sinless Brahman, that Time is a form of Viṣṇu: hear now how it is applied to measure the duration of Brahmā, and of all other sentient beings, as well as of those which are unconscious, as the mountains, oceans, and the like.

काष्ठा पञ्चदशख्याता निमेषा मुनिसत्तम।
काष्ठस्त्रिंशत्कला तास्तु त्रिंशन्मौहूर्तिको विधिः॥८॥
तावत्संख्यैरहोरात्रं मुहूर्त्तैर्मानुषं स्मृतम्।
अहोरात्राणि तावन्ति मासः पक्षद्वयात्मकः॥९॥
तैः षड्भिरयनं वर्षं द्वेऽयने दक्षिणोत्तरे।
अयनं दक्षिणं रात्रिर्देवानामुत्तरं दिनम्॥१०॥
दिव्यैर्वर्षसहस्रैस्तु कृतत्रेतादिसंज्ञितम्।
चतुर्युगं द्वादशभिस्तद्विभागं निवोध मे॥११॥
चत्वारि त्रीणि द्वे चैकं कृतादिषु यथाक्रमम्।
दिव्याब्दानां सहस्राणि युगेष्वाहुः पुराविदः॥१२॥
तत्प्रमाणैः शतैः सन्ध्या पूर्वा तत्राभिधीयते।
सन्ध्यांशकश्च तत् तुल्यो युगस्यानन्तरो हि सः॥१३॥

सन्ध्यासन्ध्यांशयोरन्तर्यः कालो मुनिसत्तम।
युगाख्यः स तु विज्ञेयः कृतत्रेतादिसंज्ञितः॥ १४॥
कृतं त्रेता द्वापरञ्च कलिश्चैव चतुर्युगम्।
प्रोच्यते तत् सहस्रञ्च ब्रह्मणो दिवसं मुने॥ १५॥
ब्रह्मणो दिवसे ब्रह्मन्! मनवश्च चतुर्दश।
भवन्ति परिमाणञ्च तेषां कालकृतं शृणु॥ १६॥

Oh best of sages! fifteen twinklings of the eye make a Kāṣṭhā; thirty Kāṣṭhās, one Kāla; and thirty Kalās, one Muhūrtta[3]. Thirty Muhūrttas constitute a day and night of mortals: thirty such days make a month, divided into two half-months: six months form an Ayana (the period of the sun's progress north or south of the ecliptic): and two Ayanas compose a year. The southern Ayana is a night and the northern a day, of the gods, Twelve thousand divine years, each composed of (three hundred and sixty) such days, constitute the period of the four Yugas, or ages. They are thus distributed: the Kṛta age has four thousand divine years; the Tretā three thousand; the Dvāpara two thousand; and the Kali age one thousand: so those acquainted with antiquity have declared. The period that precedes a Yuga is called a Sandyā, and it is of as many hundred years as there are thousands in the Yuga: and the period that follows a Yuga, termed the Sandyāṃsa, is of similar duration. The interval between the Sandyā and the Sandyāmsa is the Yuga, denominated Kṛta, Tretā, etc. The Kṛta, Tretā, Dvāpara, and Kali constitute a great age, or aggregate of four ages: a thousand such aggregates are a day of Brahmā, and fourteen Manus reign within that term. Hear the division of time which they measure[4].

सप्तर्षयः सुराः शक्रो मनुस्तत्सूनवो नृपाः।
एककाले हि सृज्यन्ते संह्रियन्ते च पूर्ववत्॥ १७॥
चतुर्युगानां संख्याता साधिका ह्येकसप्ततिः।
मन्वन्तरं मनोः कालः सुरादीनाञ्च सत्तम॥ १८॥
अष्टौ शतसहस्राणि दिव्यया संख्यया गतिः।
द्वापञ्चाशत् तथान्यानि सहस्राण्यधिकानि च॥ १९॥

त्रिंशत्कोट्यस्तु सम्पूर्णा: संख्याता: संख्यया द्विज।
सप्तषष्टिस्तथान्यानि नियुतानि महामुने॥ २०॥
विंशतिश्च सहस्राणि कालोऽयमधिकं विना।
मन्वन्तरस्य संख्येयं मानुषैर्वत्सरैर्द्विज॥ २१॥
चतुर्दशगुणो ह्येष कालो ब्राह्ममह: स्मृतम्।
ब्राह्मो नैमित्तिको नाम तस्यान्ते प्रतिसञ्चर:॥ २२॥
तदा हि दह्यते सर्वं त्रैलोक्यं भूर्भुवादिकम्।

Seven Ṛṣis, certain (secondary) divinities, Indra, Manu, and the kings his sons, are created and perish at one period[5]; and the interval, called a Manvantara, is equal to seventy-one times the number of years contained in the four Yugas, with some additional years: this is the duration of the Manu, the (attendant) divinities, and the rest, which is equal to 852,000 divine years, or to 306,720,000 years of mortals, independent of the additional period,. Fourteen times this period constitutes a Brahmā day, that is, a day of Brahmā; the term (Brahmā) being the derivative form. At the end of this day a dissolution of the universe occurs, when all the three worlds, earth, and the regions of space, are consumed with fire.

जनं प्रयान्ति तापार्त्ता महर्लोकनिवासिन:॥ २३॥
एकार्णवे तु त्रैलोक्ये ब्रह्मा नारायणात्मक:।
भोगिशय्यागत: शेते त्रैलोक्यग्रासबृंहित:॥ २४॥
जनस्थैर्योगिभिर्देवश्चिन्त्यमानोऽब्जसम्भव:।
तत्प्रमाणां हि तां रात्रिं तदन्ते सृज्यते पुन:॥ २५॥
एवन्तु ब्रह्मणो वर्षमेवं वर्षशतं च यत्।
शतं हि तस्य वर्षाणां परमायुर्महात्मन:॥ २६॥
एकमस्य व्यतीतन्तु परार्द्धं ब्रह्मणोऽनघ।
तस्यान्तेऽभून्महाकल्य: पाद्म इत्यभिधीयते॥ २७॥
द्वितीयस्य परार्द्धस्य वर्त्तमानस्य वै द्विज।
वाराह इति कल्पोऽयं प्रथम: परिकीर्त्तित:॥ २८॥

इति श्रीविष्णुपुराणे प्रथमांशे तृतीय: अध्याय:।

The dwellers of Maharloka (the region inhabited by the saints who survive the world), distressed by the heat, repair then to Janaloka (the region of holy men after their decease). When the three worlds are but one mighty ocean, Brahmā, who is one with Nārāyaṇa, satiate with the demolition of the universe, sleeps upon his serpent-bed-contemplated, the lotus born, by the ascetic inhabitants of the Janaloka-for a night of equal duration with his day; at the close of which he creates anew. Of such days and nights is a year of Brahmā composed; and a hundred such years constitute his whole life.' One Pararddha[8], or half his existence. has expired, terminating with the Mahā Kalpa[9] called Pādma. The Kalpa (or day of Brahmā) termed Vārāha is the Rest of the second period of Brahmā's existence.

NOTES

1. Agency depends upon the Raja guṇa, the quality of foulness or passion, which is an imperfection. Perfect being is void of all qualities, and is therefore inert.

Omnis enim per se divom natura necesse est
Immortali aevo summa cum pace fruatur :

but if inert for ever, creation could not occur. The objection is rather evaded than answered. The ascribing to Brahmā of innumerable and unappreciable properties is supported by the commentator with vague and scarcely applicable texts of the Vedas. 'In him there is neither instrument nor effect : his like, his superior, is nowhere seen :, न तस्य कार्य्यं करणं च विद्यते न तत्समश्चाप्यधिकश्च दृश्यते। 'That supreme soul is the subjugator of all. the ruler of all. the sovereign of all : स चायमात्मा सर्वस्य वशी सर्वस्य शासनः सर्वस्याधिपतिः। In various places of the Vedas also it is said that his power is supreme, and that wisdom. power, and action are his essential properties : परास्य शक्तिर्विविधैश्च श्रूयते स्वाभाविकी ज्ञानबलक्रिया च। The origin of creation is also imputed in the Vedas to the rise of will or desire in the Supreme: सोऽकामयत बहु स्यां प्रजायेय। 'He wished I may become manifold. I may create creatures.' The Bhāgavata expresses the same doctrine : 'The Supreme Being was before all things alone, the soul and lord of spiritual substance : in consequence of his own will he is secondarily defined, as if of various minds: भगवानेक आसेदमग्र आत्मात्मनां विभुः। आत्मेच्छानुगतावात्मा नानामत्युपलक्षणः॥ This will however, in the mysticism of the Bhāgavata, is personified as Māyā : सा वा एतस्य संद्रष्टुः शक्तिः सदसदात्मिका। माया नाम महाभाग ययेदं निर्ममे विभुः॥ 'She (that desire) was the energy of the Supreme, who was contemplating (the uncreated world); and by her. whose name is Mayā, the Lord made the universe.' This, which was at first a mere poetical personification of the divine will. came, in such works, as the Bhāgavata, to denote a female divinity, co-equal and co-eternal with the First Cause. It may be doubted if the Vedas authorize such a mystification, and no very decided vestige of it occurs in the Viṣṇu Purāṇa,

2. This term is also applied to a different and still more protracted period. See b. VI. c. 3.

3. The last proportion is rather obscurely expressed : तास्तु त्रिंशन्मौहूर्त्तिको विधिः। 'Thirty of them (Kalās) are the rule for the Muhūrtta.' The commentator says it means that thirty Kalās make a Ghaṭikā (or Ghari), and two Ghaṭikās a Muhūrtta, but his explanation is gratuitous, and is at variance with more explicit passages elsewhere, as in the Matsya त्रिंशत् कलाश्चैव भवेन्मुहूर्त्तः। : Muhūrtta is thirty Kalās. In these divisions of the twenty-four hours the Kūrma, Mārkaṇḍeya, Matsya, Vāyu and Liṅga Purāṇas exactly agree with our authority. In Manu. 1, 64, we have the same computation, with a difference in the first article, eighteen Nimeṣas being one Kāṣṭhā. The Bhaviṣya Purāṇa follow Manu in that respect, and agrees in the rest with the Pādma, which has,

15 Nimeṣas = 1 Kāṣṭhā 30 Kāṣṭhās = 1 Kalā
30 Kalās = 1 Kṣaṇa 12 Kṣanas = 1 Muhūrtta
30 Muhūrttas = 1 day and night.

In the Mahābhārata, Mokṣa Dharma, it is said that thirty Kalis and one-tenth, or, according to the commentator, thirty Kalis and three Kāṣṭhās make a Muhūrtta. A still greater variety, however, occurs in the Bhāgavata and in the Brahmā Vaivartta Purāṇa These have,

2 Paramāṇus = 1 Aṇu 3 Anus = 1 Trasarenu
3 Trasareṇus = 1 Truti 100 Trutis = 1 Vedha
3 Vedhas = 1 Lava 3 Lavas = 1 Nimeṣa
3 Nimeṣas = 1 Kṣana 5 Kṣanas = 1 Kāṣṭhā
15 Kāṣṭhās = 1 Laghu 15 Laghus = 1 Nārikā
2 Nārikās = 1 Muhūrtta 6 or 7 Nārikās = 1 Yama. Or watch of the day or night

Allusions to this or either of the proceeding computations, or to any other, have not been found in either of the other Purāṇas: yet the work of Gopāla Bhaṭṭa, from which Colebrooke states he derived his information on the subject of Indian weights and measures (A. R. 5. 105); the Sāṁkhya Parimāṇa, cities the Vārāha Purāṇa for a peculiar computation. and quotes another from the Bhaviṣya, different from that which occurs in the first chapter of that work, to which we have referred. The principle of the calculation adopted by the astronomical works is different: it is, 6 respirations (Prāṇa)=1 Vikalā; 60 Vikalās==1 Daṇḍa; 60 Daṇḍas=1 sydereal day. The Nimeṣa. which is the base of one of the Paurāṇik modes, is a twinkle of the eye of a man at rest; whilst the Paramāṇu which is the origin of the other, and apparently more modern system, considering the works in which it occurs, is the time taken by a Paramāṇu. or mote in the sun-beam, to pass through a crevice in a shutter. Some indications of this calculation being in common currency, occur in the Hindustani terms Reṇu (Trasareṇu) and Lamhu (Laghu) in Indian horometry (A.R.5.81); whilst the more ordinary system seems derived from the astronomical works, being 60 Tilas=1 Vipala; 60 Vipalas=1 Pala; 60 Palas=1 Daṇḍa or Ghari. Ibid.

4. These calculations of time are found in most of the Purāṇas, with some addition, occasionally, of no importance, as that of the year of the seven Ṛṣis, 3030 mortal years, and the year of Dhruva, 9090 such years, in the Liṅga Purāṇa in all essential points the computations accord, and the scheme, extravagant as it may appear, seems to admit of easy explanation. We have, in the first place, a computation of the years of the gods in the four ages, or,

KṛtaYuga	... 4000
Sandyā	... 400
Sandyānsa	... 400
	4800
Tretā Yuga	3000
Sandyā	300
Sandyānsa	300
	3600
Dvāpara Yuga	2000
Sandyā	200
Sandyānsa	200
	2800
Kali Yuga	1000

Sandyā	100
Sandyānsa	100

	1200

	12000

If these divine years are converted into years of mortals, by multiplying them by 360. a year of men being a day of the gods, we obtain the years of which the Yugas of mortals are respectively said to consist:

4800×360 = 1,728,000
3600×360 = 1.296,000
2400×360 = 864,000
1200×360 = 432,000

4,320,000 a Mahāyuga.

So that these periods resolve themselves into very simple elements: the notion of four ages in a deteriorating series expressed by descending arithmetical progression, as 4, 3, 2,1; the conversion of units into thousands; and the mythological fiction, that these were divine years, each composed of 360 years of men. It does not seem necessary to refer the invention to any astronomical computations, or to any attempt to represent actual chronology.

5. The details of these, as occurring in each Manvantara, are given in the third book. c. 1 and 2.

6. चतुर्युगानां संख्याता साधिका ह्येकसप्ततिः। One and seventy enumerations of the four ages, with a surplus.' A similar reading occurs in several other Purāṇas, but none of them state of what the surplus or addition consists; but it is, infact, the number of years required to reconcile two computations of the Kalpa. The most simple, and probably the original calculation of a Kalpa. is its being 1000 great ages, or ages of the gods: एतद्द्वा दशसाहस्रं देवानां युगमुच्यते। दैविकानां युगानां तु सहस्रं परिसंख्यया। ब्राह्ममे कमहर्ज्ञेयं तावती रात्रिरुच्यते॥ Bhaviṣya Purāṇa Then 4,320,000 years, or a divine age, x 1000=4,320,000,000 years, or a day or night of Brahmā. But a day of Brahmā is also seventy-one times a great age multiplied by fourteen: 4,320,000×71×14=4,294,080,000; or less than the preceding by 25,920,000; and it is to make up for this deficiency that a certain number of years must be added to the computation by Manvantaras. According to the Sūrya Siddhānta, as cited by Davis (A. R. 2. 231), this addition consists of a

Sandhi to each Manvantara, equal to the Satya age, or 1,728,000 years; and one similar Sandhi at the commencement of the Kalpa:

thus $4,320,000 \times 71 = 306,720,000 + 1,728,000 = 308,448,000 \times 14 = 4318,272,000 + 1,728,000 = 4320,000,000$. The Paurāṇiks, however, omit the Sandhi of the Kalpa, and add the whole compensation to the Manvantaras. The amount of this in whole numbers is 1,851,428 in each Manvantara. or $4,320,000 \times 71 = 306,720,000 + 1,851,428 == 308,571,428 \times 14 = 4319,999,992$: leaving a very small inferiority to the result of the calculation of a Kalpa by a thousand great ages. To provide for this deficiency, indeed, very minute sub-divisions are admitted into the calculation; and the commentator on our text says, that the additional years, if of gods, are 5142 years. 10 months, 8 days, 4 watches, 2 Muhūrttas, 8 Kalās, 17 Kāṣṭhās, 2 Nimeṣas, and 1/7th; if of mortals, 1,851,428 years, 6 months, 24 days. 12 Nāris. 12 Kalās, 25 Kāṣṭhās, and 10 Nimeṣas. It will be observed, that in the Kalpa we have the regular descending series 4, 3. 2, with cyphers multiplied ad libitum.

7. The Brahmā Vaivartta says 108 years, but this is unusual. Brahmā's life is but a Nimeṣa of Kṛṣṇa, according to that work; a Nimeṣa of Śiva. according to the Śaiva Purāṇa.

8. In the last book the Parārddha occurs as a very different measure of time, but it is employed here in its ordinary acceptation.

9. In theory the Kalpas are infinite; as the Bhaviṣya: कोटिकोटि सहस्राणि कल्पानां मुनिसत्तमाः। गतानि तावच्छेषाणि॥ 'Excellent sages, thousands of millions of Kalpas have passed, and as many are to come.' In the Liṅga Purāṇa, and others of the Śaiva division, above thirty Kalpas are named, and some account given of several but they are evidently sectarial embellishments. The only Kalpas usually specified are those which follow in the text : the one which was the last, or the Pādma. and the present or Vārāha. The first is also commonly called the Brahmā; but the Bhāgavata distinguishes the Brahmā, considering it to be the first of Brahmā's life. whilst the Pādma was the last of the first Pararddha. The term Mahā, or great Kalpa applied to the Pādma is attached to it only in a general sense; or. according to the commentator. because it comprises, as a minor Kalpa, that in which Brahmā was born from a lotus. Properly, a great Kalpa is not a day, but a life of Brahmā; as in the Brahmā

Vaivartta: ब्रह्मणश्चायुषा कल्पः कालविद्भिर्निरूपितः। क्षुद्रकल्पा बहुतरास्ते सम्बर्त्तादयः स्मृताः॥ Chronologers compute a Kalpa by the life of Brahmā. Minor Kalpas, as Samvartta and the rest, are numerous.' Minor Kalpas here denote every period of destruction, or those in which the Samvartta wind, or other destructive agents, operate. Several other computations of tune are found in different Purāṇas, but it will be sufficient to notice one which occurs in the Hari Vaṁśa. as it is peculiar, and because it is not quite correctly given in M. Langlois' translation It is the calculation of the Manava time. or time of a Manu.

10. divine years = a day and night of a Manu.
10 Manava days = his fortnight.
10 Mānava form. = his month.
12 Manava months = his season.
6 Mānava seasons = his year.

Accordingly thc commentator says 72000 divine years make up his year. The French translation has, "dix annees des dieux font un jour de Manu; dix jours des dieux font un pakcha de Manu," etc. The error lies in the expression "jours des dieux" and is evidently a mere inadvertence : for if ten years make a day, ten days can scarcely make a fortnight.

***

CHAPTER 4

चतुर्थोऽध्यायः

(कल्पान्ते सर्गवर्णनम्)

मैत्रेय उवाच

ब्रह्मा नारायणाख्योऽसौ कल्पादौ भगवान् यथा।
ससर्ज सर्वभूतानि तदाचक्ष्व महामुने॥ १॥

Maitreya said—Tell me. mighty sage. How, in the commencement of the (present) Kalpa, Nārāyaṇa, who is named Brahmā, created all existent things.[1]

पराशर उवाच

प्रजाः ससर्ज भगवान् ब्रह्मा नारायणात्मकः।
प्रजापतिपतिर्देवो यथा तन्मे निशामय॥ २॥

Parāśara replied– In what manner the divine Brahmā, who is one with Nārāyaṇa, created progeny, and is thence named the lord of progeny (Prajāpati). the lord god. you shall hear.

अतीतकल्पावसाने निशासुप्तोत्थितः प्रभुः।
सत्त्वोद्रिक्तस्तथा ब्रह्मा शून्यं लोकमवैक्षत॥ ३॥
नारायणः परोऽचिन्त्यः परेषामपि स प्रभुः।
ब्रह्मस्वरूपी भगवाननादिः सर्वसम्भवः॥४॥
इमं चोदाहरन्त्यत्र श्लोकं नारायणं प्रति।
ब्रह्मस्वरूपिणं देवं जगतः प्रभवाप्ययम्॥५॥

At the close of the past (or Pādma) Kalpa. the divine Brahmā endowed with the quality of goodness, awoke from his night of sleep, and beheld the universe void. He, the supreme Nārāyaṇa, the incomprehensible, the sovereign of creatures, invested with the form of Brahmā, the god without beginning, the creator of all things; of whom. with respect to his name Nārāyaṇa, the god who has the form of Brahmā, thc imperishable origin of the world, this verse is repeated.

आपो नारा इति प्रोक्ता आपो वै नरसूनवः।
अयनं तस्य ताः पूर्वं तेन नारायणः स्मृतः॥६॥
तोयान्तः स महीं ज्ञात्वा जगत्येकार्णवे प्रभुः।
अनुमानात् तदुद्धारं कर्त्तुकामः प्रजापतिः॥७॥
अकरोत् स तनूमन्यां कल्पादिषु यथा पुरा।
मत्स्यकूर्म्मादिकां तद्वद् वाराहं वपुरास्थितः॥८॥

"The waters are called Nārā, because they were the offspring of Nārā (the supreme spirit); and as in them his first (Ayana) progress (in the character of Brahmā) took place, he is thence named Nārāyaṇa the whose place of moving was the waters)."[2] He, the lord, concluding that within the waters lay the earth, and being desirous to raise it up, created another form for that purpose; and as in preceding Kalpas he had assumed the shape of a fish or a tortoise, so in this he took the figure of a boar.

वेदयज्ञमयं रूपमशेषजगतः स्थितौ।
स्थितः स्थिरात्मा सर्वात्मा परमात्मा प्रजापतिः॥९॥
जनलोकगतैः सिद्धैः सनकाद्यैरभिष्टुतः।
प्रविवेश यदा तोयमात्माधारो धराधरः॥१०॥

Having adopted a form composed of the sacrifices of the Vedas', for the preservation of the whole earth, the eternal, supreme, and universal soul, the great progenitor of created beings, eulogized by Sanaka and the other saints who dwell in the sphere of holy men (Janaloka); he, the supporter of spiritual and material being, plunged into the ocean.

निरीक्ष्य तं तदा देवी पातालतलमागतम्।
तुष्टाव प्रणता भूत्वा भक्तिनम्रा वसुन्धरा॥ ११॥

The goddess Earth, beholding him thus descending to the subterrene regions, bowed in devout adoration, and thus glorified the god:

पृथिव्युवाच

नमस्ते सर्वभूताय तुभ्यं शङ्खगदाधर।
मामुद्धरास्मादद्य त्वं त्वत्तोऽहं पूर्व्वमुत्थिता॥ १२॥
त्वत्तोऽहमुद्धृता पूर्व्वं त्वन्मायाहं जनार्दन।
तथान्यानि च भूतानि गगनादीन्यशेषतः॥ १३॥
नमस्ते परमात्मात्मन् पुरुषात्मन् नमोऽस्तु ते।
प्रधानव्यक्तभूताय कालभूताय ते नमः॥ १४॥

Pṛthvī (Earth) said— Hail to you, who are all creatures; to you, the holder of the mace and shell: elevate me now from this place, as you have upraised me in days of old. From you have I proceeded; of you do I consist; as do the skies, and all other existing things. Hail to you, spirit of the supreme spirit, to you, soul of soul; to you. who are discrete and indiscreet matter; who are one with the elements and with time.

त्वं कर्त्ता सर्वभूतानां त्वं पाता त्वं विनाशकृत्।
सर्गादिषु प्रभो ब्रह्मविष्णुरूद्रात्मरूपधृक्॥ १५॥
सम्भक्षयित्वा सकलं जगत्येकार्णवीकृते।
शेषे त्वमेव गोविन्द चिन्त्यमानो मनीषिभिः॥ १६॥
भवतो यत् परं तत्त्वं तन्न जानाति कश्चन।
अवतारेषु यद्रूपं तदर्चन्ति दिवौकसः॥ १७॥
त्वमाराध्य परं ब्रह्म याता मुक्तिं मुमुक्षवः।
वासुदेवमनाराध्य को मोक्षं समवाप्स्यति॥ १८॥
यत् किंचिन्मनसा ग्राह्यं यदग्राह्यं चक्षुरादिभिः।

बुद्ध्या च यत् परिच्छेद्यं तद्रूपमखिलं तव॥१९॥

You are the creator of all things, their preserver, and their destroyer, in the forms, oh lord, of Brahmā. Viṣṇu, and Rudra, at the seasons of creation, duration, and dissolution. When you have devoured all things, you reposes on the ocean that sweeps over the world, meditated upon, oh Govinda, by the wise. No one knows your true nature, and the gods adore you only in the forms it has pleased you to assume. They who are desirous of final liberation, worship you as the supreme Brahmā; and who that adores not Vāsudeva, shall obtain emancipation? Whatever may be apprehended by the mind. whatever may be perceived by the senses, whatever may be discerned by the intellect, all is but a form of you.

त्वन्मयाऽहं त्वदाधारा त्वत्सृष्टा त्वामुपाश्रिता।
माधवीमिति लोकोऽयमभिधत्ते ततो हि माम्॥२०॥
जयाखिलज्ञानमय जय स्थूलमयाव्यय।
जयानन्त जयाव्यक्त जय व्यक्तमय प्रभो॥२१॥
परापरात्मन् विश्वात्मन् जय यज्ञपतेऽनघ।
त्वं यज्ञस्त्वं वषट्कारस्त्वमोंकारस्त्वमग्नय:॥२२॥
त्वं वेदास्त्वं तदङ्गानि त्वं यज्ञपुरुषो हरे।
सूर्यादयो ग्रहास्तारा नक्षत्राण्यखिलं जगत्॥२३॥
मूर्त्तामूर्त्तमदृश्यञ्च कठिनं पुरुषोत्तम।
यच्चोक्तं यच्च नैवोक्तं मयात्र परमेश्वर।
तत्सर्वं त्वं नमस्तुभ्यं भूयो भूयो नमो नम:॥२४॥

I am of you, upheld by you; you are my creator, and to you I fly for refuge: hence, in this universe, Mādhavī (the bride of Mādhava or Viṣṇu) is my designation. Triumph to the essence of all wisdom, to the unchangeable, the imperishable: triumph to the eternal; to the indiscreet, to the essence of discrete things: to him who is both cause and effect; who is the universe; the sinless lord of sacrifice; 'triumph. You are sacrifice; you are the oblation; you are the mystic Oṁkāra; you an the sacrificial fires; you are the Vedas, and their dependent science,; you are, Hari, the object of all worship.' The sun, the stars, the planets, the whole world; all that is formless, or that has form; all that is visible, or invisible; all, Puruṣottama, that I have said, or left unsaid; all this, Supreme, you are. Hail to you, again and again! hail! all hail!

पराशर उवाच

एवं संस्तूयमानस्तु पृथिव्या पृथिवीधरः।
सामस्वरध्वनिः श्रीमान् जगर्ज्ज परिघर्घरम्॥ २५॥
ततः समुत्क्षिप्य धरां स्वदंष्ट्रया
महावराहः स्फुटपद्मलोचनः।
रसातलादुत्पलपत्रसन्निभः
समुत्थितो नील इवाचलो महान्॥ २६॥
उत्तिष्ठता तेन मुखानिलाहतं
तत्सम्भवाम्भो जनलोकसंश्रयात्।
प्रक्षालयामास हि तान् महाद्युतीन्
सनन्दनादीनपकल्पषान् मुनीन्॥ २७॥
प्रयान्ति तोयानि क्षुराग्रविक्षते
रसातलेऽघ, कृतशब्दसन्ततिः।
श्वासानिलास्ताः परतः प्रयान्ति
सिद्धा जने ये नियतं वसन्ति॥ २८॥
उतिष्ठतस्तस्य जलार्द्रकुक्षे-
र्महावराहस्य महीं विधार्य्य।
विधुन्वतो वेदमयं शरीरं
रोमान्तरस्था मुनयो जुषन्ति॥ २९॥
तं तुष्टुवुस्तापपरीतचेतसो
लोके जने ये निवसन्ति योगिनः।
सनन्दनाद्या नतिनम्रकन्धरा
धराधरं घोरतरोद्धतेक्षणम्॥ ३०॥

Parāśara said—The auspicious supporter of the world, being thus hymned by the earth, emitted a low murmuring sound, like the chanting of the Sāma Veda; and the mighty boar, whose eyes were like the lotus, and whose body, vast as the Nīla mountain, was of the dark colour of the lotus leaves, 'uplifted upon his ample tusks the earth from the lowest regions. As he reared up his head, the waters shed from his brow purified the great sages, Sanandana and others, residing in the sphere of the saints. Through the indentations made by his hoofs, the waters rushed into the lower worlds with a thundering noise. Before his breath, the pious denizens of Janaloka were scattered, and the Munis sought for shelter amongst the bristles upon the scriptural body- of the boar, trembling as he rose up, supporting the earth, and dripping with moisture. Then the great sages, Sanandana and the rest, residing continually in the sphere of saints, were inspired with delight, and bowing lowly they praised the stern-eyed upholder of the earth.

जयेश्वराणां परमेश केशव
प्रभो गदाशंखधरासि चक्रधृक्।
प्रसूति नाशस्थितिहेतुरीश्वर-
स्त्वमेव नान्यत् परमञ्च यत् परम्॥३१॥
पादेषु वेदास्तव यूपदंष्ट्र दन्तेषु यज्ञाश्चितयश्च वक्त्रे
हुताशजिह्वोऽसि तनूरुहाणि दर्भाः प्रभो यज्ञपुमांस्त्वमेव॥३२
विलोचने रात्र्यहनी महात्मन् सर्वाश्रयं ब्रह्मपदं शिरस्ते।
सूक्तान्यशेषाणि सटाकलापो घ्राणं समस्तानि हवींषि देव॥
स्रुक्तुण्डसामस्वरधीरनाद प्राग्वंशकायाखिलसत्रसन्धे।
पूर्तेष्टधर्म्मश्रवणोऽसि देव सनातनात्मन् भगवन् प्रसीद॥३४॥
पदक्रमक्रान्तभुवं भवन्तमादिस्थितिञ्चाक्षर विश्वमूर्त्ते।
विश्वस्य विद्मः परमेश्वरोऽसि प्रसीद नाथोऽसि चराचरस्य॥
दंष्ट्राग्रविन्यस्तमशेषमेतद् भूमण्डलं नाथ विभाव्यते ते।
विगाहतः पद्मवनं विलग्नं सरोजिनीपत्रमिवोढपङ्कम्॥३६॥
द्यावापृथिव्योरतुलप्रभाव
यदन्तरं तद् वपुषा तवैव।
व्याप्तं जगद्व्याप्तिसमर्थदीप्ते:
हिताय विश्वस्य विभो भव त्वम्॥३७॥
परमार्थस्त्वमेवैको नान्योऽस्ति जगतः पतेः।
तवैष महिमा येन व्याप्तमेतच्चराचरम्॥३८॥

The Yogis said– Triumph, lord of lords supreme; Keśava, sovereign of the earth, the wielder of the mace, the shell, the discus, and the sword: cause of production, destruction, and existence. You are, oh god : there is no other supreme condition, but you. You. lord, are the person of sacrifice: for your feet are the Vedas; your tusks are the stake to which the victim is bound; in your teeth are the offerings; your mouth is the altar; your tongue is the fire; and the hairs of your body are the sacrificial grass. Thine eyes, oh omnipotent are day and night; your head is the seat of all, the place of Brahmā; your mane is all the hymns of the Vedas; your nostrils are all oblations: oh you, whose snout is the ladle of oblation; whose deep voice is the chanting of the Sāma Veda; whose body is the hall of sacrifice; whose joints are the different ceremonies; and whose ears have the properties of both voluntary and obligatory rites;[7] do you who are eternal, who are in size a mountain, be propitious. We acknowledge you, who has traversed the world, oh universal form, to be the beginning, the continuance, and the destruction of all things: you are the supreme god. Have pity on us, oh lord of conscious and unconscious beings. The orb of the earth is seen seated on the tip of your tusks, as if you had been sporting amid a lake where the lotus floats, and had borne away the leaves covered with soil. The space between heaven and earth is occupied by your body, oh you of unequalled glory, resplendent with the power of pervading the universe, oh lord, for the benefit of all. You are the aim of all: there is none other than you, sovereign of the world: this is your might, by which all things, fixed or movable, are pervaded.

तदेतद् दृश्यते मूर्त्तमेतज्ज्ञानात्मनस्तव।
भ्रान्तिज्ञानेन पश्यन्ति जगद्रूपमयोगिनः॥३९॥
ज्ञानस्वरूपमखिलं जगदेतदबुद्धयः।
अर्थस्वरूपं पश्यन्तो भ्राम्यन्ते मोहसंप्लवे॥४०॥
ये तु ज्ञानविदः शुद्धचेतसस्तेऽखिलं जगत्।
ज्ञानात्मकं प्रपश्यन्ति त्वद्रूपं परमेश्वर॥४१॥
प्रसीद सर्वसर्वात्मन् भवाय जगतामिमाम्।
उद्धरोर्वीममेयात्मन् शंन्नो देह्यब्जलोचन॥४२॥

This form, which is now beheld, is your form, as one essentially with wisdom. Those who have not practised devotion, conceive erroneously of the nature of the world. The ignorant, who do not perceive that this universe is of the nature of wisdom, and Judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true wisdom, and whose minds are pure, behold this whole world as one with divine knowledge, as one with you, oh god. Be favorable, oh universal spirit: raise up this earth, for the habitation of created beings. Inscrutable deity, whose eyes are like lotuses, give us felicity.

सत्त्वोद्रिक्तोऽसि भगवन् गोविन्द पृथिवीमिमाम्।
समुद्धर भवायेश शं नो देह्यब्जलोचन॥४३॥
सर्गप्रवृत्तिर्भवतो जगतामुपकारिणी।
भवत्वेषा नमस्तेऽस्तु शं नो तेह्यब्जलोचन॥४४॥

Oh lord, you are endowed with the quality of goodness : raise up, Govinda, this earth, for the general good. Grant us happiness, oh lotus-eyed. May this, your activity in creation, be beneficial to the earth. Salutation to you. Grant us happiness, oh lotus-eyed.

पराशर उवाच

एवं संस्तूयमानोऽथ परमात्मा महीधरः।
उज्जहार क्षितिं क्षिप्र न्यस्तवांश्च महार्णवे॥४५॥
तस्योपरि समुद्रस्य महती नौरिव स्थिता।
विततत्वाच्च देहस्य न मही याति संप्लवम्॥४६॥
ततः क्षितिं समां कृत्वा पृथिव्यां सोऽपि नोद्गिरीन्।
यथा विभागं भगवाननादिः परमेश्वरः॥४७॥
प्राक् सर्गदग्धानखिलान् पर्वतान् पृथिवीतले।
अमोघेन प्रभावेण ससर्जामोघवांछितः॥४८॥

Parāśara said— The supreme being thus eulogised, upholding the earth, raised it quickly, and placed it on the summit of the ocean, where it floats like a mighty vessel, and from its expansive surface does not sink beneath the waters. Then, having levelled the earth, the great eternal deity divided it into portions, by mountains: he who never wills in vain, created, by his irresistible power, those mountains gain upon the earth which had been consumed at the destruction of the world.

भूविभागं ततः कृत्वा सप्तद्वीपं यथातथम्।

भुवाद्यांश्चतुरो लोकान् पूर्ववत् सतकल्पयत्॥ ४९॥
ब्रह्मरूपधरो देवस्ततोऽसौ रजसा वृत्तः।
चकार सृष्टिं भगवांश्चतुर्वक्त्रधरो हरिः॥ ५०॥
निमित्तमात्रमेवासीत् सृज्यानां सर्गकर्म्मणि।
प्रधानकारणीभूता यतो वै सृज्यशक्तय:॥ ५१॥
निमित्रमात्रं मुक्त्वाकं नान्यत् किंचिदवेक्षते।
नीयते तपतां श्रेष्ठ स्वशक्त्या वस्तुवस्तुताम्॥ ५२॥

इति श्रीविष्णुपुराणे प्रथमांशे चतुर्थोध्यायः।

Having then divided the earth into seven great portions or continents, as it was before, he constructed in like manner the four (lower) spheres, earth, sky, heaven, and the sphere of the sages (Maharloka). Thus Hari, the four-faced god, invested with the quality of activity, and taking the form of Brahmā, accomplished the creation: but he (Brahmā) is only the instrumental cause of things to be created; the things that are capable of being created arise from nature as a common material cause: with the exception of one instrumental cause alone, there is no need of any other cause, for (imperceptible) substance becomes perceptible substance according to the powers with which it is originally imbued.[8]

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NOTES

1. This creation is of the secondary order, or Pratisarga; water, and even the earth, being in existence, and consequently having been preceded by the creation of Mahat and the elements. It is also a different Pratisarga from that described by Manu. in which Svayambhu first creates the waters, then the egg : one of the simplest forms, and perhaps therefore one of the earliest in which the tradition occurs.

2. This is the well known verse of Manu. I. 8, rendered by Jones. "The waters are called Nārā. because they were the production of Nārā. or 'the spirit' of God; and since they were his first Ayana. or place of motion, he thence is named Nārāyaṇa, or 'moving on the waters." Now although there can be little doubt that this tradition is in substance the same as that of Genesis, the language of the translation is perhaps more scriptural than is quite

warranted. The waters, it is said in the text of Manu, were the progeny of Nārā. which Kullūka Bhaṭṭa explains Paramātmā, the supreme soul; that is, they were the first productions of God in creation. Ayana. instead of 'Place of motion,' is explained by Āśraya, 'place of abiding.' Nārāyaṇa means, therefore, he whose place of abiding was the deep. The verse occurs in several of the Purāṇas, in general in nearly the same words. and almost always as a quotation, as in our text: इमं चोदाहरन्त्यत्र श्लोकं। The Liṅga, Vāyu. and Mārkaṇḍeya Purāṇas, citing the same. have a somewhat different reading; or. आपो नारा वै तनव इत्यपा नाम श्रुश्रुम:। अप्सु शेते यतस्तस्मात् तेन नारायण: स्मृत:। 'Apā (is the same (as) Nārā. or bodies (Tanava); such, we have heard (from the Vedas), is the meaning of Apā. He who sleeps in them. is thence called Nārāyaṇa.' The ordinary sense of Tanu is either 'minute' or 'body.' nor does it occur amongst the synonyms of water in the Nirukta of the Vedas. It may perhaps be intended to say. that Nārā or Apā has the meaning of 'bodily forms, in which spirit is enshrined, and of which the waters, with Viṣṇu resting upon them are a type; for there is much mysticism in the Purāṇas in which the passage thus occurs. Even in them. however, it is introduced in the usual manner, by describing the world as water alone, and Viṣṇu reposing upon the deep : एकार्णवे तदा तस्मिन्.... कृष्णो नारायणाख्यस्तु। सुष्वाप सलिले तथा।। Vāyu Purāṇa The Bhāgavata has evidently attempted to explain the ancient text: पुरुषोऽण्डं विनिर्भद्य यदादौ स विनिर्गत:। आत्मनोऽयनमन्विच्छन्नपोऽस्राक्षीच्छुचि: शुची:। तास्वेवात्सीत् स्वसृष्टास्तु सहस्रपरिवत्सरान्। तेन नारायणो नाम यदाप: पुरुषोद्भवा:। 'When the embodied god in the beginning divided the mundane egg, and issued form. then, requiring an abiding place, he created the waters: the pure created the pure. In them. his own created be abode for a thousand years, and thence received the name of Nārāyaṇa : the waters being the product of the embodied deity :' i. e. they were the product of Nārā or Viṣṇu, as the first male or Virāt. and were therefore termed Nārā : and from there being his Ayana or Sthāna, his 'abiding place' comes his epithet of Nārāyaṇa.

3. The Vāraha form was thosen, says the Vāyu Purāṇa because it is an animal delighting to sport in water, but it is described in many Purāṇas, as it is in the Viṣṇu, as, a type of the ritual of the Vedas, as we shall have further occasion to remark. The

elevation of the earth from beneath the ocean in this form, was, therefore, probably at first an allegorical representation of the extrication of the world from a deluge of iniquity by the rites of religion. Geologists may perhaps suspect, in the original and unmystified tradition, an allusion to a geological fact, or the existence of lacustrine mammalia in the early periods of the earth.

4. Yajñapati, 'the bestower of the beneficial results of sacrifices.,

5. Yajñapuruṣa, "the male or soul of sacrifice;' explained by Yajñamūrtti, 'the form or personification of sacrifice :' or Yajñārādhya, 'he who is to be propitiated by it.'

6. Vāräha Avatāra. The description of the figure of the boar is much more particularly detailed in other Purāṇas. As in the Vāyu: "The boar was ten Yojanas in breadth, a thousand Yojanas high; of the colour of a dark cloud; and his roar was like thunder; his bulk was vast as a mountain; his tusks were white, sharp, and fearful; fire flashed from his eyes like lightning, and he was radiant as the sun; his shoulders were round, fat and large; he strode along like a powerful lion; his haunches were fat, his loins were slender, and his body was smooth and beautiful." The Matsya Purāṇa describes the Vārāha in the same words, with one or two unimportant varieties. The Bhāgavata indulges in that amplification which marks its more recent composition, and describes the Vārāha as issuing from the nostrils of Brahmā. at first of the size of the thumb, or an inch long, and presently increasing to the stature of an elephant. That work also subjoins a legend of the death of the demon Hiraṇyākṣa, who in a preceding existence was one of Viṣṇu's doorkeepers, at his palace in Vaikuṇṭha. Having refused admission to a party of Munis, they cursed him, and he was in consequence born as one of the sons of Diti. When the earth, oppressed by the weight of the mountains, sunk down into the waters, Viṣṇu was beheld in the subterrene regions, or Rasātala. by Hira-nyākṣa in the act of carrying it off. The demon claimed the earth, and defied Viṣṇu to combat; and a conflict took place, in which Hiraṇyākṣa was slain. This legend has not been met with in any other Purāṇa, and certainly does not occur in the chief of them, any more than in our text In the Mokṣa Dharma of the Mahābhārata, c. 35, Viṣṇu destroys the demons in the form of the

Vārāha, but no particular individual is specified, nor does the elevation of the earth depend upon their discomfiture. The Kālikā Upapurāṇa has an absurd legend of a conflict between Śiva as a Sarabha. a fabulous animal, and Viṣṇu as the Vārāha, in which the latter suffers himself and his offspring begotten upon earth to be slain.

7. This, which is nothing more than the development of the notion that the Vārāha incarnation typifies the ritual of the Vedas, is repeated in most of the Purāṇas in the same or nearly the same words.

8. This seems equivalent to the ancient notion of a plastic nature: "All parts of matter, by reason of a certain life in them, being supposed able to form themselves artificially and methodically to the greatest advantage of their present respective capabilities." This, which Cudworth (c. Ill) calls hylozoism, is not incompatible with an active creator: "not that he should, αντονργαν απαντα, set his own hand to every work, which, as Aristotle says, would be, unbecoming God; but, as in the case of Brahmā and other subordinate agents, that they should occasion the various developments of crude nature to take place, by supplying that will. of which nature itself is incapable. Action being once instituted by an instrumental medium, or by the will of an intellectual agent, it is continued by powers or a vitality inherent in nature or the matter of creation itself. The efficiency of such subordinate causes was advocated by Plato, Aristotle, and others; and the opinion of Zeno. as stated by Laertius, might be taken for a translation of some such passage as that in our text : "Εατ δε φναιξ εζ αντηξ κωcμενη κατα απερματκανζ λογονξ, αποτωλονωα τε κω ανεξοναa τα εξ αντηδ εν ωρωμενοιξ ξροθνοιξ, και τοιαντα δρϖαa a'φ οων απεκιθη Nature is a habit moved from itself, according to seminal principles; perfecting and containing those several things which in determinate times are produced from it, and acting agreeably to that from which it was secreted.' Intell, system, I. 328. So the commentator illustrates our text by observing that the cause of the budding of rice is in its own seeds, and its development is from itself, though its growth takes place only at a determinate season , in consequence of the instrumental agency of the rain.

***

CHAPTER 5

पञ्चमोऽध्याय:

(देवीदीनां सृष्टिकथनम्।)

मैत्रेय उवाच

यथा ससर्ज्ञ देवोऽसौ देवर्षिपितृदानवान्।
मनुष्य तिर्यग्वृक्षादीन् भूव्योमसलिलौकस:॥ १॥
यद्गुणं यत्स्वरूपञ्च यत्स्वभावं जगद्द्विज।
सर्गादौ सृष्टवान् ब्रह्मा तन्मामाचक्ष्व तत्त्वत:॥ २॥

Maitreya said— Now unfold to me, O Brahman, how this deity created the gods, sages, progenitors, demons, men, animals, trees, and the rest, that abide on earth, in heaven, or in the waters: how Brahmā at creation made the world with the qualities, the characteristics, and the forms of things[1], is called the first creation.

पराशर उवाच

मैत्रेय कथयाम्येष शृणुष्व सुसमाहित:।
यथा ससर्ज्ञ देवोऽसौ देवादीनखिलान् प्रभु:॥ ३॥

Parāśara said– I will explain to you, Maitreya, listen attentively, how this deity, the lord of all, created the gods and other beings.

सृष्टिं चिन्तयतस्तस्य कल्पादिषु यथा पुरा।

अबुद्धिपूर्वक: सर्ग: प्रादुर्भूतस्तमोमय:॥ ४॥

तमो मोहो महामोहस्तामिस्त्रो ह्यन्धसंज्ञित:।

अविद्या: पंचपर्वैषा प्रादुर्भूता महात्मन:॥ ५॥

पंचधावस्थित: सर्गो ध्यायतो प्रति बोधवान्।

बहिरन्तोऽप्रकाशश्च संवृतात्मा नगात्मक:॥ ६॥

Whilst he (Brahmā) formerly, in the beginning of the Kalpas, was medicating on creation, there appeared a creation beginning with ignorance, and consisting of darkness. From that great being appeared fivefold ignorance, consisting of obscurity, illusion, extreme illusion, gloom, utter darkness,[2] The creation of the creator thus plunged in abstraction, was the fivefold (immovable) world, without intellect or reflection, void of perception or sensation, incapable of feeling, and destitute of motion,[3]

मुख्या नगा यतश्चोक्ता मुख्यसर्गस्ततस्त्वयम्।
तं दृष्ट्वाऽसाधकं सर्गममन्यदपरं पुन:॥७॥
तस्याभिध्यातय: सर्गस्तिर्यक्स्रोताभ्यवर्त्तत।
यस्मात् तिर्यक् प्रवृत: स तिर्यक्स्रोतस्तत: स्मृत:॥८॥
पश्वादयस्ते विख्यातास्तम: प्राया ह्यवेदिन:।
उत्पथग्राहिणश्चैव तेऽज्ञाने ज्ञानमानिन:॥९॥
अहङ्कृता अहम्माना अष्टविंशद्वधात्मका:।
अन्त:प्रकाशास्ते सर्वे आवृताश्च परस्परम्॥१०॥

Since immovable things were first created, this is called the first creation. Brahmā, beholding that it was defective, designed another; and whilst he thus meditated, the animal creation was manifested, to the products of which the term Tiryaksrotas is applied, from their nutriment following a winding course[4]. These were called beasts, etc., and their characteristic was the quality of darkness, they being destitute of knowledge, uncontrolled in their conduct, and mistaking error for wisdom; being formed of egotism and self-esteem, labouring under the twenty-eight kinds of imperfection[5], manifesting inward sensations, and associating with each other (according to their kinds).

तमप्यसाधकं मत्वा ध्यायतोऽन्यस्ततोऽभवत्।
ऊर्ध्वस्रोतास्तृतीयस्तु सात्त्विकोर्ध्वमवर्त्तत॥११॥
ते सुखप्रीतिबहुला बहिरन्तस्त्वनावृता:।
प्रकाशा बहिरन्तश्च ऊर्ध्वस्रोतोद्भवा: स्मृता:॥१२॥
तुष्टात्मनस्तृतीयस्तु देवसर्गस्तु स स्मृत:।
तस्मिन् सर्गेऽभवत् प्रीतिर्निष्पन्ने ब्रह्मणस्तदा॥१३॥
ततोऽन्यं स तदा दध्यौ साधकं सर्गमुत्तमम्।
असाधकांस्तु तान् ज्ञात्वा मुख्यसर्गादिसम्भवान्॥१४॥
तथाभिध्यायतस्तस्य सत्याभिध्यायिनस्तत:।
प्रादुर्बभूव चाव्यक्तादर्वाक् स्रोतस्तु साधकम्॥१५॥
यस्मादर्वाक् प्रवर्त्तन्ते ततोऽर्वाक्स्रोतसस्तु ते।
ते च प्रकाशबहुलास्तमोद्रिक्ता रजोऽधिका:॥१६॥
तस्मात् ते दु:खबहुला भूयोभूयश्च कारिण:।

प्रकाशा बहिरन्तश्च मनुष्याः साधकाश्च ते॥ १७॥

Beholding this creation also imperfect, Brahmā again medicated, and a third creation appeared, abounding with the quality of goodness, termed Ūrdhvasrotas.[6] 'The beings thus produced in the Ūrdhvasrotas creation were endowed with pleasure and enjoyment, unencumbered internally or externally, and luminous within and without. This, termed the creation of immortals, was the third perfomance of Brahmā, who, although well pleased with it, still found it incompetent to fulfil his end. Continuing therefore his medications, there sprang, in consequence of his infallible purpose, the creation termed Arvāksrotas[7], from indiscrete nature. The products of this are termed Arvāksrotasas, from the downward current (of their nutriment). They abound with the light of knowledge, but the qualities of darkness and of foulness predominate. Hence they are afflicted by evil, and are repeatedly impelled to action. They have knowledge both externally and internally, and are the instruments (of accomplishing the object of creation. the liberation of soul). These creatures were mankind.

इत्येते कथिताः सर्गाः षडत्र मुनिसत्तम।
प्रथमो महतः सर्गो विज्ञेयो ब्रह्मणस्तु सः॥ १८॥
तन्मात्राणां द्वितीयश्च भूतसर्गस्तु स स्मृतः।
वैकारिकस्तृतीयस्तु सर्ग ऐन्द्रियकः स्मृतः॥ १९॥
इत्येष प्राकृतः सर्गः सम्भूतो बुद्धिपूर्वकः।
मुख्यसर्गश्चतुर्थस्तु मुख्या वै स्थावराः स्मृताः॥ २०॥
तिर्य्यक्स्रोतास्तु यः प्रोक्तस्तैर्य्यग्योन्यः स उच्यते।
ऊर्ध्वस्रोतास्ततः षष्ठो देवसर्गस्तु स स्मृतः॥ २१॥

I have thus explained to you, excellent Muni, six[8] creations. The first creation was that of Mahat or Intellect, which is also called the creation of Brahmā[9]. The second was that of the rudimental principles (Tanmātras), thence termed the elemental creation (Bhūta sarga). The third was the modified form of egotism, termed the organic creation, or creation of the senses (Aindriyaka). These three were the Prakṛta creations, the developments of indiscrete nature, preceded by the indiscrete principle[10]. The fourth or fundamental creation (of perceptible things) was that of inanimate bodies. The fifth. the Tairyag yonya creation, was that of animals. The sixth was the Orddhasrotas creation, of that of the divinities.

ततोऽर्वाक्स्त्रोतस: सर्ग: सप्तम: स तु मानुष:।
अष्टमोऽनुग्रह: सर्ग: सात्त्विकस्तामसश्च स:॥ २२॥
पंचैते वैकृता: सर्गा: प्राकृतास्तु त्रय: स्मृता:।
प्राकृतो वैकृताश्चैव कौमारो नवम: स्मृत:॥ २३॥

The creation of the Arvāksrotas beings was the seventh, and was that of man. There is an eighth creation, termed Anugraha, which possesses both the qualities of goodness and darkness.[11] Of these creations, five are secondary, and three are primary[12]. But there is a ninth, the Kaumāra creation, which is both primary and secondary[13].

इत्येते वै समाख्याता नव सर्गा: प्रजापते:।
प्राकृता वैकृताश्चैव जगतो मूलहेतव:।
सृजतो जगदीशस्य किमन्यत् श्रोतुमिच्छसि॥ २४॥

These are the nine creations of the great progenitor of all, and both as primary and secondary, are the radical causes of the world, proceeding from the sovereign creator. What else dost you desire to hear ?

मैत्रैय उवाच

संक्षेपात् कथित: सर्गो देवादीनां मुने त्वया।
विस्तराच्छ्रोतुमिच्छामि त्वत्तो मुनिवरोत्तम॥ २५॥

Maitreya said— You have briefly related to me. Muni, the creation of the gods and other beings: I am desirous, chief of sages, to hear from you a more ample account of their creation.

पराशर उवाच

कर्मभिर्भाविता: पूर्व्वै: कुशलाकुशलैस्तु ता:।
ख्यात्यातया ह्यनिर्मुक्ता संहारे हयुपसंहृता:॥ २६॥
स्थावरान्ता: सुराद्यास्तु प्रजा ब्रह्मंश्चतुर्विधा:।
ब्रह्मण: कुर्वत: सृष्टिं जज्ञिरे मानसास्तु ता:॥ २७॥

ततो देवासुरपितॄ न् मानुषांश्च चतुष्टयम्।
सिसृक्षुरम्भांस्येतानि स्वमात्मानमयूयुजत्॥ २८॥
युक्तात्मनस्तमोमात्रा उद्रिक्ताभूत् प्रजापतेः।
सिसृक्षोर्ज्जघनात् पूर्वमसुरा जज्ञिरे ततः॥ २९॥
उत्ससर्ज्ज ततस्तान्तु तमोमात्रात्मिकां तनुम्।
सा तु त्यक्ता ततस्तेन मैत्रेयाभूद् विभावरी॥ ३०॥
सिसृक्षुरन्यदेहस्थः प्रीतिमाप ततः सुराः।
सत्त्वोद्रिक्ताः समुद्भूता मुखतो ब्रह्मणो द्विज॥ ३१॥
त्यक्ता सा तु तनुस्तेन सत्त्वप्रायमभूद् दिनम्।
ततो हि बलिनो रात्रावमुरा देवता दिवा॥ ३२॥
सत्त्वमात्रात्मिकामेव ततोऽन्यां जगृहे तनुम्।
पितृवन्मन्यमानस्य पितरस्तस्य जज्ञिरे॥ ३३॥
उत्ससर्ज्ज पितॄन् सृष्ट्वा ततस्तामपि स प्रभुः।
स चोत्सृष्टाऽभवत् सन्ध्या दिननक्तान्तरस्थितिः॥ ३४॥

Parāśara said— Created beings, although they are destroyed (in their individual forms) at the periods of dissolution, yet being affected by the good or evil acts of former existence, they are never exempted from their consequences; and when Brahmā creates the world anew, they are the progeny of his will, in the fourfold condition of gods, men, animals, or inanimate things. Brahmā then, being desirous of creating the four orders of beings, termed gods, demons, progenitors, and men, collected his mind into itself.[14] Whilst thus concentrated, the quality of darkness pervaded his body; and thence the demons (the Asuras) were first born, issuing from his thigh. Brahmā then abandoned that form which was composed of the rudiment of darkness, and which, being deserted by him, became night. Continuing to create. but assuming a different shape, he experienced pleasure; and thence from his mouth proceeded the gods, endowed with the quality of goodness. The form abandoned by him, became day, in which the good quality predominates; and hence by day the gods are most powerful, and by night the demons. He next adopted another person, in which the rudiment of goodness also prevailed; and thinking of himself, as the father of the world, the progenitors (the Pitṛs) were born from his side. The body, when he abandoned it, became the Sandyā (or evening twilight), the interval between day and night.

रजोमात्रांत्मिकामन्यां जगृहे स तनुं ततः।
रजोमात्रोत्कटा जाता मनुष्या द्विजसत्तम॥ ३५॥
तामप्याशु स तत्याज तनुं सद्य: प्रजापतिः।
ज्योत्स्ना समभवत् सापि प्राक्सन्ध्या याभिधीयते॥ ३६॥

Brahmā then assumed another person, pervaded by the quality of foulness; and from this, men, in whom foulness (or passion) predominates, were produced. Quickly abandoning that body, it became morning twilight, or the dawn.

ज्योत्स्नायामेव बलिनो मनुष्या: पितरस्तथा।
मैत्रेय सन्ध्यासमये तस्मादेते भवन्ति वै॥ ३७॥
ज्योत्स्ना रात्र्यहनी सन्ध्या चत्वार्य्येतानि वै प्रभोः।
ब्रह्मणस्तू शरीराणि त्रिगुणोपाश्रयाणि तु॥ ३८॥

At the appearance of this light of day, men feel most vigour; while the progenitors are most powerful in the evening season. In this manner, Maitreya, Jyotsnā (dawn), Rātri (night), Ahar (day), and Sandhyā (evening), are the four bodies of Brahmā invested by the three Qualities[15].

रजोमात्रात्मिकामेव ततोऽन्यां जगृहे तनुम्।
ततः क्षुद् ब्रह्मणो जाता जज्ञे कोपस्तया ततः॥ ३९॥
क्षुत्क्षामानन्धकारेऽथ सोऽसृजद् भगवांस्ततः।
विरूपा: श्मश्रुला जातास्तेऽभ्यधावंस्ततः प्रभुम्॥ ४०
मैवं भो रक्ष्यतामेष यैरुक्तम् राक्षसास्तु ते।
ऊचु: खादाम इत्यन्ये ये ते यक्षास्तु जक्षणात्॥ ४१॥

Next from Brahmā, in a form composed of the quality of foulness, was produced hunger, of whom anger was born: and the god put forth in darkness beings emaciate with hunger, of hideous aspects, and with long beards. Those beings hastened to the deity. Such of them as exclaimed, Oh preserve us! were thence called Rākṣasas[16]: others, who cried out, Let us eat, were denominated from that expression Yakṣas[17].

अप्रियानथ तान् दृष्ट्वा केशाः शीर्यन्त वेधसः।
हीनाश्च शिरसो भूयः समारोहन्त तच्छिरः॥४२॥
सर्पणात् तेऽभवन् सर्पा हीनत्वादहयः स्मृताः।
ततः क्रुद्धो जगत्स्रष्टा क्रोधात्मनो विनिर्ममे॥४३॥
वर्णेन कपिशेनोग्रा भूतास्ते पिशिताशनाः।
धयन्तो गां समुत्पन्ना गन्धर्वास्तस्य तत्क्षणात्॥४४॥
पिबन्तो जज्ञिरे वाचं गन्धर्वास्तेन ते द्विज।

Beholding them so disgusting, the hairs of Brahmā were shrivelled up, and first falling from his head, were again renewed upon it: from their falling they became serpents, called Sarpa from their creeping, and Ahi because they had deserted the head.[18] The creator of the world, being incensed, then created fierce beings, who were denominated goblins, Bhūtas, malignant fiends and eaters of flesh. The Gandharvas were next born. imbibing melody drinking of the goddess of speech, they were born, and thence their appellation[19]

एतानि सृष्ट्वा भगवान् ब्रह्मा तच्छक्तिनोदितः॥४५॥
ततः स्वच्छन्दतोऽन्यानि वयांसि वयसोऽसृजत्।
अवयो वक्षसश्चक्रे मुखतोऽजाः स सृष्टवान्॥४६॥
सृष्टवानुदराद् गाश्च पार्श्वाभ्यां च प्रजापतिः।
पद्भ्यामश्वान् समातङ्गान् शरभान् गवयान् मृगान्॥४७॥
उष्ट्रानश्वतरांश्चैव न्यङ्कूनन्यांश्च जातयः।
ओषध्यः फलमूलिन्यो रोमभ्यस्तस्य जज्ञिरे॥४८॥

The divine Brahmā, influenced by their material energies, having created these beings, made others of his own will. Birds he formed from his vital vigour; sheep from his breast, goats from his mouth; kine from his belly and sides; and horses, elephants, Sarabhas, Gavayas, deer, camels, mules, antelopes, and other animals, from his feet: whilst from the hairs of his body sprang herbs, roots, and fruits.

त्रेतायुगमुखे ब्रह्मा कल्पस्यादौ द्विजोत्तम।
सृष्ट्वा पश्वोषधीः सम्यग् युयोज स तदाध्वरे॥४९॥
गौरजः पुरुषा मेषा अश्वा अश्वतराः खराः।
एतान् ग्राम्यान् प्रशून् प्राहुरारण्यांश्च निबोध मे॥५०॥

श्वापदो द्विखुरो हस्ती वानरः पक्षिपंचमः।
औदकाः पशवः षष्ठाः सप्तमास्तु सरीसृपाः॥५१॥

O foremost of the Brāmaṇas! Brahmā having created, in the commencement of the Kalpa various plants, employed them in sacrifices, in the beginning of the Tretā age. Animals were distinguished into two classes, domestic (village) and wild (forest): the first class contained the cow, goat, the hog, the sheep, the horse, the ass, the mule: the latter, all beasts of prey, and many animals with cloven hoofs, the elephant, and the monkey. The fifth order were the birds; the sixth, aquatic animals; and the seventh, reptiles and insects[20].

गायत्रं च ऋचश्चैव त्रिवृत्स्तोमं रथन्तरम्।
अग्निष्टोमं च यज्ञानां निर्म्ममे प्रथमान् मुखात्॥५२॥
यजूंषि त्रैष्टुभं छन्दस्तोमं सप्तदशं तथा।
बृहत् साम तथोक्थं च दक्षिणादसृजन् मुखात्॥५३॥
सामानि जगतीछन्दःस्तोमं सप्तदशं तथा।
वैरूपमतिरात्रं च पश्चिमादसृजन् मुखात्॥५४॥
एकविंशमथर्वाणमाप्तोर्यामाणमेव च।
अनुष्टुभं स वैराजम् उत्तरादसृजन् मुखात्॥५५॥

From his eastern mouth Brahmā then created the Gayatrī metre, the Ṛgveda. the collection of hymns termed Trivṛt, the Rathantara portion of the Sāmaveda, and the Agniṣṭoma sacrifice: from his southern mouth he created the Yajurveda, the Triṣtubh metre. the collection of hymns called Panchadśa, the Bṛhat Sāma, and the portion of the Sāma-veda termed Uktha: from his western mouth he created the Sāma-veda, the Jayati metre, the collection of hymns termed Saptadaśa, the portion of the Sāma called Vairūpa, and the Atirātra sacrifice: and from his northern mouth he created the Ekavimśa collection of hymns, the Atharva-veda. the Āptoryāmā rite, the Anuṣṭubh metre, and the Vairāja portion of the Sāma-veda[21],

उच्चावचानि भूतानि गात्रेभ्यस्तस्य जज्ञिरे।
देवासुरपितृन् सृष्ट्वा मनुष्यांश्च प्रजापतिः॥५६॥

ततः पुनः ससर्ज्जादौ स कल्पस्य पितामहः।
यक्षान् पिशाचान् गन्धर्वास्तथैवाप्सरसां गणान्॥५७॥
नरकिन्नररक्षांसि वयः पशुमृगोरगान्।
अव्ययं च व्ययं चैव यदिदं स्थाणुजङ्गमम्॥५८॥
तत् ससर्ज्ज तदा ब्रह्मा भगवानादिकृद् विभुः।
तेषां ये यानि कर्म्माणि प्राक् सृष्ट्यां प्रतिपेदिरे॥५९॥
तान्येव ते प्रपद्यन्ते सृज्यमानाः पुनः पुनः।
हिंस्राहिंस्रे मृदुक्रूरे धर्म्माधर्मावृतानृते।
तद्भाविताः प्रपद्यन्ते तस्मात् तत् तस्य रोचते॥६०॥

In this manner all creatures, great or small, proceeded from his limbs. The great progenitor of the world having termed the gods, demons, and Pitṛs, created, in the commencement of the Kalpa, the Yakṣas, Pisāchas (goblins), Gandharvas and the troops of Apsarasas the nymphs of heaven, Nārās (centaurs, or beings with the limbs of horses and human bodies) and Kinnaras beings with the heads of horses), Rāksasas, birds, beasts, deer, serpents, and all things permanent or transitory, movable or immovable. This did the divine Brahmā, the first creator and lord of all: and these things being created, discharged the same functions as they had fulfilled in a previous creation, whether malignant or benign, gentle or cruel, good or evil, true or false; and accordingly as they are actuated by such propensities will be their conduct.

इद्रियार्थेषु भूतेषु शरीरेषु च स प्रभुः।
नानात्वं विनियोगश्च धातैव व्यसृजत् स्वयम्॥६१॥
नामरूपं च भूतानां कृत्यानां च प्रपञ्चनम्।
वेदशब्देभ्य एवादौ देवादीनां चकारः सः॥६२॥
ऋषीणां नामधेयानि यथा वेदश्रुतानि वै।
यथा नियोगयोग्यानि सर्वेषामपि सोऽकरोत्॥६३॥
यथर्त्तावृतुलिङ्गानि नानारूपाणि पर्य्यये।
दृश्यन्ते तानि तान्येव तथा भावा युगादिषु॥६४॥
करोत्येवंविधां सृष्टिं कल्पादौ स पुनः पुनः
सिसृक्षाशक्तियुक्तोऽसौ सृज्यशक्तिप्रचोदितः॥६५॥

इति श्रीष्णुपुराणे प्रथमांशे पञ्चमोऽध्यायः

And the creator displayed infinite variety in the objects of sense, in the properties of living things, and in the forms of bodies: he determined in the beginning, by the authority of the Vedas, the names and forms and functions of all creatures, and of the gods; and the names and appropriate offices of the Ṛṣis, as they also are read in Vedas. In like manner as the produces of the seasons designate in periodical revolution the return of the same season, so do the same circumstances indicate the recurrence of the same Yuga, or age; and thus, in the beginning of each Kalpa, does Brahmā repeatedly create the world, possessing the power that is derived from the will to create, and assisted by the natural and essential faculty of the object to be created.

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NOTES

1. The terms here employed are for qualities. Gunas; which, as we have already noticed, are those of goodness, foulness, and darkness. The characteristics, or Swabhāvas, are the inherent properties of the qualities, by which they act, as, soothing, terrific, or stupefying: and the forms. Swurūpas. are the distinctions of biped, quadruped, brute, bird, fish, and the like.

2. Or Tamas. Moha, Mahāmoha, Tamisra. Andhatamisra; they are the five kinds of obstruction, viparyyaya, of soul's liberation, according to the Sāṁkhya : they are explained to be, 1. The belief of material substance being the same with spirit; 2. Notion of property or possession, and consequent attachment to objects, as children and the like, as being one's own; 3. Addiction to the enjoyments of sense; 4. Impatience or wrath; and 5. Fear of privation or death. They are called in the Pātañjala philosophy, the five afflixations, Kleśa, but are similarly explained by Avidyā, 'ignorance;' Asmitā, 'selfishness,, literally 'I-am-ness : 'Rāga, 'love;' Dwesha, hatred :' and Abhiniveśa, (अभिनिवेशः), 'dread of temporal suffering.' Sāṁkhya Kārikā, p. 148—150. This creation by Brahmā in the Vārāha Kalpa begins in the same way, and in the same words, in most of the Purāṇas. The Bhāgavata reverses the order of

these five products, and gives them, Andhatamisra, Tamisra, Mahāmoha, Moha, and Tamas; a variation obviously more immethodical than the usual reading of the text, and adopted, no doubt, merely for the sake of giving the passage an air of originality.

3. This is not to be confounded with elementary creation, although the description would very well apply to that of crude nature, or Pradhāna : but, as will be seen presently, we have here to do with final productions, or the forms in which the previously created elements and faculties are more or less perfectly aggregated. The first class of these forms is here said to be immovable things; that is, the mineral and vegetable kingdoms; for the solid earth, with its mountains and rivers and seas, was already prepared for their reception. The 'fivefold' immovable creation is indeed, according to the comment, restricted to vegetables, five orders of which are enumerated, or, 1. trees : 2. shrubs; 3. climbing plants; 4, creepers : and 5. grasses.

4. Tiryak. 'crooked;' and Srotas, 'a canal.'

5. Twenty-eight kinds of Bādhās (बाधा), which in the Sāṁkhya system mean disabilities, as defects of the senses, blindness, deafness, etc.; and defects of intellect, discontent, ignorance, and the like. S. Kārikā, p. 148, 151. In place of Badha, however, the more usual reading, as in the Bhāgavata, Vārāha. and Mārkaṇḍeya Purāṇas, is Vidha (विध), 'kind,' sort., as अष्टाविंशद्विधात्मकाः। implying twenty-eight sorts of animals. These are thus specified in the Bhāgavata. III. 10 : Six kinds have single hoofs, nine have double or cloven hoofs, and thirteen have five claws or nails instead of hoofs. The first are the horse, the mule, the ass, the yak, the sarabha, and the gaura, or white deer. The second are the cow, the goat, the buffalo, the hog, the gayal, the black deer, the antelope, the camel, and the sheep. The last are the dog, shacal, wolf, tiger, cat, hare, porcupine, lion, monkey, elephant, tortoise, lizard, and alligator.

6. Ūrddha. 'above,' and Srotas as before; their nourishment being derived from the exterior, not from the interior of the body : according to the commentator: उर्द्धमुपरि देहाद्बहिरेव स्रोत आहारस्य ग्रहणं यस्य सः। as a text of the Vedas has it; 'Through satiety derived from even beholding ambrosia; 'अमृतदर्शनादेव तृप्तेः।

7. Arvak. 'downwards,' and Srotas. 'canal'

8. This reckoning is not very easily reconcilcd with the creations described; for. as presently enumerated, the stages of creation are seven. The commentator, however, considers the Ūrddhasrotas creation, or that of the superhuman beings, to be the same with that of the Indriyas, or senses over which they preside; by which the number is reduced to six.

9. This creation being the work of the supreme spirit, ब्रह्म परमात्मा तत् कर्त्तृकः सर्गो विज्ञेय इत्यर्थः। according to the commentator : or it might have been understood to mean, that Brahmā was then created, being, as we have seen, identified with Mahat, 'active intelligence.' or the operating will of the Supreme. See Ch. II. Nofe 23.

10. The text is, सर्गः सम्भूतो बुद्धिपूर्व्वकः। which is, as rendered in the text, 'creation preceded by, or beginning with Buddhi. intelligence., The rules of euphony would however admit of a mute negative being inserted, or सम्भूतोऽबुद्धिपूर्व्वकः। 'preceded by ignorance.' that is by the chief principle, crude nature or Pradhāna. which is one with ignorance : but this seems to depend on notions of a later date. and more partial adoption, than those generally prevailing in our authority; and the first rcading therefore has been preferred, It is also to be observed, that the first unintellectual creation was that of immovable objects (as in p. 30-31), the original of which is, अबुद्धिपूर्व्वकः सर्गः प्रादुर्भूतस्तमोमयः। and all ambiguity of construction is avoided. The reading is also established by the text of the Liṅga Purāṇa, which enumerates the diffcrent series of creation in the words of the Viṣṇu, except in this passage, which is there transposed, with a-slight variation of thc reading. Instead of प्रथमो महतः सर्गो विज्ञेयो ब्रह्मणस्तु सः। it is प्रथमो महतः सर्गः सम्भूतो बुद्धिपूर्व्वकः। 'Thc first creation was that of Mahat : Intellect being the first in manifestation.' The reading of tne Vāyu Purāṇa is still more tautological. but confirms that here preferred : प्रथमो महतः सर्गो विज्ञेयो महतस्तु सः। See also n. 12.

11. Thc Anugraha creation, of which no notice has been found in the Mahābhārata seems to have bcen borrowed from the Sāṁkhya philosophy. It is more particularly described in the Pādma, Mārkaṇḍeya, Liṅga and Matsya Purāṇas : as, पंचमोऽनुग्रहः सर्गः स चतुर्द्धा व्यवस्थितः। विपर्य्ययेणाशक्तया च सिद्धया तुष्ट्या तथैव च॥ 'The fifth is the Anugraha creation, which is subdivided into four kinds; by

obstruction, disability, perfect-ness. and acquiescence. This is the Pratyaya sarga. or intellectual creation. of the Sāṁkhyas (S. Kārikā. v. 46. p. 146); the creation of which we have a notion, or to which we give assent (Anugraha), in contradistinction to organic creation, or that existence of which we have sensible perception. In its specific subdivisions it is the notion of certain inseparable properties in the four different orders of beings : obstruction or stolidity in inanimate things; inability or imperfection in animals : perfectibility in man : and acquiescence or tranquil enjoyment in gods. So aho the Vāyu Purāṇa : स्थावरेषु विपर्य्यासस्तिर्य्यग्योनिष्वशशक्तिता सिद्ध्यात्मानो मनुष्यास्तु तुष्टिर्देवेषु कृत्स्नशः।

12. Or Vaikṛta, derived mediately from the first principle, through its Vikṛtis, productions or developements;' and Prākṛta, derived more immediately from the chief principle itself. Mahat and the two forms of Ahaṅkāra, or the rudimental elements and the senses, constitute the latter class: inanimate beings, etc. compose the former : or the latter are considercd as the work of Brahmā, whilst the three first are evolved from Pradhāna. So the Vāyu : प्राकृतास्तु त्रयः सर्गाः कृतास्ते बुद्धिपूर्व्वकाः। बुद्धिपूर्व्वं प्रवर्त्तन्ते षट् सर्गाः ब्रह्मणस्तु ते। 'The three creations beginning with intelligence are elemental; but the six creations which proceed from the series of which Intellect is the first are the works of Brahmā.'

13. We must have recourse here also to other Purāṇas, for the elucidation of this term. The Kaumāra creation is the creation of Rudra or Nīlalohita, a form of Śiva. by Brahmā, which is subsequently described in our text, and of certain other mind-born sons of Brahmā, of whose birth the Viṣṇu Purāṇa gives no further account : they are elsewhere termed Sanat-kumāra, Sananda. Sanaka, and Sanātana, with sometimes a fifth, Ṛbhu, added. These, declining to create progeny, remained, as the name of the first implies, ever boys, kumāras; that is, ever pure and innocent: whence their creation is called the Kaumāra. Thus the Vāyu : अग्रे ससर्ज वै ब्रह्मा मानसानात्मनः समान्। सनन्दनं ससनकं विद्वांसं च सनातनं। सनत्कुमारमेव च न ते लोके तु सर्ज्जन्ते निरपेक्षा। सनातनाः। And the Liṅga has, यथोत्पन्नः सदा एव कुमार स इहोच्यते। तस्मात् सनत्कुमारेति नामास्तीह प्रकीर्त्तितः। 'Bring ever as he was born, he is here called a youth; and hencc his name is well known as Sanatkumāra.' This authority makes Sanatkumāra and Ṛbhu the two

first born of all : ऋभुः सनत्कुमारश्च द्वावेतावूर्ध्वरितसौ। पूर्वोत्पन्नौ...सर्वेषामपि पूर्वजौ। whilst the text of the Hari Vaṁśa limits the primogeniture to Sanat-kumāra : सनत्कुमारं च विभुं पूर्वेषामपि पूर्वजं। In another place, however, it enumerates apparently six. or the above four with Sana and either Ṛbhu or another Sanātana; for the passage is-corrupt. The French translation scribes a share in creation to Sanatkumāra : 'Les sept Prajāpatis, Raudra, Scanda, et Sanatkaumala, se mirent a produire les etres repandant partout l'inepuisable energic de dieu.' The original is, सप्तैते जनयन्ति स्म प्रजा रुद्रश्च भारत। स्कन्दः सनत्कुमारश्च तेजः संक्षिप्य तिष्ठतः। *Saṅkṣipya* is not 'repandant.' but 'restraining . and *Tiṣṭhataḥ* being in the dual number, relates of course to only two of the series. The correct rendering is. These seven (Prajāpatis) created progency. and so did Rudra; but Skanda and Sanatkumāra. restraining their power, abstained (from creation).' So the commentator : सृष्टिसामर्थ्यं संक्षिप्य निगृह्य सृष्टिमकुर्व्वन्तामेव तिष्ठतः। These sages, however, live as long as Brahmā, and they are only created by him in the first Kalpa, although their generation is very commonly, but inconsistently, introduced in the Vārāha or Pādma Kalpas. This creation, says the text, is both primary (Prakṛta) and secondary (Vaikṛta). It is the latter, according to the commentator, as regards the origin of these saints from Brahmā : it is the former as affects Rudra. who, though proceeding from Brahmā, in a certain form was in essence equally an immediate production of the first principle. These notions, the birth of Rudra and the saints, seem to have been borrowed from the Śaivas, and to have been awkwardly engrafted upon the Vaiṣṇava system. Sanatkumāra and his brethren are always described in the Śaiva Purāṇas as Yogis : as the Kūrma, after enumerating them, adds, पंचैते योगिनो विप्राः परं वैराग्यमाश्रिताः। These five, oh Brāhmaṇas, were Yogis, who acquired entire exemption from passion :' and the Hari Vaṁśa, although rather Vaiṣṇava than Śaiva, observes, that the Yogis celebrate these six, along with Kapila, in Yoga works: ब्रह्माणं कपिलं चैव षडेतांश्च योगिनः। यतयो योगतन्त्रेषु स्तुवन्ति हि द्विजातयः। The idea seems to have been amplified also in the Śaiva works; for the Liṅga Purāṇa describes the repeated birth of Śiva. or Vāmadeva. as a Kumāra, or boy, from Brahmā, in each Kalpa, who again becomes four. Thus in the twenty-ninth Kalpa Swetalohita is the Kumāra, and he becomes Sananda, Nandana. Viśvananda. Upananda; all of a white complexion: in the thirtieth the Kumāra becomes Virajas, Vivāhu. Visoka, Viśvabhāvana; all of a red colour : in the thirty-first he becomes four youths of a yellow colour : and in the thirty-second the four Kumāras were black. All these are no doubt, comparatively recent additions to the original notion of the birth of Rudra and the Kumāras; itself obviously a sectarial innovation opon the primitive doctrine of the birth of the Prajāpatis. or will-born sons of Brahmā.

14. These reiterated, and not always very congruous accounts of the creation are explained by the Purāṇas as referring to different Kalpas, or renovations of the world, and therefore involving no incompatibility. A better reason for their appearance is the probability that they have been borrowed *from* different original authorities. The account that follows is evidently modified by the Yogi Śaivas. by its general mysticism, and by the expressions with which it begins: ततो देवासुर-पितृन्मानुषान्वै चतुष्टयं। सिसृक्षुरम्भांस्येतानि स्वमात्मानमयूयुजत्। 'Collecting his mind into itself,' मनो समाधत्ते। according to the comment, is the performance of the Yoga (Yūyuje). The term Ambhānsi, lit. 'waters.' for the four orders of beings, gods. demons, men, and Pitṛs. is also a peculiar, and probably mystic term. The, commentator says it occurs in the Vedas as a synonym of gods, etc.: एतानि चत्वार्य्यम्भांसि देवा मनुष्याः पितरोऽसुरा इति श्रुतेः। The Vāyu Purāṇa derives it from 'to shine.' because the different orders of beings shine or flourish severally by moonlight, night, day, and twilight: etc.भान्ति यस्मात्ततोऽम्भांसि। etc.

15. This account is given in several other Purāṇas : in the Kūrma with more simplicity; in the Pādma. Linga, and Vāyu with more detail. The Bhāgavata, as usual, amplifies still more copiously, and mixes up much absurdity with the account. Thus the person of Sandhyā, 'evening twilight.' is thus described: "She appeared with eyes rolling with passion, whilst her lotus-like feet sounded with tinkling ornaments: a muslin vest depended from her waist, secured by a golden zone: her breasts were protuberant, and close together; her nose was elegant: her tongue beautiful; her face was bright with smiles, and she modestly concealed it with the skirts of her robe; whilst the dark curls

clustered round her brow." The Asuras address her, and win her to become their bride. To the four forms of our text, the same work adds, Tandri, 'sloth,' Jṛmbhikā, 'yawning;' Nidra, 'sleep;' Unmāda, insanity; Antarddhāna. 'disappearance;' Pratibimba, 'reflexion;' which become the property of Pisāchas, Kinnaras, Bhūtas, Gandharvas, Vidyādharas, Sadhyas, Pitṛs, and Manus. The notions of night, day, twilight, and moonlight being derived from Brahmā, seem to have originated with the Vedas. Thus the commentator on the Bhāgavata observes, याऽस्य तनुरासीत् तामपाहत सा तमिस्राभवदित्ति श्रुतिः। 'That which was his body and was left, was darkness: this is the Sruti.' All the authorities place night before day, and the Asuras or Titans before the gods, in the order of appearance; as did Hesiod and other ancient theogonists

16. From Rakṣa, 'to preserve.'

17. From Yakṣa, 'to eat.'

18. From Sṛip, srpo, 'to creep,' and from Hā, 'to abandon.'

19. Gaṃ dhayantah, "drinking speech."

20 This and the preceding enumeration of the origin of vegetables and animals occurs in several Purāṇas, precisely in the same words. The Liṅga adds a specification of the Araṇya, or wild animals, which are said to be the buffalo, gayal, bear. monkey, sarabha, wolf, and lion.

21. This specification of the parts of the Vedas that proceed from Brahmā occurs, in the same words, in the Vāyu, Liṅga, Kūrma, Pādma. and Mārkaṇḍeya Purāṇas. The Bhāgavata offers some important varieties: "From his eastern and other mouths he created the Rik. Yajush. Sāma, and Atharvan vedas; the Śāstra or 'the unuttered incantation;' Ijya 'oblation:' Stuti and Stoma-prayers and hymns; and Prāyaścitta, 'explation' or 'sacred philosophy' (Brahmā). also the Vedas of medicine, arms, music, and mechanics; and the Itihasas and Purāṇas, which are a fifth Veda: also the portions of the Vedas called Sorasi, Uktha, Puriṣi. Agniṣṭut, Āptoryāmā. Atirātra, Vājapeya, Gosava; the four parts of virtue, purity, liberality, piety, and truth: the orders of life. and their institutes and different religious rites and professions; and the sciences of logic, ethics, and polity. The mystic words and monosyllable proceeded from his heart; the metre Uṣṇiṣ from the hairs of his body; Gāyatrī from his skin; Triṣṭubh from his flesh; Anuṣṭubh from his

tendons; Jagatī from his bones; Paṅkti from his marrow: Bṛhatī from his breath. The consonants were his life: the vowels his body: the sibilants his senses: the semi-vowels his vigour". This mysticism, although perhaps expanded and amplified by the Paurāṇiks, appears to originate with the Vedas: as in the text, अनुष्टुप् स्नावान्। 'The metre was of the tendons,' The different portions of the Vedas specified in the text are yet, for the most part, uninvestigated.

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CHAPTER 6

षष्ठोऽध्यायः

(चातुर्वर्ण्यसृष्टिः, चातुर्वर्णस्थाननिरूपणञ्च)

मैत्रेय उवाच

अर्वाक्स्रोतस्तु कथितो भवता यस्तु मानुषः।
ब्रह्मन् विस्तरतो ब्रूहि ब्रह्मा तमसृजद् यथा॥ १॥
यथा च वर्णानसृजद् यद्गुणांश्च महामुने।
यच्च तेषां स्मृतं कर्म्म विप्रादीनां तदुच्यताम्॥ २॥

Maitreya said— You have briefly noticed, illustrious sage, the creation termed Arvāksrotas, or that of mankind : now explain to me more fully how Brahmā accomplished it; how he created the four different castes; what duties he assigned to the Brāhmaṇas and the rest[1].

पराशर उवाच

सत्याभिध्यायिनः पूर्वं सिसृक्षोर्ब्रह्मणो जगत्।
अजायन्त द्विजश्रेष्ठ सत्त्वोद्रिक्ता मुखात् प्रजा॥ ३॥
वक्षसो रजसोद्रिक्तास्तथा वै ब्रह्मणोऽभवन्।
रजसा तमसा चैव समुद्रिक्तास्तथोरूजाः॥ ४॥
पद्भ्यामन्याः प्रजा ब्रह्मा सजर्ज्ज द्विजसत्तम।
तमःप्रधानास्ताः सर्वाश्चातुर्वर्ण्यमिदं ततः॥ ५॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च द्विजसत्तम।
पादोरुवक्षःस्थलतो मुखतश्च समुद्गताः॥ ६॥

Parāśara replied– Formerly, oh best of Brāhmaṇas, when the truth-meditating Brahmā was desirous of creating the world, there sprang from his mouth beings especially endowed with the quality of goodness; others from his breast, pervaded by the quality of foulness; others from his thighs, in whom foulness and darkness prevailed; and others from his feet, in whom the quality of darkness predominated. These were, in succession, beings of the several castes, Brāhmaṇas, Kṣatriyas, Vaisyas, and Śūdras, produced from the mouth, the breast, the thighs, and the feet of Brahmā[2].

यज्ञनिष्पत्तये सर्वमेतद् ब्रह्मा चकार वै।
चातुर्वर्ण्यं महाभाग यज्ञसाधनमुत्तमम्॥७॥
यज्ञैराप्यायिता देवा वृष्टयुत्सर्गेण वै प्रजा:।
आप्याययन्ते धर्म्मज्ञ यज्ञा: कल्याणहेतव:॥८॥
निष्पाद्यन्ते नरैस्तैस्तु स्वधर्म्माभिरतैस्तत:।
विशुद्धाचरणोपेतै: सद्भि: सन्मार्गगामिभि:॥९॥
स्वर्गापवर्गौ मानुष्यात् प्राप्नुवन्ति नरा मुने।
यथाभिरुचितं स्थानं तद् यान्ति मनुजा द्विज॥१०॥
प्रजास्ता ब्रह्मणा सृष्टाश्चातुर्वर्ण्यव्यवस्थितौ।
सम्यक्श्रद्धासमाचारप्रवणा मुनिसत्तम॥११॥
यथेच्छावासनिरता: सर्वबाधाविवर्जिता:।
शुद्धान्त:करणा: शुद्धा: सर्वानुष्ठाननिर्म्मला:॥१२॥
शुद्धे च तासां मनसि शुद्धेऽन्त:संस्थिते हरौ।
शुद्धं ज्ञानं प्रपश्यन्ति विष्ण्वाख्यं येन तत्पदम्॥१३॥
तत: कालात्मको योऽसौ स चांश: कथितो हरे:।
स पातयत्यघं घोरमल्पमल्पाल्पसारवत्॥१४॥
अधर्म्मबीजसम्भूतं तमोलोभसमुद्भवम्।
प्रजासु तासु मैत्रेय रागादिकमसाधकम्॥१५॥
तत: सा सहसा सिद्धिस्तेषां नातीव जायते।
रसोल्लासादयश्चान्या: सिद्धयोऽष्टौ भवन्ति या:॥१६॥
तासु क्षीणास्वशेषासु वर्द्धमाने च पातके।
द्वन्द्वाभिभवदु:खार्त्तास्ता भवन्ति तत: प्रजा:॥१७॥

These he created for the performance of sacrifices, the four castes being the fit instruments of their celebration. By sacrifices, oh you who know the truth, the gods are nourished; and by the rain which they bestow, mankind are supported[3]: and thus sacrifices, the source of happiness, are performed by pious men, attached to their duties, attentive to prescribed obligations, and walking in the paths of virtue. Men acquire (by them) heavenly fruition, or final felicity: they go, after death, to whatever sphere they aspire to, as the consequence of their human nature. The beings who were created by Brahmā, of these four castes, were at first endowed with righteousness and perfect faith; they abode wherever they pleased, unchecked by any impediment; their hearts were free from guile, they were pure, made tree from soil by observance of sacred institutes. In their sanctified minds Hari dwelt; and they were filled with perfect wisdom, by which they contemplated the glory of Viṣṇu.[4] After a while (after the Tretā age had continued for some period), that portion of Hari which has been described as one with Kāla (time) infused into created beings sin, as yet feeble though formidable, or passion and the like: the impediment of soul's liberation, the seed of iniquity, sprung from darkness and desire. The innate perfectness of human nature was then no more evolved: the eight kinds of perfection, Rasollāśa and the rest, were impaired;[5] and these being enfeebled, and sin gaining strength, mortals were afflicted with pain, arising from susceptibility to contrast, as heat and cold, and the like.

ततो दुर्गाणि ताश्चक्रुर्वार्क्षं पार्वतमौदकम्।
कृत्रिमं च तथा दुर्गं पुरं खर्वटकादिकम्॥ १८॥
गृहाणि च यथान्यायं तेषु चक्रुः पुरादिषु।
शीतातपादिबाधानां प्रशमाय महामुने॥ १९॥
प्रतीकारमिदं कृत्वा शीतादेस्ताः प्रजाःपुनः।
वार्तोपायं ततश्चक्रुर्हस्तसिद्धिं च कर्मजाम्॥ २०॥
व्रीहयश्च यवाश्चैव गोधूमा अणवस्तिलाः।
प्रियङ्गवो ह्युदाराश्च कोरदूषाः सचीकणाः॥ २१॥
माषा मुद्गा मसूराश्च निष्पावाः सकुलत्थकाः।
आढक्यश्चणकाश्चैव शणाः सप्तदशः स्मृताः॥ २२॥

They therefore constructed places of refuge, protected by trees, by mountains, or by water; surrounded them by a ditch or a wall, and formed villages and cities; and in them erected appropriate dwellings, as defences against the sun and the cold. 'Having thus provided security against the weather, men next began to employ themselves in manual labour, as a means of livelihood, (and cultivated) the seventeen kinds of useful grain—rice, barley, wheat, millet, sesamum, panic, and various sorts of lentils, beans, and pease.[7]

इत्येताश्चौषधीनान्तु ग्राम्याणां जातयो मुने।
ओषध्यो यज्ञियाश्चैव ग्राम्यारण्याश्चतुर्दश॥२३॥
ब्रीहयः सयवा माषा गोधूमा अणवस्तिलाः।
प्रियङ्गुसप्तमा ह्येता अष्टमास्तु कुलत्थकाः॥२४॥
श्यामाकास्त्वथ नीवारा जर्त्तिलाः सगवेधुकाः।
तथा वेणुयवाः प्रोक्तास्तद्वत् मर्कटका मुने॥२५॥
ग्राम्यारण्याः स्मृता ह्येता ओषध्यस्तु चतुर्द्दश।
यज्ञनिष्पत्तये यज्ञस्तथासां हेतुरुत्तमः॥२६॥
एताश्च सह यज्ञेन प्रजानां कारणं परम्।
परापरविदः प्राज्ञस्ततो यज्ञान् वितन्वते॥२७॥
अहन्यहन्यनुष्ठानं यज्ञानां मुनिसत्तम।
उपकारकरं पुसां क्रियमाणस्य शान्तिदम्॥२८॥

O sage! These are the kinds cultivated for domestic use: but there are fourteen kinds which may be offered in sacrifice; they are, rice, barley, Māṣa, wheat, millet, and sesamum; Priyaṅgu is the seventh, and kulattha, pulse, the eighth: the others are, Śyāmaka, a sort of panic; Nīvāra, uncultivated rice; Jarttila, wild sesamum; Gavedhukā (coix); Markaṭa, wild panic; and (a plant called) the seed or barley of the Bamboo (Veṇu-yava). These, cultivated or wild, are the fourteen grains that were produced for purposes of offering in sacrifice; and sacrifice (the cause of rain) is their origin also: they again, with sacrifice, are the great cause of the perpetuation of the human race, as those understand who can discriminate cause and effect. Thence sacrifices were offered daily; the performance of which, oh best of Munis, is of essential service to mankind, and expiates the offences of those by whom they are observed.

येषान्तु कालरूपोऽसौ पापविन्दुर्महामते।
चेत:सु ववृधे चक्रुस्ते न यज्ञेषु मानसम्॥ २९॥
वेदवादांस्तथा वेदान् यज्ञनिष्पादकं च यत्।
तत्सर्वं निन्दमानास्ते यज्ञव्यासेधकारिण:॥ ३०॥
प्रवृतिमार्गव्युच्छित्तिकारिणो वेदनिन्दका:।
दुरात्मानो दुराचारा बभूवु: कुटिलाशया:॥ ३१॥

Those, however, in whose hearts the dross of sin derived from Time (Kāla) was still more developed, assented not to sacrifices, but reviled both them and all that resulted from them, the gods, and the followers of the Vedas. Those abusers of the Vedas, of evil disposition and conduct, and seceders from the path of enjoined duties, were plunged in wickedness.[8]

संसिद्धा यान्तु वार्त्तायां प्रजा: सृष्ट्वा प्रजापति:।
मर्यादां स्थापयामास यथास्थानं यथागुणम्॥ ३२॥
वर्णानामाश्रमाणाञ्च धर्मान् धर्मभृतां वर।
लोकांश्च सर्ववर्णानां सम्यग् धर्मानुपालिनाम्॥ ३३॥
प्राजापत्यं ब्राह्मणानां स्मृतं स्थानं क्रियावताम्।
स्थानमैन्द्रं क्षत्रियाणां सङ्ग्रामेष्वनिवर्त्तिनाम्॥ ३४॥
वैश्यानां मारुतं स्थानं स्वधर्ममनुवर्त्तिनाम्।
गान्धर्वं शूद्रजातीनां परिचर्यानुवर्त्तिनाम्॥ ३५॥

The means of subsistence having been provided for the beings he had created-Brahmā prescribed laws suited to their station and faculties, the duties of the several castes and orders, and the regions of those of the different castes who were observant of their duties. The heaven of the Pitṛs is the region of devout Brāhmaṇas. The sphere of Indra, of Kṣatriyas who fly not from the field. The region of the winds is assigned to the Vaiśyas who are diligent in their occupations and submissive. Śūdras are elevated to the sphere of the Gandharvas.

अष्टाशीतिसहस्राणि मुनीनामूर्ध्वरेतसाम्।
स्मृतं तेषां मरुत्स्थानं तदेव गुरुवासिनाम्॥ ३६॥
सप्तर्षीणान्तु यत् स्थानं स्मृतं तद्वै वनौकसाम्।
प्राजापत्यं गृहस्थानां न्यासिनां ब्रह्मसंज्ञितम्॥ ३७॥

योगिनाममृतं स्थानं यद्विष्णोः परमं पदम्।
एकान्तिनः सदा ब्रह्मध्यायिनो योगिनो हि ये।
तेषां तत् परमं स्थानं यत् तु पश्यन्ति सूरयः॥३८॥
गत्वा गत्वा निवर्त्तन्ते चन्द्रसूर्य्यादयो ग्रहाः।
अद्यापि न निवर्त्तन्ते द्वादशाक्षरचिन्तकाः॥३९॥
तामिस्रमन्धतामिस्र महारौरवरौरवौ।
असिपत्रवनं घोरं कालसूत्रमवीचिमत्॥४०॥
विनिन्दकानां वेदस्य यज्ञव्याघातकारिणाम्।
स्थानमेतत् समाख्यातं स्वधर्म्मत्यागिनश्च ये॥४१॥

श्री विष्णुपुराणे प्रथमांशे षष्ठोऽध्यायः।

Those Brāhmaṇas who lead religious lives go to the world of the eighty-eight thousand saints: and that of the seven Ṛṣis is the seat of pious anchorets and hermits. The world of ancestors is that of respectable householders: and the region of Brahmā is the asylum of religious mendicants.[10] The imperishable region of the Yogis is the highest seat of Viṣṇu, where they perpetually meditate upon the supreme being, with minds intent on him alone: the sphere where they reside, the gods themselves cannot behold. The sun, the moon, the planets, shall repeatedly be, and cease to be, but those who internally repeat the mystic adoration of the divinity, shall never know decay. For those who neglect their duties, who revile the Vedas, and obstruct religious rites, the places assigned after death are the terrific regions of darkness, of deep gloom, of fear, and of great terror; the fearful hell of sharp swords, the hell of scourges and of a waveless sea.[11]

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NOTES

1. The creation of mankind here described is rather out of its place, as it precedes the birth of the Prajāpatis or their progenitors: but this want of method is common to the Purāṇas, and is evidence of their being compilations from various sources.

2. This original of the four castes is given in Manu. and in most of the Purāṇas. We shall see; however, that the distinctions are subsequently ascribed to voluntary election, to accident, or to positive institutions.

3. According to Manu, oblations ascend to and nourish the sun; whence the rain falls upon earth, and causes the growth of corn: burnt-offerings are therefore the final causes of the support of mankind.

4. This description of a pure race of beings is not of general occurrence in the Purāṇas. It seems here to be abridged from a much more detailed account in the Brahmāṇḍa, Vāyu. and Mārkaṇḍeya Purāṇas. In those works Brahmā is said to create, in the beginning of the Kalpa, a thousand pairs of each of the four classes of mankind, who enjoy perfect happiness during the Kṛta age, and only gradually become subject to infirmities as the Tretā or second age advances.

5. These eight perfections, or Siddhis, are not the supernatural faculties obtained by the performance of the Yoga, They are described, the commentator says. in the Skanda and other works: and from them he extracts their description: 1. Rasollasa, the spontaneous or prompt evolution of the juices of the body, independently of nutriment from without: 2. Tripti, mental satisfaction, or freedom from sensual desire: 3. Sāmya, sameness of degree: 4. Tulyatā, similarity of life, form, and feature: 5. Visokā, exemption alike from infirmity or grief: 6. Consummation of penance and meditation, by attainment of true knowledge: 7. The power of going every where at will: 8. The faculty of reposing at any time or in any place. These attributes are alluded to though obscurely, in the Vāyu. and are partly specified in the Mārkaṇḍeya Purāṇa.

6. In the other three Purāṇas, in which this legend has been found. the different kinds of inhabited places are specified and introduced by a series of land measures. Thus the Mārkaṇḍeya states, that 10 Paramāṇus=1 Parasūkṣma; 10 Parasūkṣmas=1 Trasareṇu; 10 Trasareṇus=1 particle of dull, or Mahirajas; 10 Mahirajasas = 1 Bālāgra, hair's point;'10 Bālāgras=1 Likhyā; 10 Likhhyās=1 Yūka; 10 Yūkas== I heart of barley (Yavodara); 10 Yavodaras=1 grain of barley of middle size: 10 barley grains=1 finger, or inch; 6 fingers=a Pada, or foot (the breadth of it); 2 Padas=1 Vitasti, or span; 2 spans =1 Hasta, or cubit: 4 Hastas=a Dhanu, a Danda, or staff, or 2 Nārikas; 2000 Dhanus= a Gavyūti; 4 Gavyūtis-a Yojana. The measurement of

the Brahmāṇḍa is less detailed. A span from the thumb to the first finger is a Pradeśa; to the middle finger, a Nīla; to the third finger, a Gokarna; and to the little finger, a Vitasti, which is equal to twelve Angulas, or fingers, understanding thereby, according to the Vāyu, a joint of the finger (अंगुलपर्व्वाणि); according to other authorities, it is the breadth of the thumb at the tip. (A. R. 5. 104.) The Vāyu, giving similar measurements upon the authority of Manu (मनोर्थानि प्रमाणानि), although such a statement does not occur in the Manu Saṁhitā, adds. that 21 fingers= 1 Ratni; 24 finger=l Hasta, or cubit; 2 Ratnis==l Kishku; 4 Hastas=1Dhanu; 2000 Dhanus= 1 Gavyūti; and 8000 Dhanus= 1 Yojana. Durgas, or strongholds, are of four kinds; three of which are natural. from their situation in mountains, amidst water, or in other inaccessible spots; the fourth is the artificial defences of a village (Grama) a hamlet (Kheṭaka), or a city (Pura or Nagara). which are severally half the size of the next in the series. The best kind of city is one which is about a mile long by half a mile broad, built in the form of a parallelogram, facing the north-east, and surrounded by a high wall and ditch. A hamlet should be a Yojana distant from a city: a village half a Yojana from a hamlet. The roads leading to the cardinal points from a city should be twenty Dhanus (above 100 feet) broad: a village road should be the same: a boundary road ten Dhanus: a royal or principal road or street should be ten Dhanus (above fifty feet) broad: a cross or branch road should be four Dhanus. Lanes and paths amongst the houses are two Dhanus in breadth: footpaths four cubits: the entrance of a house three cubits: the private entrances and paths about the mansion of still narrower dimensions. Such were the measurements adopted by the first builders of cities, according to the Purāṇas specified.

7. These are enumerated in the text, as well as in the Vāyu and Mārkaṇḍeya Purāṇa, and are, Udāra. a sort of grain with long stalks (perhaps a holcus); Kodrava (Paspalum kora): Cinaka, - a sort of panic (P. miliaceum); Māṣa. Kidney bean (Phaseolus radiatus); Mudga (Phaseolus mungo); Masūra, lentil (Ervum hirsutum); Niṣpāva, a sort of pulse: Kulattha (Dolichos biflorus). Arhaki (Cytisus Cajan); Caṇaka. chick pea (Cicer arietinum); and Sana (Crotolaria).

8. This allusion to the sects hostile to the Vedas, Buddhists or Jains, does not occur in the parallel passages of the Vāyu and Mārkaṇḍeya Purāṇas.

9. The Vāyu goes farther than this, and states that castes were now first divided according to their occupations : having, indeed, previously stated that there was no such distinction in the Kṛta age: वर्णाश्रमव्यवस्थाश्च न तदासन्नं शंकरः। Brahmā now appointed those who were robust and violent to be Kṣatriyas, to protect the rest; those who were pure and pious be made Brāhmaṇas: those who were of less power, but industrious, and addicted to cultivate the ground, he made Vaisyas; whilst the feeble and poor of spirit were constituted Śūdras: and he assigned them their several occupations, to prevent that interference with one another which had occurred as long as they recognised duties peculiar to castes: वर्णधर्मैरजीवन्त्यो (प्रेजाः) ऽवरुध्यन्त परस्परं।

10. These worlds, some of which will be more particularly described in a different section. are the seven Lokas or spheres above the earth:1. Prājāpatya or Pitṛi loka: 2. Indra loka or Swarga: 3. Marutloka or Divaloka, heaven: 4. Gandharva loka, the region of celestial spirits; also called Maharloka- 5. Janaloka, or the sphere of saints; some copies read eighteen thousand; others, as in the text, which is also the leading of the Pādma Purāṇa: 6. Tapaloka, the world of the seven sages: and, Brahmaloka or Satyaloka, the world of infinite wisdom and truth. The eighth, or high world of Viṣṇu. विष्णोः परमं पदं। is a sactarial addition, which in the Bhāgavata is called Vaikuṇṭha. And in the Brahmā Vaivartta, Goloka; both apparently, and most certainly the last, modern inventions.

11. The divisions of Nārāka, or hell, here named, are again more particularly enumerated, b. 11. c. 6.

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CHAPTER 7

सप्तमोऽध्यायः

(मानसप्रजासृष्टिः, रुद्रादीनां सृष्टिः,
चतुर्विधप्रलयवर्णञ्च)

पराशर उवाच

ततोऽभिध्यायतस्तस्य जज्ञिरे मानसीः प्रजाः।
तच्छरीरसमुत्पन्नैः कार्य्यैस्तैः कारणैः सह॥ १॥

क्षेत्रज्ञाः समवर्त्तन्त गात्रेभ्यस्तस्य धीमतः।
ते सर्वे समवर्त्तन्त ये मया प्रागुदीरिताः॥ २॥
देवाद्याः स्थावरान्ताश्च त्रैगुण्यविषये स्थिताः।
एवम्भूतानि सृष्टानि चराणि स्थावराणि च॥ ३॥
यदास्य ताः प्रजाः सर्वा न व्यवर्द्धन्त धीमतः।
अथान्यान् मानसान् पुत्रान् सदृशानात्मनोऽसृजत्॥ ४॥
भृगुं पुलस्त्यं पुलहं क्रतुमङ्गिरसं तथा।
मरीचिं दक्षमत्रिं च वसिष्ठं चैव मानसम्॥ ५॥
नव ब्रह्माणा इत्येते पुराणे निश्चयं गताः।

Parāśara said— From Brahmā, continuing to meditate, were born mind-engendered progeny, with forms and faculties derived from his corporeal nature; embodied spirits, produced from the person of that all-wise deity. All these beings, from the gods to inanimate things, appeared as I have related to you,[1] being the abode of the three qualities: but as they did not multiply themselves. Brahmā created other mind-born sons, like himself; namely, Bhṛgu, Pulastya, Pulaha, Kratu, Angiras, Marīci, Dakṣa, Atri and Vasiṣṭha: these are the nine Brahmās (or Brahmārshis) celebrated in the Purāṇas.[2]

सनन्दनादयो ये च पूर्वं सृष्टा तु वेधसा॥ ६॥
न ते लोकेष्वसज्जन्त निरपेक्षाः प्रजासु ते।
सर्वे ते ह्यागतज्ञाना वीतरागा विमत्सराः॥ ७॥
तेष्वेवं निरपेक्षेषु लोकसृष्टौ महात्मनः।
ब्रह्मणोऽभून्महाक्रोधस्त्रैलोक्यदहनक्षमः॥ ८॥
तस्य क्रोधात् समुद्भूतज्वालामालाविदीपितम्।
ब्रह्मणोऽभूत् तदा सर्वं त्रैलोक्यमखिलं मुने॥ ९॥
भृकुटीकुटीलात् तस्य ललाटात् क्रोधदीपितात्।
समुत्पन्नस्तदा रुद्रो मध्याह्नार्कसमप्रभः॥ १०॥
अर्द्धनारीनरवपुः प्रचण्डोऽतिशरीरवान्।
विभजात्मानमित्युक्त्वा तं ब्रह्मान्तर्दधे ततः॥ ११॥
तथोक्तोऽसौ द्विधा स्त्रित्वं पुरुषत्वं तथाकरोत्॥
बिभेद पुरुषत्वं च दशधा चैकधा च सः॥ १२॥
सौम्यासौम्यैस्तथा शान्ता शान्तैः स्त्रीत्वं च स प्रभुः॥
बिभेद बहुधा देवः स्वरूपैरसितैः सितैः॥ १३॥

Sanandana and the other sons of Brahmā were previously created by him, but they were without desire or passion, inspired with holy wisdom, estranged from the universe, and undesirous of progeny. This when Brahmā perceived, he was filled with wrath capable of consuming the three words, the flame of which invested, like a garland, heaven, earth, and hell. Then from his forehead, darkened with angry frowns, sprang Rudra[3], radiant as the noon-tide sun, fierce, and of vast bulk, and of a figure which was half male, half female. Separate yourself, Brahmā said to him; and having so spoken, disappeared. Obedient to which command, Rudra became twofold, disjoining his male and female natures, His male being he again divided into eleven persons, of whom some were agreeable, some hideous, some fierce, some mild; and he multiplied his female nature manifold, of complexions black or white.4

ततो ब्रह्मात्मसम्भूतं पूर्वं स्वायम्भुवं प्रभुः।
आत्मानमेव कृतवान् प्रजापाल्ये मनुं द्विज॥ १४॥
शतरूपां च तां नारीं तपोनिर्धूतकल्मषाम्।
स्वायम्भुवो मनुर्देवः पत्नीत्वे जगृहे विभुः॥ १५॥
तस्माच्च पुरुषाद् देवी शतरूपा व्यजायत।
प्रियव्रतोत्तानपादौ प्रसूत्याकूतिसंज्ञितम्॥ १६॥
कन्याद्वयञ्च धर्मज्ञ रूपौदार्य्यगुणान्वितम्।
ददौ प्रसूतीं दक्षाय तथाकूतिं रुचे पुरा॥ १७॥
प्रजापतिः स जग्राहः तयोर्यज्ञः सदक्षिणः।
पुत्रो जज्ञे महाभाग दाम्पत्यं मिथुनं ततः॥ १८॥
यज्ञस्य दक्षिणायान्तु पुत्रा द्वादश जज्ञिरे।
यामा इति समाख्याता देवाः स्वायम्भुवे मनौ॥ १९॥

Then Brahmā[5] created himself the Manu Svāyambhuva, born of and identical with, his original self, for the protection of created beings; and the female portion of himself he constituted Śatarūpā whom austerity purified from the sin (of forbidden nuptials), and whom the divine Manu Svāyambhuva took to wife. From these two were born two sons, Priyavrata and Uttānapāda[6], and two daughters, named Prasūti and Ākūti, graced with loveliness and exalted merit[7]. Prasūti he gave to Dakṣa, after giving Ākūti to the patriatch Ruci[8], who espoused her. Ākūti bore to Ruci twins, Yajña and Dakṣiṇā[9], who afterwards became husband and wife, and had twelve sons, the deities called Yāmas[10], in the Manvantara of Svāyambhuva.

प्रसूत्यां च तथा दक्षश्चतस्रो विंशतिस्तथा।
ससर्ज कन्यास्तासान्तु सम्यङ् नामानि मे शृणु॥ २०॥
श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया तथा।
बुद्धिर्लज्जा वपुः शान्ति सिद्धिः कीर्तिस्त्रयोदश॥ २१॥
पत्न्यर्थं प्रतिजग्राह धर्मो दाक्षायणीः प्रभुः।
ताभ्यः शिष्टा यवीयस्य एकादश सुलोचनाः॥ २२॥
ख्यातिः सत्यथ सम्भूतिः स्मृतिः प्रीतिः क्षमा तथा।
सन्नितिश्चानसूया च ऊर्ज्जा स्वाहा स्वधा तथा॥ २३॥
भृगुर्भवो मरीचिश्च तथा चैवाङ्गिरा मुनिः।
पुलस्त्यः पुलहश्चैव क्रतुश्चर्षिवरस्तथा॥ २४॥
अत्रिर्वसिष्ठो वह्निश्च पितरश्च यथाक्रमम्।
ख्यात्याद्या जगृहुः कन्या मुनयो मुनिसत्तम॥ २५॥

The patriarch Dakṣa had by Prasūti twenty-four daughters[11]: hear from me their names: Sraddha (faith), Lakṣmī (prosperity), Dhṛti (steadiness), Tuṣṭi (resignation), Puṣṭi (thriving), Medhā (intelligence). Kriyā (action, devotion), Buddhi (intellect), Lajjā (modesty), Vapu (body), Śānti (expiation), Siddhi (perfection), Kīrtti (fame): these thirteen daughters of Dakṣa. Dharma (righteousness) took to wife. The other eleven bright-eyed and younger daughters of the patriarch were, Khyāti (celebrity), Śatī (truth), Sambhuti (fitness). Smṛti (memory). Pṛti (affection). Kṣ ama (patience), Sannati (humility). Anasūyā (charity). Urjjā (energy), with Svāhā (offering), and Svadhā (oblation). These maidens were respectively wedded to the Munis— Bhṛgu, Bhava, Marīci. Aṅgiras, Pulastya, Pulaha, Kratu, Atri, and Vasiṣṭha; to Firc (Vahni), and to the Pitṛs (progenitors)[12].

श्रद्धा कामं चला दर्पं नियमं धृतिरात्मजम्।
सन्तोषञ्च तथा तुष्टिर्लोभं पुष्टिरसूयत॥ २६॥

मेधा श्रुतं क्रिया दण्डं नयं विनयमेव च।
बोधं बुद्धिस्तथा लज्ञा विनयं वपुरात्मजम्॥ २७॥
व्यवसायं प्रजज्ञे वै क्षेमं शान्तिरसूयत॥
सुखं सिद्धिर्यशः कीर्तिरित्येते धर्मसूनवः॥ २८॥
कामान् नन्दा सुतं हर्षं धर्मपौत्रमसूयत।

The progeny of Dharma by the daughters of Dakṣa were as follows: by Sraddhā lie had Kāma (desire); by Lakṣmī, Darpa (pride); by Dhṛti, Niyama (precept); by Tuṣṭi, Santoṣa (content); by Puṣṭi, Lobha (cupidity); by Medhā, Śruta (sacred tradition); by Kriyā, Daṇḍa, Naya and Vinaya (correction, polity, and prudence); by Buddhi, Bodha (understanding); by Lajjā, Vinaya (good behaviour); by Vapu, Vyavasāya (perseverance). Śānti gave birth to Kṣema (prosperity); Siddhi to Sukha (enjoyment); and Kīrti to Yaśas (reputation[13]). These were the sons of Dharma; one of whom, Kāma, had Harṣa (joy) by his wife Nandī (delight).

हिंसा भार्या त्वधर्म्मस्य तस्यां जज्ञे तथानृतम्।
कन्या च निकृतिस्ताभ्यां भयं नरकमेव च॥ २९॥
माया च वेदना चैव मिथुनन्त्विदमेतयोः।
तयोर्जज्ञेऽथ वे माया मृत्युं भूतापहारिणम्॥ ३०॥
वेदना स्वसुतञ्चापि दुखं जज्ञेऽथ रौरवात्।
मृत्योर्व्याधिजराशोकतृष्णाक्रोधश्च जज्ञिरे॥ ३१॥
दुःखोत्तरा स्मृता ह्येते सर्वे चाधर्म्मलक्षणाः।
नैषां भार्यास्ति पुत्रो वा ते सर्वे ह्यूर्ध्वरेतसः॥ ३२॥
रौद्राणि तानि रूपाणि विष्णुर्मुनिवरात्मजः।
नित्यप्रलयहेतुत्वं जगतोऽस्य प्रयान्ति वै॥ ३३॥
दक्षो मरीचिरत्रिश्च भृग्वाद्याश्च प्रजेश्वराः।
जगतत्यत्र महाभाग नित्यसर्गस्य हेतवः॥ ३४॥
मनवो मनुपुत्राश्च भूपा वीर्यधनाश्च ये॥
सन्मार्गाभिरताः शूरास्ते नित्यस्थितिकारिणः॥ ३५॥

The wife of Adharma[14] (vice) was Hiṁsā (violence), on whom he begot a son Anṛta (falsehood), and a daughter Nikṛti (immorality): they intermarried, and had two sons, Bhaya (fear) and Nārāka (Hell); and twins to them, two daughters, Mayā (deceit) and Vedanā (torture), who became their wives. The son of Bhaya and Māyā was the destroyer of living creatures, or Mṛtyu (death); and Duḥkha (pain) was the offspring of Nārāka and Vedanā, The children of Mṛtyu were Vyādhi (disease), Jarā (decay), Śoka (sorrow). Tṛṣṇā (greediness). and Krodha (wrath). These are all called the inflictors, of misery, and are characterised as the progency of Vice (Adharma). They are all without wives, without posterity, without the faculty to procreate; they are the terrific forms of Viṣṇu, and perpetually operate as causes of the destruction of this world. On the contrary, Dakṣa and the other Ṛṣis, the elders of mankind, tend perpetually to influence its renovation : whilst the Manus and their sons, the heroes endowed with mighty power, and treading in the path of truth, as constantly contribute to its preservation.

मैत्रैय उवाच

येयं नित्या स्थितिर्ब्रह्मन् नित्यसर्गस्तथेरितः॥
नित्याभावाश्च तेषां वै स्वरूपं मम कथ्यताम्॥ ३६॥

Maitreya said—Tell me, Brahman, what is the essential nature of these revolutions, perpetual preservation, perpetual creation, and perpetual destruction.

पराशर उवाच

सर्गस्थितिविनाशांश्च भगवान् मधुसूदनः।
तैस्तैरूपैरचिन्त्यात्मा करोत्यव्याहतान् विभुः॥ ३७॥
नैमित्तिकः प्राकृतिकस्तथैवात्यन्तिको द्विजः॥
नित्यश्च सर्वभूतानां प्रलयोऽयं चतुर्विधः॥ ३८॥
ब्राह्मो नैमित्तिकस्तत्र यच्छेते जगतः पतिः।
प्रयाति प्राकृते चैव ब्रह्माण्डं प्रकृतौ लयम्॥ ३९॥
ज्ञानादात्यन्तिक प्रोक्तो योगिनः परमात्मनि।
नित्यः सदैव जातानं यो विनाशो दिवानिशम्॥ ४०॥
प्रसूतिः प्राकृतेर्या तु सा सृष्टिः प्राकृती स्मृता।
दैनन्दिनी तथा प्रोक्ता यान्तरप्रलयादनु॥ ४१॥
भूतान्यनुदिनं यत्र जायन्ते मुनिसत्तम।
नित्यः सर्गः स तु प्रोक्तः पुराणार्थविचक्षणैः॥ ४२॥

Parāśara said— Madhusūdana, whose essence is incomprehensible, in the forms of these (partriarchs and Manus), is the author of the uninterrupted vicissitudes of creation, preservation, and destruction. The dissolution of all things is of four kinds; Naimittika. `occasional;' Prākṛtika, 'elemental;' Ātyantika. `absolute;' Nitya, `perpetual'[15]. The first, also termed the Brahmā dissolution, occurs when the sovereign of the world reclines in sleep. In the second, the mundane egg resolves into the primary element, from whence it was derived. Absolute non-existence of the world is the absorption of the sage, through knowledge, into supreme spirit. Perpetual destruction is the constant disappearance, day and night, of all that are born. The productions of Pratmi form the creation that is termed the elemental (Prakṛta). That which ensues after a (minor) dissolution is called ephemeral creation: and the daily generation of living things is termed by those who are versed in the Purāṇas, constant creation.

एवं सर्वशरीरेषु भगवान् भूतभावनः।
संस्थितः कुरुते विष्णुरुत्पत्तिस्थितिसंयमान्॥४३॥
सृष्टिस्थितिविनाशानां शक्तयः सर्वदेहिषु।
वैष्णव्यः परिवर्त्तन्ते मैत्रेयाऽहर्निशं सदा॥४४॥
गुणत्रयमयं ह्येतद् ब्रह्मन् शक्तित्रयं महत्।
योऽतियाति स चात्वेव परं नावर्त्तते पुनः॥४५॥

इति श्रीविष्णुपुराणे प्रथमांशे सप्तमोऽध्यायः।

In this manner the mighty Viṣṇu, whose essence is the elements, abides in all bodies, and brings about production, existence, and dissolution. The faculties of Viṣṇu to create, to preserve, and to destroy, operate successively, Maitreya, in alt corporeal beings and at all seasons; and he who frees himself from the influence of these three faculties, which are essentially composed of the three qualities (goodness, foulness, and darkness), goes to the supreme sphere, from whence he never again returns.

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NOTES

1. It is not clear which of the previous narratives is here referred to, but it seems most probable that the account in Ch. V. is intended.

2. Considerable variety prevails in this list of Prajāpatis, Brahmā-putras. Brāhmanas, or Brahmārshis; but the variations are of the nature of additions made to an apparently original enumeration of but seven, whose names generally recur. Thus in the Mahābhārata,' Mokṣa Dharma, we have in one place, Marīci. Atri, Angiras. Pulastya, Pulaha, Kratu. and Vasiṣṭha, ब्रह्मण: सप्त वै पुत्रा महात्मान: स्वयम्भुव:। 'the seven highminded sons of the self-born Brahmā,' In another place of the same, however, we have Dakṣa substituted for Vasiṣṭha: ब्रह्मानुससृजे पुत्रान् मानसान् दक्षसप्तमान्। मरीचिमत्र्यङ्गिरसं पुलस्त्यं पुलहं क्रतुं। 'Brahmā then created mind-begotten sons, of whom Dakṣa was the seventh, with Marīci,' etc. These seven sons of Brahmā are also identified with the seven Ṛṣis: as in the Vāyu; भूय: सप्तर्षयस्त्वेव उत्पन्ना सप्त मानसा:। पुत्रत्वे कल्पिताश्चैव स्वयमेव स्वयम्भुव:। although, with palpable inconsistency, eight are immediately enumerated, or, Bhṛgu, Marīci. Atri, Aṅgiras, Pulastya, Pulaha. Kratu, and Vasiṣṭha. The Uttara Khaṇḍa of the Pādma Purāṇa substitutes Kardama for Vasiṣṭha. The Bhāgavata includes Dakṣa, enumerating nine. The Maisya agrees with Manu in adding Nārada to the list of our text. The Kūrma Purāṇa adds Dharma and Saṅkalpa. The Liṅga. Brahmāṇḍa, and Vāyu Purāṇa also add them, and extend the list to Adharma and Ruci. The Hari Vaṁśa in one place inserts Gautama, and in another Manu. Altogether therefore we have seventeen, instead of seven. But the accounts given of the origin of several of these, show that they were not originally included amongst the Mānasa putras, or sons of Brahmā's mind; for even Dakṣa, who finds a place in all the lists except one of those given in the Mahābhārata, is uniformly said to have sprung from Brahmā's thumb: and the same patriarch, as well as Dharma, is included in some accounts. as in the Bhāgavata and Matsya Purāṇa, amongst a different series of Brahmā's progeny, or virtues and vices: or, Dakṣa (dexterity). Dharma (virtue). Kāma (desire). Krodha (passion). Lobha (covetousness). Moha (infatuation), Mada (insanity), Pramoda (pleasure), Mṛtyu (death). and Aṅgaja (lust). These are severally derived from different parts of Brahmā's

body: and the Bhāgavata adding Kardama (soil or sin) to this enumeration, makes him spring from Brahmā's shadow. The simple statement, that the first Prajāpatis sprang from the mind or will of Brahmā, has not contented the depraved taste of the mystics, and in some of the Purāṇas, as the Bhāgavata. Liṅga, and Vāyu, they also are derived from the body of their progenitor : or, Bhṛgu from his skin, Marīci from his mind. Atri from his eyes, Angiras from his mouth. Pulastya from his ear; Pulaha from his navel. Kratu from his hand, Vaśiṣtha from his breath, Dakṣa from his thumb, and Nārada from his hip. They do not exactly agree, however, in the places whence these beings proceed; as for instance, according to the Liṅga, Marīci springs from Brahmā's eyes. not Atri, who there proceeds, instead of Pulastya, from his ears. The Vāyu has also another account of their origin, and states them to have sprung from the fires of a sacrifice offered by Brahmā; an allegorical mode of expressing, their probable origin, considering them to be in some degree real persons, from the Brāhmanical ritual, of which they were the first institutors and observers. The Vāyu Purāṇa also states, that besides the seven primitive Ṛṣis, the Prājapatis are numerous, and specifies Kardama. Kaśyapa, Seṣha, Vikrānta. Susravas, Bahuputra, Kumāra, Vivaśvat. Sucisravas. Prāchetasa (Dakṣa), Aṛiṣṭanemi, Babula. These and many others were Prajāpatis: इत्येवमादयोऽन्येऽपि बहवश्च प्रजेश्वराः। In the beginning of the Mahābhārata (A P.) we have again a different origin, and first Dakṣa, the son of Pracetasas, it is said. had seven sons, after whom the twenty-one Prajapatis were born, or appeared. According to the commentator. seven sons of Dakṣa were the allegorical persona Krodha, Tamas, Dama, Vikṛta, Angiras. Kardama, and Aśva; and the twenty-one Prajāpatis, the seven usually specified Marīchi and the rest, and the fourteen Manus. This looks like a blending of the earlier and later notions.

3. Besides this general notice of the origin of Rudra and his separate forms, we have in the next chapter an entirely different set of beings so denominated; and the eleven alluded to in the text are also more particularly enumerated in a subsequent chapter. The origin of Rudra, as one of the agents in creation, is described in most of the Purāṇas, The Mahābhārata, indeed, refers his origin

to Viṣṇu, representing him as the personification of his anger, whilst Brahmā is that of his kindness: अह्नः क्षये ललाटाच्च सुतौ देवस्य वै तथा। रुतौ द्वौ विबुधश्रेष्ठौ प्रसादक्रोधजावुभौ। तदादेशितपन्थानौ सृष्टिसंहारकारकौ॥ The Kūrma Purāṇa makes him proceed from Brahmā's mouth, whilst engaged in meditating on creation. The Vārāha Purāṇa makes this appearance of Rudra the consequcnce of a promise made by Śiva to Brahmā, that he would become his son. In the parallel passages in other Purāṇas the progeny of the Rudra created by Brahmā is not confined to the eleven, but comprehends infinite numbers of beings in person and equipments like their parent; until Brahmā, alarmed at their fierceness, numbers, and immortality, desires his son Rudra, or, as the Matsya calls him, Vāmadeva. to form creatures of a different and mortal nature. Rudra refusing to do this, desists; whence his name Sthānu. from Sthā. 'to stay,' Liṅga. Vāyu Purāṇa etc.

4. According to the Vāyu, the fcmale became first twofold, or one half white, and the other black; and each of these, again, becomes manifold, being the various energies, or Śaktis, of Mahādeva, as stated by the Kūrma, after the words स्वरूपैरसितैः सितैः। which are those of our text: ता वै विभूतयो विप्रा विश्रुताः शक्तयो भुवि। The Liṅga and Vāyu specify many of their names. Those of the white, complexion, or mild nature, include Lakṣmī, Saraswatī, Gaurī, Umā, etc. Those of the dark huc, and fierce-disposition, Durgā, Kāli, Chandī, Mahārātrī, and others.

5. Brahmā, after detaching from himself the property of anger, in the form of Rudra, converted himself into two persons, the first male, or the Manu Svāyambhuva, and the first woman, or Śatarūpa: so in the Vedas; एव आत्मा वै पुत्रो नामासीत्। 'So himself was indeed (his) son.' The commencement of production through sexual agency is here described with sufficient distinctness, but the subject has been rendered obscure by a more complicated succession of agents, and especially by the introduction of a person of a mythic or mystical character. Virāj. The notion is thus expressed in Manu: "Having divided his own substance, the mighty power Brahmā became half male and half female; and from that female he produced Virāj. Know me to be that person whom the male Virāj produced by himself." I. 32. 33. We have therefore a series of Brahmā, Virāj, and Manu, instead of

Brahmā and Manu only: also the generation of progeny by Brahmā, begotten on Satarūpa. instead of her being, as in our text. the wife of Manu. The idea seems to have originated with the Vedas, as Kullūka Bhaṭṭa quotes a text: ततो विडाडजायत। Then (or thence) Virāt was born.' The procreation of progeny by Brahmā, however, is at variance with the whole system, which almost invariably refers his creation to the operation of his will: and the expression in Manu, तस्या स विराजमसृजत्। 'he created Virāj in her,' does not necessarily imply sexual intercourse. Virāj also creates, not begets, Manu. And in neither instance does the name of Śatarūpā occur. The commentator on Manu, however, understands the expression asrijat to imply the procreation of Virāj : मैथुन धर्म्मेण। and the same interpretation is given by the Matsya Purāṇa, in which the incestuous passion of Brahmā for Śatarūpa, his daughter in one sense, his sister in another, is described; and by her he begets Virāj, who there is called, not the progenitor of Manu, but Manu himself: ततः कालेन महता तस्याः पुत्रो। ऽभवन्मनुः स्वायम्भुव इति ख्यातः स विराडिति नः श्रुतं। This therefore agrees with our text, as far as it makes Manu the son of Brahmā, though not us to the nature of the connexion. The reading of the Agni and Pādma Purāṇa is that of the Viṣṇu; and the Bhāgavata agrees with it in one place, stating distinctly that the male half of Brahmā was Manu, the other half, Śatarūpa: यस्तु तत्र पुमान् सोऽभून्मनुः स्वायम्भुवः स्वराट्. स्त्री यासीच्छतरूपाख्या महिष्यस्य महात्मनः। Bhāgav. III. 12. 35: and although the production of Virāj is elsewhere described, it is neither as the son of Brahmā, nor the father of Manu. The original and simple idea, therefore, appears to be, the ideality of Manu with the male half of Brahmā, and his being thence regarded as his son. The Kūrma Purāṇa gives the same account as Manu, and in the same words. The Liṅga Purāṇa and Vāyu Purāṇa describe the origin of Virāj and Śatarūpā from Brahmā; and they intimate the union of Śatarūpa with Puruṣa or Virāj. the male portion of Brahmā, in the first instance; and in the second, with Manu, who is termed Vairāja. or the son of Virāj: वैराजस्तु मनुः स्मृतः। The Brahmā Purāṇa the words of which are repeated in the Hari Vaṁśa, introduces a new element of perplexity in a new name, that of Āpava. According to the commentator, this is a name of the Prajāpati Vasiṣṭha: आपवर्षैः वसिष्ठापरनाम्रः प्रजापतेः। As, however, he performs the office of Brahmā, he should be regarded as that divinity: but this is not exactly the case, although it has been so rendered by the Franch translator. Āpava becomes twofold, and in the capacity of his male half begets offspring by the female. Again, it is said Viṣṇu created Virāj. and Virāj created the male, which is Vairāja or Manu; who was thus the second interval (Antaram), or stage, in creation. That is, according to the commentator, the first stage was the creation of Āpava, or Vasiṣṭha, or Virāj, by Viṣṇu, through the agency of Hiraṇyagarbha or Brahmā; and the next was that of the creation of Manu by Virāj. Śatarūpā appears as first the bride of Āpava, and then as the wife of Manu, This account therefore, although obscurely expressed, appears to be essentially the same with that of Manu; and we have Brahmā, Viraj, Manu, instead of Brahmā and Manu. It seems probable that this difference, and the part assigned to Virāj, has originated in some measure from confounding Brahmā with the male half of his individuality, and considering as two beings that which was but one. If the Puruaha or Virāj be distinct from Brahmā, what becomes of Brahmā ? The entire whole and its two halves cannot co-exist. although some of the Paurāṇiks and the author of Manu seem to have imagined its possibility, by making Virāj the son of Brahmā. The perplexity, however, is still more ascribable to the personification of that which was only an allegory. The division of Brahmā into two halves designates, as is very evident from the passage in theVedas given by Colebrooke, (As. R. VIII. 425.) the distinction of corporeal substance into two sexes : Virāj being all male animals, Śatarūpā all female animals. So the commentator on the Hari Vaṁśa explains the former to denote the horse, the bull, etc.; and the latter. the mare, the cow, and the like. In the Bhāgavata the term Virāj implies, Body, collectively, as the commentator observes; समष्टिशरीरं स्वधिष्ण्यं प्रतपन् प्राणो बहिश्च प्रतपत्यसौ एवं विराजं प्रतपंस्तपत्यन्तर्बहिः पुमान्। 'As the sub illuminates his own inner sphere, as well as the exterior regions, so soul, shining in body (Virāja), irradiates all without and within.' विराड् देहं प्रकाशयन् ब्रह्माण्ड प्रकाशयति। All therefore that the birth of Virāj was intended to express, was the creation of living body, of creatures of both sexes: and as in consequence man was produced, he might be said to the son of Virāj, or bodily existence. Again Śatarūpa, the bride of Brahmā, or of Virāj, or of Manu, is nothing more than beings of varied of manifold forms, from Sata, 'a hundred' and रूप, 'form;' explained by the annotator on the Harī Vamsa by Anantarūpa (अनन्तरूपा) 'of infinite,' and Vividharūpa (विविधरूपा), ' of diversified shape;' being, as he stares the same as Māyā, 'illusion,' or the power of multiform metamorphosis: अनेकरूपधारणसामर्थ्यं। The Matsya Purāṇa has a little allegory of its own, on the subject of Brahmā's intercourse with Śatarūpa; for it explains the former to mean, the Vedas, and the latter the Savitrī, or holy place, which is their chief text; and in their cohabitation there no evil: वेदराशिः स्मृतो ब्रह्मा सावित्री तदधिष्ठिता। तस्मात्र कश्चिद्दोषः स्यात् सावित्री गमने विभोः॥

6. The Brahmā Purāṇa has a different order, and makes Vīra the Son of the first pair, who has Uttānapāda, etc. by Kāmyā. The commeotator on the Hari Vaṁsa quotes the Vāyu for a confirmation of this account: but the passage there is. वैराजात् पुरुषाद्वीरौ शतरूपा व्यजायत उत्तानपादप्रियव्रतौ। 'Śatarūpā bore to the male Vairāja (Manu) two Vīras,' i. e. heroes or heroic sons, Uttānpāda and Priyavrata, It looks as if the compiler of the Brāhma Purāṇa had made some very unaccountable blunder, and invented upon it a new couple, Vīra and Kāmyā. : no such person as the former occurs in any other Purāṇa, nor does Kāmyā, as his wife.

7. The Bhāgavata adds a third daughter, Devahūti: for the purpose apparently of introducing a long legend of the Rṣi Kardama, to whom she is married, and of their son Kapila : a legend not met with any where else.

8. Ruci is reckoned amongst the Prajāpatis by the Liṅga and Vāyu Purāṇas.

9. These descendants of Svāyambhuva are all evidently allegorical : thus Yajña is 'sacrifice,' and Dakṣiṇā, 'donation' to Brāhmaṇas.

10. The Bhāgvata (b. IV. c. 1) says the Tushitas. but they are the divinities of the second, not of the first Manvantara, as appears also in another part of the same, where the Yāmas are likewise referred to the Svāyambbuva Manvantara.

11. These twenty-four daughters are of much less universal occurrence in the Purāṇas than the more extensive series of fifty or sixty, which is subsequently described, and which appears to be the more ancient legend.

12. The twenty-four daughters of Dakṣa are similarly named and disposed of in most of the Purāṇas which notice them. The Bhāgavata, having introduced a third daughter of Svāyambhuva, has a rather different enumeration, in order to assign some of them, the wives of the Prajāpatis, to Kardama and Devahūti. Dakṣa had therefore, it is there said (b. IV. c. I), sixteen daughters, thirteen of whom were married to Dharma. named Sraddhā, Maitrī (friendship), Dayā (clemency), Sānti Tuṣṭi. Puṣṭi, Kriyā, Unnati (elevation), Buddhi, Medhā, Titikṣā (patience). Hrī (modesty), Mūrtti (form): and three, Śati. Svāhā, and Svadhā, married, as in our text. Some of the daughters of Devahūti repeat these appellations, but that is of slight consideration. They are Kālī (a moment), married to Marīchi: Anasūyā to Atri; Sraddhā to Angiras; Havirbhu (oblation-born) to Pulastya; Gati (movement) to Pulaha : Kriyā to Kratu; Khyāti to Bhṛgu : Arundhatī to Vasiṣṭha; and Sānti to Atharvan In all these instances the persons are manifestly allegorical, being personincations of intelligences and virtues and religious rites, and being therefore appropriately wedded to the probable authors of the Hindu code of religion and morals, or to the equally allegorical representation of that code, Dharma, moral and religious duty.

13. The same remark applies here. The Purāṇas that give these details generally concur with our text, but the Bhāgavata specifies the progeny of Dharma in a somewhat different manner; or, following the order observed in the list of Dharma's wives, their children are, Rita (truth), Prasāda (favour), Abhaya (fearlessness), Sukha, Muda (pleasure), Smaya (wonder). Yoga (devotion), Darpa, Artha (meaning), Smriti (memory), Kshema, Prasraya (affection), and the two saints Nara and Nārāyana, the sons of Dharma by Mūrtti. We have occasional varieties of nomenclature in other authorities; as, instead of Sruta, Sāma: Kūrma Purāṇa. instead of Daṇḍanaya, Sāmaya; and instead of Bodha, Apramāda; Liṅga Purāṇa: and Siddha in place of Sukha: Kūrma Purāṇa.

14. The text rather abruptly introduces Adharma and his family. He is said by the commentator to be the son of Brahmā, and the Liṅga Purāṇa enumerates him among the Prajāpatis, as well as Dharma. According to the Bhāgavata, he is the husband of Mṛshā (falsehood), and the father of

Dambha (hypocrisy) and Māyā (deceit), who were adopted by Nirritti. The series of their descendants is also somewhat varied from our text; being in each descent, however, twins which intermarry, or Lobha (covetousness) and Nikṛti, who produce Krodha (wrath) and Himsā: their children are, Kali (wickedness) and Durukti (evil speech): their progeny are, Mṛtyu and Bhī (fear); whose offspring are, Niraya (hell) and Yātanā (torment).

15. The three first of these are more particularly described in the last book: the last. the Nitya, or constant, is differently described by Vans Kennedy (Ancient and Hindu Mythology, p. 224. note). "In the 7th chapter." he observes, "of the Viṣṇu Purāṇa four kinds of Pralaya are described. The Naimittika takes place when Brahmā slumbers: the Prakṛtika when this universe returns to its original nature: Atyantika proceeds from divine knowledge: and Nitya is the extinction of life. like the extinction of a lamp. in sleep at night." For this last characteristic, however, our text furnishes no warrant; nor can it be explained to signify, that the Nitya Pralaya means no more than "a man's falling into a sound sleep at night." All the copies consulted on the present occasion concur in reading, नित्यः सदैव जातानां यो विनाशो दिवानिशं। as rendered above. The commentator supplies the illustration, दीपज्वालावत्। 'like the flame of a lamp;' but he also writes, जातानां दिवानिशं यो विनाशः स नित्यः। 'That which is the destruction of all that are born, night and day, is the Nitya, or constant' Again, in a verse presently following we have the Nitya Sarga, 'constant or perpetual creation,' as opposed to constant dissolution भूतान्यनुदिनं यत्र जायन्ते मुनिसत्तमाः। नित्यः सर्गः स तु प्रोक्तः पुराणार्थविचक्षणैः। 'That in which, oh excellent sages, beings are daily born, is termed constant creation, by those learned in the Purāṇas'. The commentator explains this, अस्मदादिसृष्टिप्रवाहो नित्यः सर्ग इत्यर्थः। "The constant flow or succession of the creation of ourselves and other creatures is the Nitya or constant creation: this is the meaning of the text.' It is obvious, therefore, that the alternation intended is that of life and death, not of waking and sleep.

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CHAPTER 8

अष्टमोऽध्याय:

(लक्ष्म्युत्पत्तिकथनम्)

पराशर उवाच

कथितस्तामस: सर्गो ब्रह्मणस्ते महामुने।
रुद्रसर्गं प्रवक्ष्यामि तन्मे निगदत: शृणु॥ १॥

Parāśara.—have described to you, oh great Muni, the creation of Brahmā, in which the quality of darkness prevailed. I will now explain to you the creation of Rudra.[1]

कल्पादावात्मनस्तुल्यं सुतं प्रध्यायतस्तत:।
प्रादुरासीत् प्रभोरङ्के कुमारो नीललोहित:॥ २॥
रुदन् वै सुस्वरं सोऽथ द्रवंश्च द्विजसत्तम॥
किं रोदिषीत तं ब्रह्मा रुदन्तं प्रत्युवाच ह॥ ३॥
नाम देहीति तं सोऽथ प्रत्युवाच प्रजापतिम्।
रुद्रस्त्वं देव नाम्नासि मा रोदीर्धैर्यमावह॥ ४॥

In the beginning of the Kalpa. as Brahmā purposed to create a son, who should be like himself, a youth of a purple complexion[2] appeared, crying with a low cry, and running about.[3] Brahmā, when he beheld him thus afflicted, said to him, "Why do you weep ?" "Give me a name,' replied the boy. "Rudra be your name." rejoined the great father of all creatures :' "be composed; desist from tears."

एवमुक्त: पुन: सोऽथ सप्तकृत्वो रुरोद वै।
ततोऽन्यानि ददौ तस्मै सप्त नामानि वै प्रभु:।
स्थानानि चैषामष्टानां पत्नी: पुत्रांश्च वै प्रभु:॥ ५॥
भवं सर्वं महेशानं तथा पशुपतिं द्विज।
भीममुग्रं महादेवं उवाच स पितामह:॥ ६॥
चक्रे नामान्यथैतानि स्थानान्येषां चकार स:।
सूर्यो जलं मही वह्निर्वायुराकाशमेव च।
दीक्षितो ब्राह्मण: सोम इत्येतास्तनव: क्रमात्॥ ७॥

But, thus addressed, the boy still wept seven-times, and Brahmā therefore gave to him seven other denominations; and to these eight persons regions and wives and posterity belong. The eight manifestations, then, are named Rudra, Bhava, Sarva. Iśāna. Paśupati. Bhima, Ugra. and Mahādeva, which were given to them by their great progenitor. He also assigned to them their respective stations. the sun. water, ether, air, fire, earth, the ministrant Brahman, and the moon; for these are their several forms.[4]

सुवर्चला तथैवोमा सुकेशी चापरा शिवा।
स्वाहा दिशस्तथा दीक्षा रोहणी च यथाक्रमम्॥ ८॥
सूर्यादीनां नरश्रेष्ठ रुद्राद्यैर्नामभिः सह।
पत्न्यः स्मृता महाभाग तदपत्यानि मे शृणु।
येषां सूतिप्रसूतैर्वा इदमापूरितं जगत्॥ ९॥
शनैश्चरस्तथा शुक्रो लोहिताङ्गो मनोजवः।
स्कन्दः खर्गोऽथ सन्तानो बुधश्चानुक्रमात् सुताः॥ १०॥

The wives of the sun and the other manifestations, termed Rudra and the rest were respectively, Suvercalā, Umā, Vikeśī, Śivā, Svāhā, Diśā, Dikṣā and Rohiṇī. Now hear an account of their progeny, by whose successive generations this world has been peopled. Their sons, then, were severally, Sanaiśocara (Saturn), Śukra (Venus), the fiery-bodied Mars, Manojava (Hanumān), Skanda. Swarga, Santāna, and Budha (Mercury).

एवम्प्रकारो रुद्रोऽसौ सतीं भार्य्यामविन्दत॥
दक्षकोपाच्च तत्याज सा सती स्वं कलेवरम्॥ ११॥
हिमवद्दुहिता साभून्मेनायां द्विजसत्तम।
उपयेमे पुनश्चोमामनन्यां भगवान् भवः॥ १२॥
देवौ धातृविधातारौ भृगोः ख्यातिरसूयत।
श्रियञ्च देवदेवस्य पत्नी नारायाणस्य या॥ १३॥

It was the Rudra of this description that married Sati, who abandoned her corporeal existence in consequence of the displeasure of Dakṣa.[5] She afterwards was the daughter of Himavān (the snowy mountains) by Menā; and in that character, as the only Umā, the mighty Bhava again married her.[6] The divinities Dhāti and Viḍhātā were born to Bhṛgu by Khyāti, as was a daughter, Śrī. the wife of Nārāyaṇa, the god of gods.[7]

मैत्रेय उवाच

क्षीराब्धौ श्रीः समुत्पन्ना श्रूयतेऽमृतमन्थने।
भृगोः ख्यात्यां समुत्पन्नेत्येतदाह कथं भवान्॥१४॥

Maitrcya.—It is commonly said that the goddess Śrī was born from the sea of milk, when it was churned for ambrosia; how then can you say that she was the daughter of Bhṛgu by Khyāti ?

पराशर उवाच

नित्यैव सा जगन्मातां विष्णोः श्रीरनपायिनी।
यथा सर्वगतो विष्णुस्तथैवेयं द्विजोत्तम॥१५॥
अर्थो विष्णुरियं वाणी नीतिरेषा नयो हरिः।
बोधो विष्णुरियं बुद्धिर्धर्म्मोऽसौ सत्क्रिया त्वियम्॥१६॥
स्रष्टा विष्णुरियं सृष्टिः श्रीर्भूमिर्भूधरो हरिः॥
सन्तोषो भगवान् लक्ष्मीस्तुष्टिर्मैत्रेय शाश्वती॥१७॥
इच्छा श्रीभर्गवान् कामो यज्ञोऽसौ दक्षिणा तु सा।
आज्याहुतिरसौ देवी पुरोडाशो जनार्द्दनः॥१८॥

Parāśara said– Śrī, the bride of Viṣṇu, the mother of the world, is eternal, imperishable; in like manner as he is all-pervading, so also is she, oh best of Brāhmaṇas, omnipresent. Viṣṇu is meaning; she is speech. Hari is polity (Nyaya); she is prudence (Nīti). Viṣṇu is understanding; she is intellect. He is righteousness; she is devotion. He is the creator; she is creation. Śrī is the earth; Hari the support of it. The deity is concent; the eternal Lakṣmī is resignation. He is desire; Śrī if wish. He is sacrifice; she is sacrificial donation (Dakṣiṇā). The goddess is the invocation which attends the oblation; Janārddana is the oblaiion.

पत्नीशाला मुने लक्ष्मीः प्राग्वंशो मधुसूदनः।
चितिर्लक्ष्मीर्हरिर्यूप इध्मा श्रीर्भगवान् कुशः॥१९॥
सामस्वरूपी भगवानुद्गीतिः कमलालया।
स्वाहा लक्ष्मीर्जगन्नाथो वासुदेवो हुताशनः॥२०॥
शङ्करो भगवाञ्छौरिर्भूतिगौरी द्विजोत्तम।
मैत्रेय केशवः सूर्य्यस्तत्प्रभा कमलालया॥२१॥
विष्णुः पितृगणः पद्मा स्वधा शाश्वततुष्टिदा।
द्यौः श्रीः सर्वात्मको विष्णुरवकाशोऽतिविस्तरः॥२२॥

शशाङ्कः श्रीधरः कान्तिः श्रीस्तस्यैवानपायिनी।
धृतिर्लक्ष्मीर्जगच्चेष्टा वायुः सर्वत्रगो हरिः॥ २३॥

Lakṣmī is the chamber where the females are prcsent (at a religious ceremony); Madhusūdana the apartment of the males of the family. Lakṣmī is the altar, Hari the stake (to which the victim is bound). Śri is the fuel; Hari the holy grass (Kuśa). He is the personified Sāma-veda; the goddess, lotus-throned, is the tone of its chanting. Lakṣmī is the prayer of oblation (Svāhā); Vāsudeva, the lord of the world, is the sacrincial fire. Sauri (Viṣṇu) is Śaṅkara (Śiva); and Śrī is the bride of Śiva (Gaurī). Keśava, oh Maitreya, is the sun; and his radiance is the lotuses eated goddess. Viṣṇu is the tribe of progenitors (Pitṛgaṇa); Pādma is their bride (Svadhā), the eternal bestower of nutriment. Śri is the heavens; Viṣṇu, who is one with all things, is wide extended space. The lord of Śrī is the moon; she is his unfading light. She is called the moving principle of the world; he, the wind which bloweth every wherc.

जलधिर्द्विज गोविन्दस्तद्वेला श्रीर्महामते।
लक्ष्मीस्वरूपमिन्द्राणी देवेन्द्रो मधुसूदनः॥ २४॥
यमश्चक्रधरः साक्षाद् धूमोर्णा कमलालया।
ऋद्धिः श्रीः श्रीधरो देवः स्वयमेव धनेश्वरः॥ २५॥

Govinda is the occan; Lakṣmī its shore. Lakṣmī is the consort of Indra (Indrāṇī); Madhusūdana is Devendra. The holder of the discus (Viṣṇu) is Yama (the regent of Tartarus); the lotus-throned goddess is his dusky spouse (Dhūmornā). Śrī is wealth; Śridhara (Viṣṇu) is himself the god of riches (Kuvera).

गौरी लक्ष्मीर्महाभागा केशवो वरुणः स्वयम्।
श्रीर्देवसेना विप्रेन्द्र देवसेनापतिर्हरिः॥ २६॥
अवष्टम्भो गदापाणिः शक्तिर्लक्ष्मीर्द्विजोत्तम।
काष्ठा लक्ष्मीर्निमेषोऽसौ मुहूर्तोऽसौ कला तु सा॥ २७॥
ज्योत्स्ना लक्ष्मीः प्रदीपोऽसौ सर्वः सर्वेश्वरो हरिः।
लताभूता जगन्माता श्रीर्विष्णुर्द्रुपसंस्थितः॥ २८॥
विभावरी श्रीर्दिवसो देवश्चक्रगदाधरः।

वरप्रदो वरोविष्णुर्वधू: पद्मवनालया।। २९।।

O illustrious Brahman, Lakṣmī is Gauri; and Keśava is the deity of ocean (Varuṇa). Śrī is the host of heaven (Devasena); the deity of war. her lord. is Hari. The wielder of the mace is resistance; the power to oppose is Śrī Lakṣmī is the Kāṣṭhā and the Kala; Hari the Nimeṣa and the Muhūrtta. Lakṣmī is the light: and Hari, who is all, and lord of all, the lamp. She, the mother of the world, is the creeping vine; and Viṣṇu the tree round which she clings. She is the night; the god who is armed with the mace and discus is the day. He, the bestower of blessings. is the bridegroom; the lotus-throned goddess is the bride.

नदस्वरूपी भवाञ्छ्रीर्नदीरूपसंस्थिति:।
ध्वजश्च पुण्डरीकाक्ष: पताका कमलालया।। ३०।।
तृष्णा लक्ष्मीर्जगत्स्वामी लोभो नारायण: पर:।
रति-रागौ च धर्मज्ञ लक्ष्मीर्गोविन्द एव च।। ३१।।
किञ्चातिबहुनोक्तेन संक्षेपेणेदमुच्यते।
देवतिर्य्यङ्मनुष्यादौ पुंन्नाम्नि भगवान् हरि:।
स्त्रीनाम्नि लक्ष्मीर्मैत्रिय नानयोर्विद्यते परम्।। ३२।।

इति श्रीविष्णुपुराणे प्रथमांशे अष्टमोऽध्याय:।।

The god is one with all male— the goddess one with all female, rivers. The lotus-eyed deity is the standard; the goddess seated on a lotus the banner. Lakṣmī is cupidity; Nārāyaṇa, the master of the world, is covetousness, Oh you who know what rigteousners is, Govinda is love; and Lakṣmī, his gentle spouse, is pleasure. But why thus diffusely cnumerate their presence?—it is enough to-say, in a word. that of gods, animals, and mcn. Hari is all that is called male; Lakṣmī is all that is termed female: there is nothing else than they.

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NOTES

1. The creation of Rudra has been already adverted to. and that seems to be the primitive form of the legend. We have here another account, grounded apparently upon Śaiva or Yoga mysticism.

2. The appearance of Rudra as a Kumāra, 'a boy,' is described as of repeated occurrence in the Liṅga and Vāyu Purāṇas, as already noticed (Ch. V. Note 12); and these Kumāras are of different complexions in different Kalpas. In the Vaiṣṇava Purāṇas, however, we have only one original form, to which the name of Nīlalohita, the blue and red or purple complexioned is assigned. In the Kūrma this youth comes from Brahmā's mouth: in the Vāyu, from his forehead,

3. This is the Paurāṇic etymology:रोदनाद्द वनाच्चैव रुद्र:। or rud, 'to weep.' and dru. 'to run.' The grammarians derive the name from rud. 'to weep', with ra affix.

4. The Vāyu details the application of each name severally These eight Rudras are therefore but one, under as many appellations, and in as many types. The Pādma. Mārkaṇḍeya, Kūrma, Liṅga.. and Vāyu agree with our text in the nomenclature of the Rudras. and their types, their wives, and progeny. The types are those which are enumerated in the Nandi, or opening benedictory verse, of Śākuntalā; and the passage of the Viṣṇu Purāṇa was found by Chezy on the envelope of his copy. He has justly corrected Jones's version of the term होत्री 'the sacrifice is performed with solemnity;' as the word mcans. 'Brāhmaṇa officiant दीक्षितो ब्राह्मण:। 'the Brahman who is qualified by intiation (Dikṣā) to conduct the rite.' These are considered as the bodies, or visible forms, of those modifications of Rudra which are variously named, and which, being praised in them, severally abstain from harming them: तेषु पूज्यश्च वन्द्य: स्यात्। रुद्रस्तान्न हिनस्ति वै। इति श्रुति:। Vāyu Purāṇa The Bhāgavata. III. 12. has a different scheme, as usual; but it confounds the notion of the eleven Rudras, to whom the text subsequently adverts. with that of the eight here specified. These eleven it terms Manyu, Manu, Mahīnasa, Mahān, Śiva. Ṛtadhvaja. Ugraretas. Bhava, Kāla, Vāmadeva, and Dhṛtavrata: their wives are. Dhī. Dhṛti. Rasalomā, Niyut. Sarpī, Ilā, Ambikā, Irāvatī, Svadhā. Dikṣā, Rudrāṇī: and their places are the heart, senses, breath, ether, air, fire. water, earth, sun. moon, and tapas. or ascetic devotion. The same allegory or mystification characterises both accounts.

5. See the story of Dakṣa's sacrifice at the end of the chapter.

6. The story of Uma's birth and marriage occurs in the Śiva Purāṇa and in the Kāśī Khaṇḍa of the Skanda Purāṇa: it is noticed briefly, and with some variation trom the Purāṇas, in the Rāmāyaṇa, first book: it is also given in detail io the Kumāra Sambhava of Kālidāsa.

7. The family of Bhṛgu is more particularly described in the tenth chapter: it is here mentioned merely to introduce the story of the birth of the goddess of prosperity, Śrī.

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SACRIFICE OF DAKṢA[1]

(From the Vāyu Purāṇa)

"There was formerly a peak of Meru, named Sāvitra, abounding with gems, radiant as the sun. and celebrated throughout the three worlds; of immense extent, and difficult of access, and an object of universal veneration. Upon that glorious eminence, rich with mineral treasures, as upon a splendid couch, the deity Śiva reclined, accompanied by the daughter of the sovereign of mountains, and attended by the mighty Ādityas, the powerful Vasus, and by the heavenly physicians, the sons of Aśvini; by Kuvera, surrounded by his train of Guhyakas, the lord of the Yakṣas, who dwells on Kailāsa. There also was the great Muni Usanas: there, were Ṛṣis of the first order, with Sanatkumāra at their head; divine Ṛṣis. preceded by Angiras; Viśvāvasu, with his bands of heavenly choristers; the sages Nārada and Parvata; and innumerable troops of celestial nymphs. The breeze blew upon the mountain, bland, pure, and fragrant; and the trees were decorated with flowers, that blossomed in every season. The Vidyadharas and Siddhas, affluent in devotion, waited upon Mahādeva. the lord of living creatures; and many other beings, of various forms, did him homage. Rākṣasas of terrific semblance, and Piśāches of great strength, of different shapes and features, armed with various weapons, and blazing like fire. were delighted to be present, as the followers of the god. There stood the royal Nandi, high in the favour of his lord, armed with a fiery trident, shining with inherent lustre; and there the best of rivers. Gangā. the assemblage of all holy waters, stood adoring the mighty deity. Thus worshipped by all the most excellent of sages and of gods, abode the omnipotent and all-glorious Mahādeva.

"In former times, Dakṣa commenced a holy sacrifice on the side of Himavān, at the sacred spot Gangadvāra, frequented by the Ṛsia. The gods, desirous of assisting at this solemn rite, came, with Indra at their head, to Mahādeva. and intimated their purpose; and having received his permission, departed in their splendid chariots to Gangadvara. as tradition reports[2]. They found Dakṣa, the best of the devour, surrounded by the singers and nymphs of heaven, and by numerous sages, beneath the shade of clustering trees and climbing plants; and all of them, whether dwellers on earth, in air, or in the regions above the skies, approached the patriarch with outward gestures of respect. The Adityas, Vasus, Rudras, Maruts, all entitled to pareake of the oblations, together with Jiṣṇu, were present. The four classes of Pitṛs, Ushmapās. Somapās, Ajyapts, and Dhumapās, or those who feed upon the name, the acid juice, the butter, or the smoke of offerings, the Aśvins and the progenitors, came along with Brahmā. Creatures of every class, born from the womb, the egg, from vapour, or vegetation, came upon their invocation; as did all the gods, with their brides, who in their resplendent vehicles blazed like so many fires. Beholding them thus assembled, the sage Dadhicha was filled with indignation, and observed, 'The man who worships what ought not to be worshipped, or pays not reverence where veneration is due, is gultcy, most assuredly, of heinous sin.' Then addressing Dakṣa, he said to him, 'Why do you not offer homage to the god who is the lord of life (Pasubhartri)?' Dakṣa spoke; 'I have already many Rudras present, armed with tridents, wearing braided hair, and existing in eleven forms: I recognise no other Mahādeva.' Dadhicha spoke; 'The invocation that is not addressed to Iśa, is, for all, but a solitary (and imperfect) summons. Inasmuch as I behold no other divinity who is superior to Śankara, this sacrifice of Dakṣa will not be completed.' Dakṣa spoke; "I offer, in a golden cup, this entire oblation, which has been consecrated by many prayers, as an offering ever due to the unequalled Viṣṇu, the sovereign lord of all."[3]

"In the meanwhile, the virtuous daughter of the mountain king, observing the departure of the divinities, addressed her lord. the god of living beings, and said—Umā spoke— 'Whither, oh lord, have the gods, preceded by Indra, this day departed? Tell me truly, oh you who know all truth, for a great doubt perplexes me.' Maheśvara spoke; "Illustrious goddess, the excellenc patriarch Dakṣa celebrates the sacrifice of a horse, and thither the gods repair.' Devi spoke; 'Why then, most mighty god, dos you also not proceed to this solemnity? by what hindrance is your progress thither impeded?' Maheśvara spoke; 'This is the contrivance, mighty queen, of all the gods. that in all sacrifices no portion should be assigned to me. In consequence of an arrangement formerly devised, the gods allow me, of right, no participation of sacrificial offerings.' Devi spoke; 'The lord god lives in all bodily forms, and his might is eminent through his superior faculties; he is unsurpassable, he is unapproachable, in splendour and glory and power. That such as he should be excluded from his share of oblations, fills me with deep sorrow, and a trembling, oh sinless, seizes upon my frame. Shall I now practise bounty, restraint, or penance, so that my lord, who is inconceivable, may obtain a share, a half or a third portion, of the sacrifice[4]?'

"Then the mighty and incomprehensible deity, being pleased, said to his bride, thus agitated; and speaking; 'Slender-waisted queen of the gods. you know not the purport of what you say; but I know it, oh you with large eyes, for the holy declare all things by meditation. By your perplexity this day are all the gods. with Mahendra and all the three worlds, utterly confounded. In my sacrifice, those who worship me. repeat my praise?, and chant the Rathantara song of the Sāma veda; my priests worship me in the sacrifice of true wisdom, where no officiating Brahman is needed; and in this they offer me my portion.' Devi spoke; 'The lord is the root of all, and assuredly, in every assemblage of the female world, praises or hides himself at will.' Mahādcva spoke; 'Queen of the gods, I praise not myself: approach, and behold whom I shall create for the purpose of claiming my share of the rite.'

"Having thus spoken to his beloved spouse, the mighty Maheśvara created from his mouth a being like the fire of fate; a divine being, with a thousand heads, a thousand eyes, a thousand feet; wielding a thousand clubs, a thousand shafts; holding the shell, the discus, the mace, and bearing a blazing bow and battle-axe; fierce and terrific, shining with dreadful splendour, and decorated with the crescent moon; clothed in a tiger's skin, dripping with blood;

having a capacious stomach, and a vast mouth, armed with formidable tusks: his ears were erect, his lips were pendulous, his tongue was lightning; his hand brandished the thunderbolt; flames screamed form his hair; a necklace of pearls wound round his neck; a garland of flame descended on his breast: radiant with lustre, he looked like the final fire that consumes the world. Four tremendous tusks .projected from a mouth which extended from ear to ear : he was of vast bulk, vase strength, mighty male and lord, the destroyer of the universe, and like a large fig-tree in circumference; shining like a hundred moons at once; fierce as the fire of love; having four heads, sharp white teeth, and of mighty fierceness, vigour, activity, and courage; glowing with the blaze of a thousand fiery suns at the end of the world; like a thousand undimmed moons; in bulk like Himādri, Kailasa, or Meru, or Mandara, with all its gleaming herbs; bright as the sun of destruction at the end of ages; of irresistible prowess, and beautiful aspect; irascible, with lowering eyes, and a countenance burning like fire; clothed in the hide of the elephant and lion, and girt round with snakes; wearing a turban on his head, a moon on his brow; sometimes savage, sometimes mild; having a chaplet of many flowers on his head, anointed with various unguents, and adorned with different ornaments and many sores of jewels; wearing a garland of heavenly Karnikāra flowers, and rolling his eyes with rage. Sometimes he danced; sometimes he laughed aloud; sometimes he stood wrapt in meditation; sometimes he trampled upon the earth; sometimes he sang; sometimes he wept repeatedly; and he was endowed with the facuities of wisdom, dispassion, power, penance, cruch, endurance, fortitude, dominion, and self-knowledge.

"This being, then, knelt down upon the ground, and raising his hands respectfully to his head, said to Mahādeva, 'Sovereign of the gods, command what it is that I must do for you,' To which Maheswara replied, 'Spoil the sacrifice of Dakṣa.' Then the mighty Virabhadra, having heard the pleasure of his lord, bowed down his head to the feet of Prajāpati; and starting like a lion loosed from bonds, despoiled the sacrifice of Dakṣa, knowing that he had been Created by the displeasure of Devi. She too in her wrath, as the fearful goddess Rudrakālī, accompanied him, with all her train, to witness his deeds. Vīrabhadra the fierce, abiding in the region of ghosts, is the minister of the anger of Devi. And he then created, from the pores of his skin, powerful demigods, the mighty attendants upon Rudra. of equal valour and strength, who started by hundreds and thousands into existence. Then a loud and confused clamour ailed all the expanse of ether, and inspired the denizens of heaven with dread. The mountains tottered, and earth shook, the winds roared, and the depths of the sea were disturbed; the fires lost their radiance, and the sun grew pale; the planets of the firmament shone not, neither did the stars give light; the Rshis ceased their hymns, and gods and demons were mute; and thick darkness eclipsed the chariots of the skies.[5]

"Then from the gloom emerged tearful and numerous forms, shouting the cry of battle; who instantly broke or overturned the sacrificial columns, trampled upon the altars, and danced amidst the oblations. Running wildly hither and thither, with the speed of wind, they tossed about the implements and vessels of sacrifice, which looked like stars precipitated from the heavens. The piles of food and beverage for the gods, which had been heaped up like mountains; the rivers of milk; the banks of curds and butter; the sands of honey and butter-milk and sugar; the mounds of condiments and spices of every flavour; the undulating knolls of flesh and other viands; the celestial liquors, pastes, and confections, which had been prepared; these the spirits of wrath devoured or defiled or scattered abroad. Then talling upon the host of the gods, these vase and resistess Rudras beat or terrified them, mocked and insulted the nymphs and goddesses, and quickly put an end to the rite, although defended by all the gods; being the ministers of Rudra's wrath, and similar to himself. 'Some then made a hideous clamour, whilst ochers fearfully shouted, when Yajña was decapitated. For the divine Yajña. the lord of sacrifice. then began to fly up to heaven, in the shape of a deer; and Virabhadra, of immeasurable spirit, apprehending his power, cut off his vast head, after he had mounted into the sky.[7] Dakṣa the patriarch, his sacrifice being destroyed, overcome with terror, and utterly broken in spirit, fell then upon the ground, where his head was spurned by the feet of the cruel Virabhadra.[8] The thirty scores of sacred divinities were all presently bound, with a band of fire, by their lion-like foe; and they all then addressed him, crying, 'Oh Rudra, have mercy upon your servants: oh lord, dismiss thine anger.' Thus spoke Brahmā and the other gods, and the patriarch Dakṣa: and raising their hands, they said, 'Declare, mighty being, who you are.' Virabhadra said, 'I am not a god, nor an Aditya; nor am I come hither for enjoyment, nor curious to behold the chiefs of the divinities: know that I am come to destroy the sacrifice of Dakṣa, and that I am called Virabhadra. the issue of the wrath of Rudra. Bhadrakālī also, who has sprung from the anger of Devī, is sent here by the god of gods to destroy this rite. Take refuge, king of kings, with him who is the lord of Umā; for better is the anger of Rudra than the blessings of other gods.'

"Having heard the words of Vīrabhadra, the righteous Dakṣa propitiated the mighty god, the holder of the trident, Maheśvara. The hearth of sacrifice, deserced by the Brāhmaṇas, had been consumed; Yajña had been metamorphosed to an antelope; the fires of Rudra's wrath had been kindled; the attendants, wounded by the tridents of the servants of the god, were groaning with pain; the pieces of the uprooted sacrificial posts were acattered here and there; and the fragments of the meat-offerings were carried off by flights of hungry vultures, and herds of howling jackals. Suppressing his vital airs, and taking up a posture of meditation, the many-sighted victor of his foes, Dakṣa fixed his eyes every where upon his thoughts. Then the god of gods appeared from the altar, resplendent as a thousand suns, and smiled upon him, and said. 'Dakṣa, your sacrifice has been destroyed through sacred knowledge: I am well pleased with you:' and then he smiled again, and said, 'What shall I do for you: declare, together with the preceptor of the gods.'

"Then Dakṣa, frightened, alarmed, and agitated, his eyes suffused with tears, raised his hands revcrentially to his brow, and said, 'If lord, you are pleased; if I have found favour in your sight; if I am to be the object of your benevolence; if you will confer upon me a boon, this is the blessing I solicit, that all these provisions for the solemn sacrifice, which have been collected with much trouble and during a long time, and which have now been eaten, drunk, devoured, burnt, broken, scattered abroad, may not have been prepared in vain.' 'So let it be,' replied Hara, the subduer of ludra. And thereupon Dakṣa knelt down upon the earth, and praised gracefully the author of righteousness, the three-eyed god Mahādeva, repeating the eight thousand names of the deity whose emblem is a bull.'

NOTES

1. The sacrifice of Dakṣa is a legend of some interest, from its historical and archaeological relations. It is obviously intended to intimate a struggle between the worshippers of Śiva and of Viṣṇu, in which at first the latter, but finally the former, acquired the ascendancy. It is also a favourite subject of Hindu sclupture, at least with the Hindus of the Śaiva division, and makes a conspicuous figure both at Elephanta and Ellora. A representation of the dispersion and multilation of the gods and sages by Vīrabhadra. at the former, is published in the Archeologia, VII. 326. where it is described as the Judgement of Solomon! a figure of Vīrabhadra is given by Niebuhr, vol. II. tab. 10: and the entire group in the Bombay Transactions, vol.1. p. 220. It is described, p. 229; but Erskine has not verified the subject, although in cannot admit of doubt The groupe described. p. 224, probably represents the introductory details given in our text. Of the Ellora sculptures, a striking one occurs in what Sir C. Malet calls the Doomar Leyna cave, where is "Veer Budder. with eight hands. In one is suspended the slain Rajah Dutz," A. R. VI, 396. And there is also a representation of 'Ehr Budr,' in one of the colonadcs of Kailasa;'being, in fact, the same figure as that at Elephanta. Bombay Tr. Ill, 287. The legend of Dakṣa therefore was popular when those cavern temples were excavated. The story is told in much more detail in several other Purāṇas, and with some variations, which will be noticed: but the above has been selected as a specimen of the style of the Vāyu Purāna. and as being a narration which, from its inartifical, obscure, tautological, and uncircumstantial construction, is probably of an ancient date. The same legend, in the same words, is given in the Brahmā Purāṇa

2. Or this may be understood to imply, that the original story is in the Vedas; the term being, as usual in such a reference, इति श्रुतिः। Gangadvāra. the place where the Ganges descends to the plains—or Haridvār. as it is more usually termed—is usually

specified as the scene of action. The Linga is more precise, calling it Kanakbala, which is the village still called Kankhal, near Haridvār (Megha Dutft, p. 59). It rather inaccurately, however, describes this as upon Haṁsa peak;, a point of the Himālaya: हंसशृङ्गे हिमवच्छिखरे।

3. The Kūrma Purāṇa gives also this discussion between Dadhicha and Dakṣa, and their dialogue contains some curious matter. Dakṣa, for instance, states that no portion of a sacrifice is ever allotted to Śiva, and no prayers are directed to be addressed to him, or to his bride: सर्व्वेष्वेव हि यज्ञेषु न भाग: परिकल्पित:। न मन्त्रा भार्य्यया सार्द्धं शंकरस्येति नेष्यते। Dadhicha apparently evades the objection, and claims a share for Rudra, consisting of the triad of gods, as one with the sun, who is undoubtedly hymned by the several ministering priests of the Vedas: स स्तूयते सहस्राशुं सामगाध्वर्यहोतृभि:। पश्यैनं विश्वकर्म्माणं रुद्र मूर्त्तित्रयीमयं। Dakṣa replies, that the twelve Adityas receive special oblations : that they are all the suns; and that he knows of no other. The Munis, who overbear the dispute, concur in his sentiments: य एते द्वादशादित्या आदित्ययज्ञभागिन:। सर्व्वे सूर्य्या इति नह्यन्यो विद्यते रवि:। एवमुक्ते तु मुनय: समायाता दिदृक्षव:। वाढमिल्यब्रुवन् दक्षं तस्य साहाय्यकारिणा:॥ These notions seem to have been exchanged for others in the days of the Pādma Purāṇa and Bhāgavata. as they place Dakṣa's neglect of Śiva to the latter's filthy practices, his going naked, smearing himself with ashes, carrying a skull, and behaving as if he were drunk or crazed: alluding, no doubt, to the practices of Śaiva mendicants, who seem to have abounded in the days of Sankarāchārya, and since, there is no discussion in the Bhāgavata. but Rudra is described as present at a former assembly, when his father-in-law censured him before the guests, and in consequence he departed in a age. His follower Nandi curses the company, and Bhṛgu retorts in language descriptive of the Vāmāchāris, or left hand worshippers of Śiva. "May all those" he says, "who adopt the worship of Bhava (Śiva), all those who follow the practices of his worshippers, become heretics, and oppugners of holy doctrines; may they neglect the observances of purification; may they be of infirm intellects. wearing clotted hair. and ornamenting themselves with ashes and bones: and may they enter the Śaiva initiation, in which spirituous liquor is the libation."

4. This simple account of Sati's share in the transaction is considerably modified in other accounts. In the Kūrma, the quarrel begins with Dakṣa the patriarch's being, as he thinks, treated by his son-in-law with less respect than is his due. Upon his daughter Sati subsequently visiting him, he abuses her husband, and turns her out of his house.

She in spite destroys herself: ददाहात्मानमात्मना। Śiva. hearing of this. comes to Dakṣa, and curses him to be born as a Kṣatriya, the son of the Pracetasas, and to beget a son on his own daughter: स्वस्यां सुतायां मूढ़ात्मन् पत्रमुत्पादयिष्यस It is in this subsequent birth that the sacrifice occurs. The Liṅga and Matsya allude to the dispute between Dakṣa and Sati. and to the latter's puting an end to herself by Yoga: भस्मीकृत्यात्मनो देहं योगमार्गेण सापुन:The Pādma. Bhagavata, and Skanda in the Kāsī Khaṇḍa, relate the dispute between father and daughter in a like manner, and in more detail. The first refers the death of Sati. however, to a prior period; and that and the Bhagavata both ascribe it to Yoga: सती सद्य: प्रजज्वाल समाधिजाग्निना। The Kasi Khaṇḍa, with an improvement indicative of a later age, makes Satfi throw herself into the fire prepared for the solemnity.

5. The description of Vīrabhadra and his followers is given in other Purāṇas in the same strain, but with less detail.

6. Their exploits, and those of Vīrabhadra, are more particularly specified elsewhere, especially in the Liṅga. Kūrma, and Bhāgavta Purāṇas. Indra is knocked down and trampled on; Yama has his staff broken; Sarasvati and the Mātrs have their noses cut off; Mitra or Bhaga has his eyes pulled out; Pushā has his teeth knocked down his throat; Candra is pummelled : Vahni's hands are cut off; Bhṛgu loses his beard; the Brāhmaṇas are pelted with stones : the Prajāpatis are beaten . and the gods and demigods are run through with swords or stuck with arrows.

7. This is also mentioned in the Liṅga and in the Hari Vaṁśa: and the latter thus accounts for the origin of the constellation Mīgosiras; Yajña, with the head of a dear. being elevated to the planetary region. by Brahmā.

8. As he prays to Śiva presently, it could not well be meant here that Dakṣa was decapitated, although that is the story in other places. The Liṅga and

Bhāgavata both state that Vīrabhadra cut off Dakṣa's head, and threw it into the fire. After the fray therefore when Śiva restored the dead to life, and the mutilated to their limbs. Dakṣa's head was not forthcoming : it was therefore replaced by the head of a goat, or, according to the Kāśī Khaṇḍa, that of a ram. No notice is taken in our text of the conflict elsewhere described between Vīrabhadra ànd Viṣṇu. In the Liṅga, the latter is beheaded, and his head is blown by the wind into the fire. The Kūrma. though a Śaiva Purāṇa, is less irreverent towards Viṣṇu, and after describing a contest in which both parties occasionally prevail, makes Brabmā interpose, and separate the combatants. The Kāśī Khaṇḍa of the Skanda Purāṇa describes Viṣṇu as defeated, and at the mercy of Vīrabhadra. who is prohibited by a voice from heaven from destroying his antagonist : whilst in the Hari Vaṁśa, Viṣṇu compels Śiva to fly, after taking him by the throat and nearly strangling him. The blackness of Śiva's neck arose from this throttling, and not, as elsewhere described, from his drinking the poison produced at the churning of the ocean.

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CHAPTER 9

नवमोऽध्यायः

(इन्द्रं प्रति दुर्वाससः शापः, ब्राह्मणः समीपे देवानां गमनम् समुद्रमन्थनम् इन्द्रस्य लक्ष्मीस्तुतिश्च)

पराशर उवाच

इदञ्च शृणु मैत्रेय यत् पृष्टोऽहमिह त्वया।
श्रीसम्बद्धं मया ह्येतच्छ्रुतमासीन्मरीचितः॥ १॥

Parāśara said—But with respect to the question you have asked me. Maitreya, relating to the history of Śrī, hear from me the tale as it was told to me by Marīci.

दुर्वासाः शङ्करस्यांशश्चचार पृथिवीमिमाम्।
स ददर्श स्रजं दिव्यामृषिर्विद्याधरीकरे॥ २॥
सन्तानकानामखिलं यस्या गन्धेन वासितम्।
अतिसेव्यमभूद् ब्रह्मन् तद्वनं वनचारिणाम्॥ ३॥
उन्मत्तव्रतधृग् विप्रस्तां दृष्ट्वा शोभनां स्रजम्।
तां ययाचे वरारोहां विद्याधरवधूं ततः॥ ४॥

याचिता तेन तन्वङ्गी मालां विद्याधराङ्गना।
ददौ तस्मै विशालाक्षी सादरं प्रणिपत्य च।।५।।
तामादायात्मनो मूर्ध्नि स्रजमुन्मत्तरूपधृक्।
कृत्वा स विप्रो मैत्रय परिबभ्राम मेदिनीम्।।६।।
स ददर्श समायान्तमुन्मत्तैरावतस्थितम्।
त्रैलोक्याधिपतिं देवं सह दैवैः शचीपतिम्।।७।।

Durvāsas, a portion of Śaṅkara (Śiva)[1], was wandering over the earth; when he beheld, in the hands of a nymph of air[2], a garland of flowers culled from the trees of heaven, the fragrant. odour of which spread throughout the forest, and enraptured all who dwelt beneath its shade. The sage. who was then possessed by religious frenzy[3]; when he beheld that garland, demanded it of the graceful and full-eyed nymph, who, bowing to him reverentially, immediately presented it to him. He, as one frantic, placed the choplet upon his brow, and thus decorated resumed his path; when he beheld Indra, the husband of Śacī. the ruler of the three worlds, approach, seated on his infuriated elephant Airāvata, and attended by the gods.

तामात्मनः सः शिरसः स्रजमुन्मत्तषट्पदाम्।
आदायामरराजाय चिक्षेपोन्मत्तवन्मुनिः।।८।।
गृहीत्वामरराजेन स्रगैरावतमूर्द्धनि।
न्यस्ता रराज कैलासशिखरे जाह्नवी यथा।।९।।
मदान्धकारिताक्षोऽसौ गन्धाकृष्टेन वारणः।
करेणाघ्राय चिक्षेप तां स्रजं धरणीतले।।१०।।

The frenzied sage, taking from his head the garland of flowers, amidst which the bees collected ambrosia, threw it to the king of the gods, who caught it. and suspended it on the brow of Airāvata, where it shone like the river Jāhnavī, glittering on the dark summit of the mountain Kailāsa. The elephant, whose eyes were dim with inebriety, and attracted by the smell, took hold of the garland with his trunk, and case it on the earth.

ततश्चुक्रोध भगवान् दुर्वासा मुनिसत्तमः।
मैत्रेय देवराजं तं क्रुद्धश्चैतदुवाच ह।।११।।

ऐश्वर्यमत्त दुष्टात्मन्नतिस्तब्धोऽसि वासव।
श्रियो धाम स्रजं यस्त्वं मद्दत्तां नाभिनन्दसि॥ १२॥
प्रसाद इति नोक्तं ते प्रणिपातपुरः सरम्।
हर्षोत्फुल्लकपोलेन न चापि शिरसा धृता॥ १३॥
मया दत्तामिमां मालां यस्मान्न बहु मन्यसे।
त्रैलोक्यश्रीरतो मूढ़ विनाशमुपयास्यति॥ १४॥
मां मन्यतेऽन्यैः सदृशं न्यूनं शक्र भवान् द्विजैः।
अतोऽवमानमस्माकं मानिना भवता कृतम्॥ १५॥
मद्दत्ता भवता यस्मात् क्षिप्ता माला महीतले।
तस्मात् प्रनष्टलक्ष्मीकं त्रैलोक्यं ते भविष्यति॥ १६॥
यस्य सञ्जातकोपस्य भयमेति चराचरम्।
तं त्वं मामतिगर्वेण देवराजावमन्यसे॥ १७॥

That chief of sages, Durvāsās, was highly incensed at this disrespectful treatment of his gilt, and thus angrily addressed the sovereign of the immortals: "Inflated with the intoxication of power, Vāsava, vile of spirit, you are an idiot not to respcct the garland I presented to you, which was the dwelling of Fortune (Śri), You have not acknowledged it as a largess'; you have not bowed yourself before me; you have not placed the wreath upon your head, with your countenance expanding with delight. Now, tool, for that you have not infinitely prized the gailand that I gave you, your sovereignty over the three worlds shall be subverted. You confoundest me, Śakra, with other Brāhmaṇas. and hence I have suffered disrespect from your arrogance: but in like manner as you have cast the garland I gave you down on the ground, so shall your dominion over the universe be whelmed in ruin. You have offended one whose wrath is dreaded by all created things, king of the gods. even me, by thine excessive pride."

पराशर उवाच

महेन्द्रो वारणस्कन्धादवतीर्य्य त्वरान्वितः।
प्रसादयामास तदा दुर्वाससमकल्मषम्॥ १८॥
प्रसाद्यमानः स तदा प्रणिपातपुरःसरम्।
प्रत्युवाच सहस्राक्षं दुर्वासा मुनिसत्तमः॥ १९॥

Parāśara said– Descending hastily from his elephant, Mahāndra endeavoured to appease the sinless Durvāsās: but to the excuses and prostrations of the thousand-eyed, the Muni answered.

दुर्वासा उवाच

नाहं कृपालुहृदयो न च मां भजते क्षमा।
अन्ये ते मुनय: शक्र दुर्व्वाससमवेहि माम्।। २०।।
गौतमादिभिरन्यैस्त्वं गर्वमापादितो मुधा।
अक्षान्तिसारसर्वस्वं दुर्वाससमवेहि माम्।। २१।।
वसिष्ठाद्यैर्दयासारै: स्तोत्रं कुर्वद्भिरुच्चकै:।
गर्वं गतोऽसि येनैवं मामप्यद्यावमन्यसे।। २२।।
ज्वलज्जटाकलापस्य भृकुटीकुटिलं मुखम्।
निरीक्ष्य कस्त्रिभुवने मम यो न गतो भयम्।। २३।।
नाहं क्षमिष्ये बहुना किमुक्तेन शतक्रतो।
विडम्बनामियां भूय: करोष्यनुनयात्मिकाम्।। २४।।

Durvāsā said— "I am not of a compassionate heart, nor is forgiveness congenial to my nature. Other Munis may relent; but know me, Śakra, to be Durvāsas. You have in vain been rendered insolent by Gautama and others; for know me, Indra, to be Durvāsas, whose nature is a stranger to remorse. You have been flattered by Vasiṣṭha and other tender-hearted saints, whose loud praises have made you so arrogant, that you have insulted me. But who is there in the universe that can behold my countenance, dark with frowns, and surrounded by my blazing hair, and not tremble ? What need of words? I will not forgive, whatever semblance of humility you may assume."

पराशर उवाच

इत्युक्त्वा प्रययौ विप्रो देवराजोऽपि तं पुन:।
आरुह्यैरावतं ब्रह्मन् प्रययावमरावतीम्।। २५।।
तत: प्रभृति नि:श्रीकं सशक्रं भुवनत्रयम्।
मैत्रेयासीदपध्वस्तं संक्षीणौषधिवीरुधम्।। २६।।
न यज्ञा: सम्प्रवर्त्तन्ते न तपस्यन्ति तापसा:।
न च दानादिधर्मेषु मनश्चक्रे तदा जन:।। २७।।
नि:सत्त्वा सकला लोका लोभाद्यु पहतेन्द्रिया:।

स्वल्पेऽपि हि बभूवुस्ते साभिलाषा द्विजोत्तम॥ २८॥
यत: सत्त्वं ततो लक्ष्मी: सत्त्वं भूत्यनुसारि च।
नि:श्रीकाणां कुत: सत्त्वं विना तेन गुणा: कुत:॥ २९॥
बलशौर्य्याद्यभावश्च पुरुषाणां गुणैर्विना।
लङ्घनीय: समस्तस्य बलशौर्य्य विवर्जित:॥ ३०॥
भवत्यपध्वस्तमतिर्लङ्घित: प्रथित: पुमान्।

Parāśara said— Having thus spoken, the Brahman went his way; and the king of the gods, remounting his elephant, returned to his capital Amarāvati. Thence forward, Maitreya, the three worlds and Śakra lost their vigour, and all vegetable products, plants, and herbs were withered and died; sacrifices were no longer offered; devout exercises no longer practised; men were no more addicted to charity or; any moral or religious obligation; all beings became devoid of steadiness[4] ; all the faculties of sense were obsttucted by cupidity; and men's desires were excited by frivolous objects. Where there is energy, there is prosperity; and upon prosperity energy depends. How can those abandoned by prosperity be possessed of energy; and without energy, where is excellence ? Without excellence there can be no vigour nor heroism amongst men : he who has neither courage nor strength, will be spurned by all: and he who is universally created with disgrace, must suffer abasement of his intellectual faculties.

एवमत्यन्तनि:श्रीके त्रैलोक्ये सत्त्ववर्ज्जिते॥ ३१॥
देवान् प्रति बलोद्योगं चक्रुर्दैतेयदानवा:।
लोभाभिभूता नि:श्रीका दैत्या: सत्त्वविवर्जिता:॥ ३२॥
श्रिया विहीनैर्नि:सत्त्वैर्देवैश्चक्रुस्ततो रणम्।
विजितास्त्रिदशा दैत्यैरिन्द्राद्या: शरणं ययु:॥ ३३॥
पितामहं महाभागं हुताशनपुरोगमा:।
यथावत् कथितो देवैर्ब्रह्मा प्राह तत: सुरान्॥ ३४॥

The three regions being thus wholly divested of prosperity, and deprived of energy, the Dānavas and sons of Diti, the enemies of the gods, who were incapable of steadiness, and agitated by ambition, put torch their strength against the gods. They engaged in war with the feeble and unfortunate divinities; and Indra and the rest, being overcome in fight, fled for refuge to Brahmā, preceded by the god of flame (Hutāśana). When the great father of the universe had heard all that had come to pass, he said to the deities,

ब्रह्मोवाच

परापरेशं शरणं व्रजध्वमसुरार्द्दनम्।
उत्पत्तिस्थितिनाशानामहेतुं हेतुमीश्वरम्॥ ३५॥
प्रजापतिपतिं विष्णुमनन्तमपराजितम्।
प्रधानपुंसोरजयोः कारणं कार्यभूतयोः॥ ३६॥
प्रणतार्त्तिहरं विष्णुं स वः श्रेयो विधास्यति।

Brahmā said– "Repair for protection to the god of high and low, the tamer of the demons, the causeless cause of creation, preservaction, and destruction; the progenitor of the progenitors; the immortal, unconquerable Viṣṇu; the cause of matter and spirit, of his unengendered products; the remover of the grief of all who humble themselves before him: he will give you aid."

एवमुक्त्वा सुरान् सर्वान् ब्रह्मा लोकपितामहः।
क्षीरोदस्योत्तरं तीरं तैरेव सहितो यतौ॥ ३७॥
स गत्वा त्रिदशैः सर्व्वैः समवेतः पितामहः।
तुष्टाव वाग्भिरिष्टाभिः परापरपतिं हरिम्॥ ३८॥

Having thus spoken to the deities. Brahmā proceeded along with them to the northern shore of the sea of milk; and with reverential words thus prayed to the supreme Hari;

ब्रह्मोवाच

नमाम सर्वं सर्वेशमनन्तमजमव्ययम्।
लोकधामधराधारमप्रकाशमभेदिनम्॥ ३९॥
नारायणमणीयांसमशेषाणामणीयसाम्।
समस्तानां गरिष्ठं यद् भूरादीनां गरीयसाम्॥ ४०॥
यत्र सर्वं यतः सर्वमुत्पन्नं सत्पुरःसरम्।
सर्वभूतश्च यो देवः पराणामपि यः परः॥ ४१॥
परः परस्मात् पुरुषात् परमात्मस्वरूपधृक्।
योगिभिश्चिन्त्यते योऽसौ मुक्तिहेतुर्मुमुक्षुभिः॥ ४२॥
सत्तादयो न सन्तीशे यत्र च प्राकृता गुणाः।

स शुद्धः सर्वशुद्धेभ्यः पुमानाद्यः प्रसीदतु॥४३॥

Brahmā said– "We glorify him who is all things, the lord supreme over all, unborn, imperishable; the protector of the mighty ones of creation; the unperceived, indivisible Nārāyaṇa, the smallest of the smallest, the largest of the largest of the elements; in whom are all things, from whom are all things; who was before existence; the god who is all beings, who is the end of ultimate objects, who is beyond final spirit, and is one with supreme soul; who is contemplated as the cause of final liberation by sages anxious to be free; in whom are not the qualities of goodness, foulness, or darkness, that belong to undeveloped nature. May that purest of all pure spirits this day be propitious to us.

कला-काष्ठा-निमेषादिकालसूत्रस्य गोचरे।
यस्य शक्तिर्न शुद्धस्य प्रसीदतु स नो हरिः॥४४॥
प्रोच्यते परमेशो हि यः शुद्धोऽप्युपचारतः।
प्रसीदतु स नो विष्णुरात्मा यः सर्वदेहिनाम्॥४५॥

May that Hari be propitious to us, whose inherent might is not an object of the progressive chain of moments or of days, that make up time. May he who is called the supreme god, who is not in need of assistance, Hari, the soul of all embodied substance, be favourable unto us.

यः कारणञ्च कार्यञ्च कारणस्यापि कारणम्।
कार्यस्यापि च यः कार्यं प्रसीदतु स नो हरिः॥४६॥
कार्यकार्यस्य यः कार्यं तत्कार्यस्यापि यः स्वयम्।
तत्कार्यकार्यभूतो यस्ततश्च प्रणताः स्म तम्॥४७॥

May that Hari, who is both cause and effect; who is the cause of cause, the effect of effect; he who is the effect of successive effect: who is the effect of the effect of the effect himself; the product of the effect of the effect of the effect, or elemental substance; to him I bow.[5]

कारणं कारणस्यापि तस्य कारणकारणम्।
तत्कारणानां हेतुं त्वां प्रणताः स्म सुरेश्वरम्॥४८॥
भोक्तारं भोज्यभूतञ्च स्रष्टारं सृष्टमेव च।
कार्यं कर्म्मस्वरूपं तं प्रणताः स्म परं पदम्॥४९॥

The cause of the cause; the cause of the cause of the cause; the cause of them all; to him I bow. To him who is the enjoyer and thing to be enjoyed; the creator and thing to be created; who is the agent and the effect; to that supreme being I bow.

विशुद्धं बोधनं नित्यमजमक्षयमव्ययम्।
अव्यक्तमविकारं यत् तद्विष्णोः परमं पदम्॥५०॥
न स्थूलं न च सूक्ष्मं यन्न विशेषणगोचरम्।
तत्पदं परमं विष्णोः प्रणमामः सदामलम्॥५१॥

The infinite nature of Viṣṇu is pure, intelligent, perpetual, unborn, undecayable, inexhaustible, inscrutable, immutable; it is neither gross nor subtile, nor capable of being defined: to that ever holy nature of Viṣṇu I bow.

यस्यायुतायुतांशांशे विश्वशक्तिरियं स्थिता।
परं ब्रह्मस्वरूपं यत् प्रणमामस्तमव्ययम्॥५२॥
यन्न देवा न मुनयो न चाहं न च शङ्करः।
जानन्ति परमेशस्य तद्विष्णोः परमं पदम्॥५३॥
यद् योगिनः सदोद्युक्ताः पुण्यपापक्षयेऽक्षयम्।
पश्यन्ति प्रणवे चिन्त्यं तद्विष्णो परमं पदम्॥५४॥
शक्तयो यस्य देवस्य ब्रह्मविष्णुशिवादिकाः।
भवन्त्यभूतपूर्वस्य तद्विष्णोः परमं पदम्॥५५॥
सर्वेश सर्वभूतात्मन् सर्वं सर्वाश्रयाच्युत।
प्रसीद विष्णो भक्तानां व्रज नो दृष्टिगोचरम्॥५६॥

To him whose faculty to create the universe abides in but a part of but the ten-millionth part of him; to him who is one with the inexhaustible supreme spirit, I bow: and to the glorious nature of the supreme Viṣṇu, which nor gods, nor sages, nor I, nor Śankara apprehend; that nature which the Yogis, after incessant effort, effacing both moral merit and demerit, behold to be contemplated in the mystical monosyllable Om: the supreme glory of Viṣṇu, who is the first of all; of whom, one only god, the triple energy is the same with Brahmā, Viṣṇu, and Śiva: oh lord of all, great soul of all, asylum of all, undecayable, have pity upon your servants; oh Viṣṇu, he manifest to us."

इत्युदीरितमाकर्ण्य ब्रह्मणस्त्रिदशास्ततः।
प्रणम्योचुः प्रसीदेति व्रज नो दृष्टिगोचरम्॥५७॥
यन्नायं भगवान् ब्रह्मा जानाति परमं पदम्।
तन्नताः स्म जगद्धाम तव सर्वं गताच्युत॥५८॥

Parāśara continued–The gods, having heard this prayer uttered by Brahmā, bowed down, and cried, "Be favourable to us; be present to our sight: we bow down to that glorious nature which the mighty Brahmā does not know; that which is your nature, oh imperishable, in whom the universe abides."

इत्यन्ते वचसस्तेषां देवानां ब्रह्मणस्तथा।
ऊचुर्देवर्षयः सर्वैः बृहस्पतिपुरोगमाः॥५९॥
आद्यो यज्ञपुमानिड्यो यः सर्वेषाञ्च पूर्वजः।
तं नताः स्म जगत्स्रष्टुः स्रष्टारमविशेषणम्॥६०॥
भगवन् भूतभव्येश जगन्मूर्त्तिधराव्यय।
प्रसीद प्रणतानां त्वं सर्वेषां देहि दर्शनम्॥६१॥

Then the gods having ended, Bṛhaspati and the divine Ṛsis thus prayed: "We bow down to the being entitled to adoration; who is the first object of sacrifice; who was before the first of things; the creator of the creator of the world; the undefinable: oh lord of all that has been or is to be; imperishable type of sacrifice; have pity upon your worshippers; appear to them. prostrate before you.

एष ब्रह्मा तथैवायं सह रुद्रैस्त्रिलोचनः।
सर्वादित्यैः समं पूषा पावकोऽयं सहाग्निभिः॥६२॥
अश्विनौ वसवश्चेमे सर्वे चैते मरुद्गणाः।
साध्या विश्वे तथा देवा देवेन्द्रश्चायमीश्वरः॥६३॥
प्रणामप्रवणा नाथ दैत्यसैन्यपराजिताः।
शरणं त्वामनुप्राप्ताः समस्ता देवतागणाः॥६४॥

Here is Brahmā; here is Trilocana (the three-eyed Śiva), with the Rudras; Puṣan (the sun), with the Ādityas; and Fire. with all the mighty luminaries: here are the sons of Aśvinī (the two Aśvinī Kumāras). the Vasus and all the winds, the Sādhyās, the Viśvedevas, and Indra the king of the gods: all of whom bow lowly before you : all the tribes of the immortals, vanquished by the demon host, have fled to you for succour."

पराशर उवाच

एवं संस्तूयमानस्तु भगवाञ्छङ्खचक्रधृक्।
जगाम दर्शनं तेषां मैत्रेय परमेश्वरः॥६५॥
तं दृष्ट्वा ते तदा देवाःशङ्खचक्रगदाधरम्।
अपूर्वरूपसंस्थानं तेजसां राशिमूर्ज्जितम्॥६६॥
प्रणम्य प्रणताः पूर्वं संक्षोभस्तिमितेक्षणाः।
तुष्टुवुः पुण्डरीकाक्षं पितामहपुरोगमाः॥६७॥

Parāśara continued–Thus prayed to, the supreme deity, the mighty holder of the conch and discus, showed himself to them: and beholding the lord of gods, bearing a shell, a discus, and a mace, the assemblage of primeval form, and radiant with embodied light. Pitāmaha and the other deities, their eyes moistened with rapture, first paid him homage and then thus addressed him :

देवा ऊचुः

नमो नमोऽविशेषस्त्वं त्वं ब्रह्मा त्वं पिनाकधृक्।
इन्द्रस्त्वमग्निः पवनो वरुणः सविता यमः॥६८॥
वसवो मरुतः साध्या विश्वे देवगणा भवान्।
योऽयं तवागतो देव समीपं देवतागणः॥६९॥
स त्वमेव जगत्स्रष्टा यतः सर्वगतो भवान्।
त्वं यज्ञस्त्वं वषट्कारस्त्वमोङ्कारः प्रजापतिः॥७०॥
वेद्यावेद्यञ्च सर्वात्मंस्त्वन्मयञ्चाखिलं जगत्।
त्वामत्र शरणं विष्णो प्रयाता दैत्यनिर्ज्जिताः॥७१॥

Gods said– "Repeated salutation to you, who are indefinable: you are Brahmā; you are the wonder of the Pināka bow (Śiva); you are Indra; you are fire, air, the god of waters, the sun, the king of death (Yama), the Vasus, the Maruts (the winds), the Sādhyas, and Viśvādevas. This assembly of divinities, that now has come before you, you are; for, the creator of the world, you are every where. You are the sacrifice, the prayer of oblation, the mystic syllable Om, the sovereign of all creatures: you are all that is to be known, or to be unknown: oh universal soul, the whole world consists of you. We, discomfited by the Daityas, have fled to you, oh Viṣṇu, for refuge.

वयं प्रसीद सर्वात्मंस्तेजस्याप्याययस्व नः।
तावदार्त्तिस्तथा वाञ्छा तावन्मोहस्तथासुखम्॥७२॥
यावन्नायाति शरणं त्वामशेषाघनाशनम्।
त्वं प्रसादं प्रसन्नात्मन् प्रपन्नानां कुरुष्व नः॥७३॥
तेजसां नाथ सर्वेषां स्वशक्त्याप्यायनं कुरु॥७४॥

Spirit of all, have compassion upon us; defend us with your mighty power. There will be affliction, desire, trouble, and grief, until your protection is obtained : but you are the remover of all sins. Do you then, oh pure of spirit, show favour unto us who have fled to you: oh lord of all, protect us with your great power, in union with the goddess who is your strength[6]."

पराशर उवाच

एवं संस्तूयमानस्तु प्रणतैरमरैर्हरिः।
प्रसन्नदृष्टिर्भगवानिदमाह स विश्वकृत्॥७५॥

Hari, the creator of the universe, being thus prayed to by the prostrate divinities, smiled, and thus spoke:

श्रीभगवानुवाच

तेजसो भवतां देवाः करिष्याम्युपबृंहणम्।
वदाम्यहं यत् क्रियतां भवद्भिस्तदिदं सुराः॥७६॥
आनीय सहिता दैत्यैः क्षीराब्धौ सकलौषधीः।
मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा तु वासुकिम्॥७७॥
मथ्यताममृतं देवाः सहाये मय्यवस्थिते।

Viṣṇu said– "With renovated energy, oh gods, I will restore your strength. Do you act as I enjoin. Let all the gods, associated with the Asuras, cast all sorts of medicinal herbs into the sea of milk; and then taking the mountain Mandara for the churning-Kick, the serpent Vasuki for the rope, churn the ocean together for ambrosia; depending upon my aid.

सामपूर्वञ्च दैतेयास्तत्र साहाय्यकर्मणि॥७८॥
सामान्यफलभोक्तारो यूयं वाच्या भविष्यथ।
मथ्यमाने च तत्राब्धौ यत् समुत्पद्यतेऽमृतम्॥७९॥

तत्पानाद् बलिनो यूयममराश्च भविष्यथ।
तथा चाहं करिष्यामि यथा त्रिदशविद्विष:।
न प्राप्स्यन्त्यमृतं देवा: केवलं क्लेशभागिन:॥८०॥

To secure the assistance of Daityas, you must be at peace with them, and engage to give them an equal portion of the fruit of your associated toil; promising them, that by drinking the Amṛta that shall be produced from the agitated ocean, they shall become mighty an immortal. I will take care that the enemies of the gods shall not partake of the percious draught; that they shall share in the labour alone."

पराशर उवाच

इत्युक्त्वा देवदेवेन सर्व एव तत: सुरा:।
सन्धानमसुरै: कृत्वा यत्नवन्तोऽमृतेऽभवन्॥८१॥
नानौषधी: समानीय देव-दैतेयदानवा:।
क्षिप्त्वा क्षिराब्धिपयसि शरदभ्रामलत्विषि॥८२॥

Being thus inscrucccd by the god of gods, the divinities entered into alliance with the demons, and they jointly undertook the acquirement of the beverage of immortality. They collected various kinds of medicinal herbs, and cast them into the sea of milk, the waters of which were radiant as the thin and shining clouds of autumn.

मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा च वासुकिम्।
ततो मथितुमारब्धा मैत्रैय तरसामृतम्॥८३॥
विबुधा: सहिता: सर्वे यत: पुच्छं तत: कृता:।
कृष्णेन वासुकेर्दैत्या: पूर्वकाये निवेशिता:॥८४॥
ते तस्य फणनि:श्वास-वह्निनापहतत्विष:।
निस्तेजसोऽसुरा: सर्वे बभुवुरमितद्युते॥८५॥
तेनैव मुखनि:श्वास-वायुनास्तबलाहकै:।
पुच्छप्रदेशे वर्षद्भिस्तथा चाप्यायिता: सुरा:॥८६॥
क्षीरोदमध्ये भगवान् कूर्म्मरूपी स्वयं हरि:।
मन्थनाद्रेरधिष्ठानं भ्रमतोऽभून्महामुने॥८७॥

They then took the mountain Mandara for the staff; the serpent Vāsuki for the cord; and commenced to churn the ocean for the Amṛta. The assembled gods were stationed by Kṛṣṇa at the tail of the serpent; the Daityas and Dānavas at its head and neck. Scorched by the flames emitted from his inflated hood. the demons were shorn of their glory; whilst the clouds driven towards his tail by the breath of his mouth, refreshed the gods with revivifying showers. In the midst of the milky sea, Hari himself, in the form of a tortoise, served as a pivot for the mountain, as it was whirled around.

रूपेणान्येन देवानां मध्ये चक्रगदाधरः।
चकर्ष भोगिराजानं दैत्यमध्येऽपरेण च॥८८॥
उपर्य्याक्रान्तवान् शैलं बृहद्रूपेण केशवः।
तथापरेण मैत्रेय यन्न दृष्टं सुरासुरैः॥८९॥
तेजसा नागराजानं तथाप्यायितवान् हरिः।
अन्येन तेजसा देवान् उपबृंहितवान् विभुः॥९०॥

The holder of the mace and discus was present in other forms amongst the gods and demons, and assisted to drag the monarch of the serpent race: and in another vast body he sat upon the summit of the mountain. With one portion or his energy, unseen by gods or demons, he sustained the serpent king; and with another, infused vigour into the gods.

मथ्यमाने ततस्तस्मिन् क्षीराब्धौ देवदानवैः।
हविर्धामाभवत् पूर्वं सुरभिः सुरपूजिता॥९१॥
जग्मुर्म्मुदं ततो देवा दानवाश्च महामुने।
व्याक्षिप्तचेतसश्चैव बभूवुस्तिमितेक्षणाः॥९२॥
किमेतदिति सिद्धानां दिवि चिन्तयतां ततः।
बभूव वारुणी देवी मदाघूर्णितलोचना॥९३॥

From the ocean, thus churned by the gods and Dānavas, first uprose the cow Surabhi. the fountain of milk and curds, worshipped by the divinities, and beheld by them and their associates with minds disturbed, and eyes glistening with delight. Then. as the holy Siddhas in the sky wondered what this could be, appeared the goddess Vāruṇī (the deity of wine), her eyes rolling with intoxication.

कृतावर्त्तात् ततस्तस्मात् क्षीरोदाद् वासयन् जगत्।
गन्धेन पारिजातोऽभूद् देवस्त्रीनन्दनस्तरूः॥९४॥

रूपौदार्य्यगुणोपेतस्ततश्चाप्सरसां गण:।
क्षीरोदधे: समुत्पन्नो मैत्रेय परमाद्भुत:॥९५॥

Next from the whirlpool of the deep, sprang the celescial Parijāta tree, the delight of the nymphs of heaven, perfuming the world with its blossoms. The troop of Apsarāsas. the nymphs of heaven, were then produced, of surprising loveliness, endowed with beauty and with taste.

तत: शीतांशुरभवज्जगृहे त्वं महेश्वर:।
जगृहुश्च विषं नागा: क्षीरोदाद्य समुत्थितम्॥९६॥
ततो धन्वन्तरिर्देव: श्वेताम्बरधर: स्वयम्।
विभ्रत् कमण्डलुं पूर्णममृतस्य समुत्थित:॥९७॥
तत: स्वस्थमनस्कास्ते सर्वे दैतेय-दानवा:।
बभूवुर्मुदिता: सर्वे मैत्रेय मुनिभि: सह॥९८॥

The cool-rayed moon next rose, and was seized by Mahādeva: and then poison was engendered from the sea, of which the snake gods (Nagas) took possession. Dhanvantari, robed in white, and bearing in his hand the cup of Amṛta, next came forth: beholding which, the sons of Diti and of Danu, as well as the Munis. were filled with satisfaction and delight.

तत: स्फुरत्कान्तिमती विकासिकमले स्थिता।
श्रीर्देवी पयसस्तस्मादुत्थिता भृतपङ्कजा॥९९॥
तां तुष्टुवुर्मुदा युक्ता: श्रीसूक्तेन महर्षय:।
विश्वावसुमुखास्तस्या गन्धर्वा: पुरतो जगु:॥१००॥
घृताचीप्रमुखा ब्रह्मन् ननृतुश्चाप्सरोगणा:।
गङ्गाद्या: सरितस्तोयै: स्नानार्थमुपतस्थिरे॥१०१॥
दिग्गजा हेमपात्रस्थमादाय विमलं जलम्।
स्नापयाञ्चक्रिरे देवीं सर्वलोकमहेश्वरीम्॥१०२॥

Then, seated on a full-blown lotus, and holding a water-lily in her hand, the goddess Śrī, radiant with beauty, rose from the waves. The great sages, enraptured, hymned her with the song dedicated to her praise'. Viśvavasu and other heavenly quiristers sang, and Ghṛtācī and other celestial nymphs danced before her, Gaṅgā and other holy streams attended for her ablutions; and the elephants of the skies, taking up their pure waters in vases of gold, poured them over the goddess, the queen of the universal world.

क्षीरोदो रूपधृक् तस्यै मालामम्लानपङ्कजाम्।
ददौ विभूषणान्यङ्गे विश्वकर्मा चकार च॥ १०३॥
दिव्यामाल्याम्बरधरा स्नाता भूषणभूषिता।
पश्यतां सर्वदेवानां ययौ वक्षःस्थलं हरेः॥ १०४॥
तयावलोकिता देवा हरिवक्षःस्थलस्थया।
लक्ष्म्या मैत्रेय सहसा परां निर्वृतिमागता॥ १०५॥
उद्वेगं परमं जग्मुर्दैत्या विष्णुपराङ्मुखाः।
त्यक्ता लक्ष्म्या महाभाग विप्रचित्तिपुरोगमाः॥ १०६॥

The sea of milk in person presented her with in wreath of never-fading flowers; and the artist of tnc gods (Viśvakarmā) decorated her person with heavenly ornaments. Thus bathed. attired, and adorned, the goddess, in the view of the celestials, cast herself upon the breast of Hari; and there reclining, turned her eyes upon the deities, who were inspired with rapture by her gaze. Not so the Daityas, who, with Vipracitti at their head, were filled with indignation, as Viṣṇu turned away from them, and they were abandoned by the goddess of prosperity (Lakṣmī).

ततस्ते जगृहुर्दैत्या धन्वन्तरिकरे स्थितम्।
कमण्डलुं महावीर्या यत्रास्ते तद् द्विजामृतम्॥ १०७॥
मामया लोभयित्वा तान् विष्णुः स्त्रीरूपमास्थितः।
दानवेभ्यस्तदादाय देवेभ्यः प्रददौ विभुः॥ १०८॥
ततः पपुः सुरगणाः शक्राद्यास्तत् तदामृतम्।
उद्यतायुधनिस्त्रिंशा दैत्यास्तांश्च समभ्ययुः॥ १०९॥
पीतेऽमृते च बलिभिर्देवैर्दैत्यचमुस्तदा।
वध्यमाना दिशो भेजे पातालं तु विवेश वै॥ ११०॥
तदा देवा मुदा युक्ताः शङ्खचक्रगदाभृतम्।
प्रणिपत्य यथापूर्वम् आशासत त्रिविष्टपम्॥ १११॥

The powerful and indignant Daityas then forcibly seized the Amṛta-cup. that was in the hand of Dhanvantari; but Viṣṇu. assuming a female form, fascinated and deluded them: and recovering the Amṛta from them, delivered it to the gods. Śakra and the other deities quaffed the ambrosia. The incensed demons, grasping their weapons, fell upon them; but the gods, into whom the ambrosial draught had infused new vigour, defeated and put their host to flight, and they fled through the regions of space, and plunged into the subterraneous realms of Patal. The gods thereat greatly rejoiced, did homage to the holder of the discus and mace, and resumed their reign in heaven.

ततः प्रसन्नभाः सूर्य्यः प्रययौ स्वेन वर्त्मना।
ज्योतींषि च यथामार्गं प्रययुर्मुनिसत्तम॥ ११२॥
जज्वाल भगवांश्चोच्चैश्चारूदीप्तिर्विभावसुः।
धर्म्मे च सर्वभूतानां तदा मतिरजायत॥ ११३॥

The sun shone with renovated splendour, and again discharged his appointed task; and the celestial luminaries again circled, oh best of Munis, in their respective orbits. Fire once more blazed aloft, beautiful in splendour; and the minds of all beings were animated by devotion.

त्रैलोक्यञ्च श्रिया जुष्टं बभूव मुनिसत्तम।
शक्रश्च त्रिदशश्रेष्ठः पुनः श्रीमानजायत॥ ११४॥
सिंहासनगतः शक्रः सम्प्राप्य त्रिदिवं पुनः।
देवराज्ये स्थितो देवीं तुष्टावाब्जकरां ततः॥ ११५॥

The three worlds again were rendered happy by prosperity; and Indra, the chief of the gods, was restored to power. Seated upon his throne, and once more in heaven, exercising sovereignty over the gods, Śakra thus eulogized the goddess who bears a lotus in her hand:

इन्द्र उवाच

नमस्ते सर्वभूतानां जननीमब्जसम्भवाम्।
श्रियमुन्निद्रपद्माक्षीं विष्णोर्वक्षःस्थलस्थिताम्॥ ११६॥
त्वं सिद्धिस्त्वं सुधा स्वाहा स्वधा त्वं लोकपावनि।
सन्ध्या रात्रिः प्रभा भूतिर्मेधा श्रद्धा सरस्वती॥ ११७॥
यज्ञविद्या महाविद्या गुह्यविद्या च शोभने।
आत्मविद्या च देवि त्वं विमुक्तिफलदायिनी॥ ११८॥
आन्वीक्षिकी त्रयी वार्त्ता दण्डनीतिस्त्वमेव च।
सौम्यासौम्यैर्जगद्रूपैस्त्वयैतद्देवि पूरितम्॥ ११९॥
का त्वन्या त्वामृते देवि सर्वयज्ञमयं वपुः।

अध्यास्ते देवदेवस्य योगिचिन्त्यं गदाभृतः॥ १२०॥
त्वया देवि परित्यक्तं सकलं भुवनत्रयम्।
विनष्टप्रायमभवत् त्वयेदानीं समेधितम्॥ १२१॥
दाराः पुत्रास्तथागारं सुहृद् धान्यधनादिकम्।
भवत्येतन्महाभागे नित्यं त्वद्वीक्षणान्नृणाम्॥ १२२॥
शरीरारोग्यमैश्वर्य्यमरिपक्षक्षयः सुखम्।
देवि त्वद्दृष्टिदृष्टानां पुरुषाणां न दुर्लभम्॥ १२३॥

Indra said– "I bow down to Śrī. the mother of all beings, seated on her lotus throne, with eyes like full-blown lotuses, reclining on the breast of Viṣṇu. You are Siddhi (superhuman power): you are Swadhā and Svāhā: you are ambrosia (Sudhā). the purifier of the universe: you are evening, night, and dawn: you are power, faith, intellect: you are the goddess of letters (Sarasvatī). You, beautiful goddess, are knowledge of devotion, great knowledge,[9] mystic knowledge, and spiritual knowledge; which confers eternal liberation. You are the science of reasoning, the three Vedas, the arts and sciences:[10] you are moral and political science. The world is peopled by you with pleasing or displeasing forms. Who else than you, oh goddess, is seated on that person of the god of gods, the wielder of the mace, which is made up of sacrifice, and contemplated by holy ascetics? Abandoned, by you, the three worlds were on the brink of ruin; but they have been reanimated by you. From your propitious gaze. oh mighty goddess, men obtain wives, children, dwellings, friends, harvests, wealth. Health and strength, power, victory, happiness, are easy of attainment to those upon whom you smilest.

त्वं माता सर्वभूतानां देवदेवो हरिः पिता।
त्वयैतद् विष्णुना चाद्य जगद्व्याप्तं चराचरम्॥ १२४॥
मा नः कोशं तथा गोष्ठं मा गृहं मा परिच्छदम्।
मा शरीरं कलत्रञ्च त्यजेथाः सर्व्वपावनि॥ १२५॥
मा पुत्रान् मा सुहृद्वर्गं मा पशून् सा विभूषणम्।
त्यजेथा मम देवस्य विष्णोर्वक्षःस्थलालये॥ १२६॥
सत्त्वेन सत्यशौचाभ्यां तथा शीलादिभिर्गुणैः।
त्यज्यन्ते ते नराः सद्यः सन्त्यक्ता ये त्वयामले॥ १२७॥

त्वयावलोकिताः सद्यः शीलाद्यैरखिलैर्गुणैः।
कुलैश्वर्य्यैश्च मुह्यन्ते पुरुषा निर्गुणा अपि॥१२८॥
स श्लाघ्यः स गुणी धन्यः स कुलीनः स बुद्धिमान्।
स शूरः स च विक्रान्तो यस्त्वया देवि वीक्षितः॥१२९॥
सद्यो वैगुण्यमायान्ति शीलाद्याः सकला गुणाः।
पराङ्मुखी जगद्धात्रि यस्य त्वं विष्णुवल्लभे॥१३०॥
न ते वर्णयितुं शक्ता गुणान् जिह्वापि वेधसः।
प्रसीद देवि पद्माक्षि मास्मांस्त्याक्षीः कदाचन॥१३१॥

You are the mother of all beings, as the god of gods. Hari, is their, father; and this world, whether animate or inanimate, is pervaded by you and Viṣṇu. Oh you who purify all things, forsake not our treasures, our granaries, our dwellings, our dependants, our persons, our wives: abandon not our children, our friends, our lineage, our jewels, oh you who abide on the bosom of the god of gods. They whom you desert are forsaken-by truth, by purity, and goodness, by every amiable and excellent quality; whilst the base and worthless upon whom you look favourably become immediately endowed with all excellent qualifications, with families, and with power. He on whom your countenance is turned is honourable, amiable, prosperous. wise, and of exalted birth; a hero of irresistible prowess: but all his merits and his advantages are converted into worthlessness from whom, beloved of Viṣṇu, mother of the world, you averted your face. The tongues of Brahmā are unequal to celebrate your excellence. Be propitious to me, oh goddess, lotus-eyed, and never forsake me more."

पराशर उवाच

एवं श्रीः संस्तुता सम्यक् प्राह देवी शतक्रतुम्।
शृण्वतां सर्वदेवानां सर्वभूतस्थिता द्विज॥१३२॥

Parāśara continued– Being thus praised, the gratified Śrī, abiding in all creatures, and heard by all beings, replied to the god of a hundred rites (Śatakratu);

श्रीरुवाच

परितुष्टास्मि देवेश स्तोत्रेणानेन ते हरे।

वरं वृणीष्व यस्त्विष्टो वरदाहं तवागता॥१३३॥

Śrī said– "I am pleased, monarch of the gods, by thine adoration. Demand from me what you desire: I have come to fulfil your wishes."

इन्द्र उवाच

वरदा यदि मे देवि वरार्हो यदि वाप्यहम्।
त्रैलोक्यं न त्वया त्याज्यमेष मेऽस्तु वरः परः॥१३४॥
स्तोत्रेण यस्तथैतेन त्वां स्तोष्यत्यब्धिसम्भवे।
स त्वया न परित्याज्यो द्वितीयोऽस्तु वरो मम॥१३५॥

Indra replied– "If. Goddess, you will grant my prayers; if it I am worthy of your bounty '; be this my first request, that the three worlds may never again be deprived of your presence. My second supplication, daughter of ocean, is, that you will not forsake him who shall celebrate your praises in the words I have addressed to you." "I will not abandon,"

श्रीरुवाच

त्रैलोक्यं त्रिदशश्रेष्ठ न संत्यक्ष्यामि वासव।
दत्तो वरो मया यस्ते स्तोत्राराधनतुष्टया॥१३६॥
यश्च सायं तथा प्रातः स्तोत्रेणानेन मानवः।
मां स्तोष्यति न तस्याहं भविष्यामि पराङ्मुखी॥१३७॥

The goddess answered, "the three worlds again : this your first boon is granted; for I am gratified by your praises: and further, I will never turn my face away from that mortal who morning and evening shall repeat the hymn with which you have addressed me.

पराशर उवाच·

एवं वरं ददौ देवी देवराजाय वै पुरा।
मैत्रेय श्रीर्महाभाग स्तोत्राराधनतोषिता॥१३८॥
भृगोः ख्यात्यां समुत्पन्ना श्रीः पूर्वमुदधेः पुनः।
देव-दानवयत्नेन प्रसूतामृतमन्थने॥१३९॥
एवं यथा जगत्स्वामी देवदेवो जनार्द्दनः।
अवतारं करोत्येष तथा श्रीस्तत्सहायिनी॥१४०॥
पुनश्च पद्मादुद्भूता आदित्योऽभूद् यदा हरिः।
यदा तु भार्गवो रामस्तदाभूद् धरणी त्वियम्॥१४१॥
राघवत्वेऽभवत् सीता रुक्मिणी कृष्णजन्मनि।

Parāśara proceeded— Thus, Maitreya, in former times the goddess Śrī conferred these boons upon the king of the gods. being pleased by his adorations; but her first birth was as the daughter of Bhṛgu by Khyāti: it was at a subsequent period that she was produced from the sea, at the churning of the ocean by the demons and the gods. to obtain ambrosia." For in like manner as the lord of the world, the god of gods. Janārdana, descends amongst mankind (in various shapes), so does his coadjutrix Śrī. Thus when Hari was born as a dwarf, the son of Aditi. Lakṣmī appeared from a lotus (as Padmā or Kamalā); when he was born as Rāma. of the race of Bhṛgu (or Parasurama). she was Dharaṇi; when he was Rāghava (Rāmacandra), she was Sītā; and when he was Kṛṣṇa, she became Rukminī.

अन्येषु चावतारेषु विष्णोरेषा सहायिनी॥ १४२॥
देवत्वे देवदेहेयं मनुष्यत्वे च मानुषी।
विष्णोर्देहानुरूपां वै करोत्येषात्मनस्तनुम्॥ १४३॥
यश्चैतच्छृणुयाज्जन्म लक्ष्म्या यश्च पठेन्नरः।
श्रियो न विच्युतिस्तस्य गृहे यावत् कुलत्रयम्॥ १४४॥
पठ्यते येषु चैवैष गृहेषु श्रीस्तवो मुने।
अलक्ष्मीः कलहाधारा न तेष्वास्ते कदाचन॥ १४५॥

In the other descents of Viṣṇu, she is his associate. If he takes a celestial form. she appears as divine; if a mortal, she becomes a mortal too. transforming her own person agreeably to whatever character it pleases Viṣṇu to put on. Whosoever hears this account of the birth of Lakṣmī, whosoever reads it. shall never lose the goddess Fortune from his dwelling for three generations; and misfortune, the fountain of strife, shall never enter into those houses in which the hymns to Śrī are repeated.

एतत् ते कथितं ब्रह्मन् यन्मां त्वं परिपृच्छसि।
क्षीराब्धौ श्रीर्यथा जाता पूर्वं भृगुसुता सती॥ १४६॥
इति सकलविभूत्यवाप्तिहेतुः
    स्तुतिनियमिन्द्रमुखोद्गता हि लक्ष्म्याः।
अनुदिनमिह पठ्यते नृभिर्यै
    र्वसति न तेषु कदाचिदप्यलक्ष्मीः॥ १४७॥

इति श्रीविष्णुपुराणे प्रथमांशे नवमोऽध्यायः।

Thus, Brahman, have I narrated to you. in answer to your question, how Lakṣmī. formerly the daughter of Bhṛgu, sprang from the sea of milk; find misfortune shall never visit those amongst mankind who daily recite the praises of Lakṣmī uttered by Indra. which are the origin and cause of all prosperity.

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NOTES

1. Durvāsas was the son of Atri by Anasūyā, and was an incarnation of a portion of Śiva.

2. A Vidyādharī. These beings, male and female, are spirits of an inferior order, tenanting the middle regions of the atmosphere. According to the Vāyu, the garland was given to the nymph by Devī.

3. He observed the Vrata, or vow of intanily; उन्मत्तव्रतभृत्। equivalent to the ecstasies of some religious fanatics. 'In this state.' says the commentator. 'even Saints are devils :' योगिनो हि व्रतोन्मत्ताः पिशाचा इव वर्त्तन्ते।

4. They became Nih-satwa; and Satwa is explained throughout by Dhairyya, steadness, 'fortitude.'

5. The first effect of primary cause is nature, or Prakṛti : the effect of the effect, or of Prakṛti, is Mahat : effect in the third degree is Ahaṁkāra: in the fourth, or the effect of the effect (Ahaṃkāra) of the the effect (Mahat) of the effect (Prakṛti), is elementary substance, or Bhūta. Viṣṇu is each and all. So in the succeeding ascending scale, Brahmā is the cause of mortal life : the cause of Brahmā is the egg, or aggregate elementary matter : its cause is, therefore, elementary matter; the cause of which is subtile or rudimental matter, which originates from Ahaṁkāra. and so on. Viṣṇu is also each and all of these.

6. With your Śakti. or the goddess Śrī or Lakṣmī.

7. Or with the Sūkta, or hymn of the Vedas. commencing. "Hiranyu varnam." etc.

8. The churning of the ocean does not occur in several of the Purāṇas, and is but cursorily alluded to in the Śiva, Liṅga, and Kūrma Purāṇas. The Vāyu and Pādma have much the same narrative as that of our text; and so have the Agni and Bhāgavata, except that they refer only briefly to the anger of Durvāsas, without narrating the

circumstances; indicating their being posterior, therefore, to the original tale. The part. however, assigned to Durvāsas appears to be an embellishment added to the original, for no mention of him occurs in the Matsya Purāṇa nor even in the Hari Vaṁsa, neither does it occur in what may be considered the oldest extant versions of the story, those of the Rāmāyaṇa and Mahābhārata : both these ascribe the occurrence to the desire of the gods and Daityas to become immortal. The Matsya assigns a similar motive to the gods, instigated by observing that the Daityas slain by them in battle were restored to life by Śukra with the Sanjivinī, or herb of immortality, which he had discovered. The account in the Hari Vaṃsa is brief and obscure, and is explained by the commentator as an allegory, in which the churning of the ocean typifies ascetic penance, and the ambrosia is final liberation : but this is mere mystification. The legend of the Rāmāyāna is translated, vol. 1. p. 410. of the Serampore edition : and that of the Mahābhārata by Wilkins, in the notes to his translation of the Bhāgavata Gita. See also the original text. Cat ed. p. 40. It has been presented 'to general readers in a more attractive form by my friend H. M. Paiker. in his Draught of Immortality, printed with other poems, Lond. 1827. The Matsya Purāṇa has many of the stanzas of the Mahābhārata interspersed with others. There is some variety in the order and number of articles produced from the ocean. As I have observed elsewhere (Hindu Theatre, 1. 59. Load. ed.), the popular enumeration is fourteen, but the Rāmāyana specifies but nine; the Mahābhārata. nine; the Bhagavata. ten; the Pādma. nine; the Vāyu. twelve; the Matsya. perhaps, gives the whole number. Those in which most agree, are, I. the Hālāhala or Kālakūta poison, swallowed by Śiva : 2. Vārunī or Surā, the goddess of wine, who being taken by the gods, and rejected by the Daityas, the former were termed Suras, and the latter Asuras: 3. the horse Ucchaiśravas. taken by Indra : 4. Kaustubha, the jewel worn by Viṣṇu : 5. the moon : *6.* Dhanvantari, with the Amṛta in his Kamaṇḍalu. or vase, and these two articles are in the Vāyu considered as distinct products : 7. the goddess Padmā or-Śrī : 8. the Apsarasas, or nymphs of heaven : 9. Surabhi, or the cow of plenty : 10. the Parijāta tree, or tree of heaven : 11. Airāvata, the elephant taken by Indra. The Matsya adds, 12. the umbrella taken by Varuṇa : 13. the earrings taken by Indra, and given to Aditi : and apparently another horse, the white horse of the sun : or the number may be completed by counting the Amṛta separately from Dhanvantari. The number is made up in the popular lists by adding the bow and the conch of Viṣṇu; but there does not seem to be any good authority for this, and the addition is a sectarial one : so is that of the Tulasi tree, plant sacred to Kṛṣṇa, which is one of the twelve specified by the Vāyu Purāṇa The Uttara Khaṇḍa of the Pādma Purāṇa has a peculiar enumeration, or. Poison; Jyeṣṭha or Alakṣmī, the goddess of misfortune, the elder born to fortune : the goddess of wine; Nidrā, or sloth; the Apsarasas; the elephant of Indra; Lakṣmī; the moon; and the Tulasi plant The reference to Mohinī, the female form assumed by Viṣṇu, is very brief in our text . and no notice is taken of the story told in the Mahābhārata and some of the Purāṇas, of the Daitya Rāhu's insinuating himself amongst the gods, and obtaining a portion of the Amṛta : being beheaded for this by Viṣṇu, the head became immortal, in consequence of the Amṛta having reached the throat, and was transferred as a constellation to the skies : and as the sun and moon detected his presence amongst the gods, Rāhu pursues them with implacable hatred, and his efforts to seize them are the causes of eclipses; Rahu typifying the ascending and descending nodes. This seems to be the simplest and oldest form of the legend. The equal immortality of the body, under the name Ketu, and his being the cause of meteorical phenomena, seems to have been an after-thought. In the Pādma and Bhāgavata, Rāhu and Ketu are the sons of Siṃhikā. the wife of the Dānava Vipracitti.

9. The four Vidyās. or branches of knowledge, are said to be, Yajñavidyā, knowledge or performance of religious rites; Mahāvidyā, great knowledge, the worship of the female principle, or Tāntrika worship; Guhyavidyā, knowledge of mantras, mystical prayers, and incantation . and Ātmā vidyā, knowledge of soul. true wisdom

10. Or Vārttā, explained to mean the Śilpa śāstra, mechanics, sculpture, and architecture : Āyurveda, medicine, etc.

11. The cause of this, however, is left unexplained. The Pādma P. inserts a legend to

account for the temporary separation of Lakṣmī from Viṣṇu, which appears to be peculiar to that work Bhṛgu was lord of Lakṣmīpur. a city on the Narmadā. given him by Brahmā. His daughter Lakṣmī instigated her husband to request its being conceded to her. which offending Bhṛgu. he cursed Viṣṇu to be born upon eartt ten times, to be separated from his wife, and to have no children. The legend is an insipid modern embellishment.

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CHAPTER 10

दशमोऽध्याय:

(भृगुसर्गादीनां पुनः कथनम्)

मैत्रेय उवाच

कथितं मे त्वया सर्वं यत्पृष्टोऽसि महामुने।
भृगुसर्गात् प्रभृत्येष सर्गो मे कथ्यतां पुनः॥ १॥

Maitreya said– You have narrated to me. great Muni, all that I asked of you: now resume the account of the creation subsequently to Bhṛgu.

पराशर उवाच

भृगोः ख्यात्यां समुत्पन्ना लक्ष्मीर्विष्णुपरिग्रहः।
तथा धातृविधातरौ ख्यात्यां जातौ सुतौ भृगोः॥ २॥
आयतिर्नियतिश्चैव मेरोः कन्ये महात्मनः।
धातृविधात्रोस्ते भार्य्ये तयोर्जातौ सुतावुभौ॥ ३॥
प्राणश्चैव मृकण्डुश्च मार्कण्डेयो मृकण्डुतः॥
ततो वेदशिरा जज्ञे प्राणस्यापि सुतं शृणु॥ ४॥
प्राणस्य कृतिमान् पुत्रो राजवांश्च ततोऽभवत्।
ततो वंशो महाभाग विस्तारं भार्गवो गतः॥ ५॥

Parāśara continued– Lakṣmī. the bride of Viṣṇu, was the daughter of Bhṛgu by Khyāti. They had also two sons. Dhātri and Vidhātti, who married the two daughters of the illustrious Meru. Ayati and Niryati : and had by them each a son, named Prāṇa and Mṛkaṇḍa. The son of the latter was Mārkaṇḍeya. from whom Vedaśiras was born.[1] The son of Prāṇa was named Dyutimat. and his son was Rājavat; after whom, the race of Bhṛgu became infinitely multiplied.

पत्नी मरीचेः सम्भूतिः पौर्णमासमसूयत्।
विरजाः सर्वगश्चैव तस्य पुत्रौ महात्मनः॥ ६॥
वंशसङ्कीर्त्तने पुत्रान् वदिष्येऽहं तयोर्द्विज॥

Sambhūti, the wife of Marīci. gave birth to Paurnamāsa, whose sons were Virajas and Sarvaga. I shall hereafter notice his other descendants, when I give a more particular account of the race of Marīci.[2]

स्मृतिश्चाङ्गिरसः पत्नी प्रसूताः कन्याकास्तथा॥ ७॥
सिनीवाली कुहूश्चैव राका चानुमतिस्तथा॥
अनुसूया तथैवात्रेर्जज्ञे पुत्रानकल्मषान्॥ ८॥
सोमं दुर्वासश्चैव दत्तात्रेयञ्च योगिनम्।
प्रीत्यां पुलस्त्यभार्य्यायां दत्तोलिस्तत्सुतोऽभवत्॥ ९॥
पूर्वजन्मनि योऽगस्त्यः स्मृतः स्वायम्भुवेऽन्तरे।
कर्दमश्चावरीयांश्च सहिष्णुश्च सूतत्रयम्॥ १०॥
क्षमा तु सुषुवे भार्य्या पुलहस्य प्रजापतेः।
क्रतोश्च सन्नतिर्भार्य्या बालखिल्यानसूयत॥ ११॥
षष्टिर्यानि सहस्राणि यतीनामूर्द्ध्वरेतसाम्।
अङ्गुष्ठपर्वमात्राणां जलद्भास्करतेजसाम्॥ १२॥
ऊर्ज्जायाञ्च वसिष्ठस्य सप्ताजायन्त वै सुताः।
रजोगात्रोर्ध्वबाहुश्च वसनश्चानघस्तथा॥ १३॥
सुतपाः शुक्र इत्येते सर्वे सप्तर्षयोऽमलाः।
योऽसावग्निरभिमानी ब्रह्मणस्तनयोऽग्रजः॥ १४॥
तस्मात् स्वाहा सुतांल्लेभे त्रीणुदारौजसो द्विज।
पावकं पावमानञ्च शुचिञ्चापि जलाशिनम्॥ १५॥
तेषान्तु सन्ततावन्ये चत्वारिंशच्च पञ्च च।
एवमेकोनपञ्चाशद् वह्नयः परिकीर्त्तिताः॥ १६॥
कथ्यन्ते वह्नयश्चैते पिता पुत्रत्रयञ्च यत्।

The wife of Añgiras, Smriti, bore daughters named Śinivālī, Kuhu, Rākā. and Anumati (phases of the moon[3]). Anasūyā, the wife of Atri, was the mother of three sinless sons, Soma (the moon), Durvāsas, and the ascetic Dattātreya[4]. Pulastya had, by Prīti, a son called in a former birth, or in the Svāyambhuva Manvantara, Dattoli, who is now known as the sage Agastya[5]. Kṣamā, the wife of the pattiarch Pulaha, was the mother of three sons,- Karmasa, Arvarivat. and Sahiṣṇu[6]. The wife of

Kratu, Sannati, brought forth the sixty thousand Bālakhilyas, pigmy sages, no bigger than a joint of the thumb, chaste, pious, resplendent as the rays of the sun[7]. Vasiṣṭha had seven sons by his wife Urjjā, Rajas, Gatra, Ūrdhvabāhu. Savana, Anagha, Sutapas, and Śukra. the seven pure sages[8]. The Agni named Abhimānī. who is the eldest born of Brahmā, had, by Svāhā, three sons or surpassing brilliancy, Pāvaka, Pavamāna, and Suci, who drinks up water: they had forty-five sons, who, with the original son of Brahmā and his three descendants, constitute the forty-nine fires[9].

पितरो ब्रह्मणा सृष्टा व्याख्याता ये मया तव॥ १७॥
अग्निष्वाता बर्हिषदोऽनग्नयः साग्नयश्च ये।
तेभ्यः स्वधा सुते जज्ञे मेनां वैधारिणीं तथा॥ १८॥
ते उभे ब्रह्मवादिन्यौ योगिन्यौ चाप्युभे द्विज।
उत्तमज्ञानसम्पन्ने सर्वैः समुदितैर्गुणेः॥ १९॥
इत्येषा दक्षकन्यानां कथितापत्यसन्ततिः।
श्रद्धावान् संस्मरन्नेतामनपत्यो न जायते॥ २०॥

इति विष्णुपुराणे प्रथमांशे दशमोऽध्यायः।

The progenitors (Pitṛs), who as I have mentioned, were created by Brahmā, were the Agniśvāttas and Barhiṣads; the former being devoid of, and the latter possessed of, fires[10]. By them. Svadhā had two daughters, Menā and Dhāraṇī, who were both acquainted with theological truth, and both addicted to religious meditation; both accomplished in perfect wisdom, and adorned with all estimable qualities[11]. Thus has been explained the progeny of the daughters of Dakṣa[12]. He who with faith recapitulates the account, shall never want offspring.

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NOTES

1. The commentator interprets the text ततो वेदशिरा जज्ञे to refer to Prāṇa: प्राणस्य वेदशिरा जज्ञे। 'Vedaśiras was born the son of Prana.' So the Bhāgavata has मार्कण्डेस्य प्राणाद्वेदशिरा मुनिः। The Liṅga, the Vāyu. and Mārkaṇḍeya. however, confirm our reading of the text. making Vedaśiras the son of Mārkāṇḍeya. Prāṇa, or, as read in the two former, Pāṇḍu. was married to Puṇḍarīkā, and had by her Dyutimat,

whose sons were Srijāvaṇa and Asruta or Asrutavraṇa. Mṛkaṇḍa (also read Mṛkaṇḍu) married Maoaswinī, and had Mārkāāṇḍeya. whose son, by Murddhanyā, was Vedaśiras : he married Pīvarī, and had many children, who constituted the family, or Brahmanical tribe, of Bhārgavas, sons of Bhṛgu, The most celebrated of these was Uśanas, the preceptor of the Daityas. who, according to the Bhāgavata, was the son of Vedaśiras; but the Vāyu makes him the son of Bhṛgu by Paulomī, and born at a different period.

2. Alluding especially to Kaśyapa, the son of Marīchi. of whose posterity a full detail is subsequently given. The Bhāgavata adds a daughter, Devakulyā : and the Vāyu and Liṅga, four daughters, Tuṣṭi, Puṣṭi, Twiśā, and Apaciti The latter inserts the grandsons of Paurnamāsa. Virajas, married to Gaurī, has Sudhāman, a Lokapāla, or rular of the east quarter; and Parvasa (quasi Sarvaga) has, by Parvasī. Yajñavāma and Kaśyata, who were both founders of Gotras, or families. The names of all these occur in different forms in different MSS.

3. The Bhāgavata adds, that in the Swārocişa Manvantara the sages Uttathya and Vṛhaspati were also sons of Angiras; and the Vāyu, etc, specify Agni and Kīrttimat as the sons of the patriarch in the first Manvantara. Agni, married to Sadwatī, has Parjanya, married to Marīchī; and their son is Hirauyaroman, a Lokapāla. Kīrttimat has, by Dhenukā, two sons, Cariṣṇu and Dhṛtimat.

4. The Bhāgavata gives an account of Atri'a penance, by which the three gods. Brahmā, Viṣṇu, and Śiva, were propitiated, and became, in portions of themselves, severally his sons, Soma, Datta. and Durvāsas. The Vāyu has a totally different series, or five sons. Satyanetra. Havya, Āpomurtti, Sani, and Soma; and one daughter, Sruti, who became the wife of Kardama.

5. The text would seem to imply that he was called Agastya in a former Manvantara, but the commentator explains it as above. The Bhāgavata calls the wife of Pulastya. Havirbhū, whose sons were the Muni Agastya, called in a former birth Dahrāgni or Jaṭharāgni. and Viaravaś. The latter bad by Ilavilā, the deity of wealth, Kuvera; and by Kesinī, the Rākṣusas Rāvana, Kumbhakarṇa. and Vibhīṣaṇa. The Vāyu specifies three sons of Pulastya. Dattoli, Vedabāhu, and Vinīta; and one daughter, Sadwati, married (see note 3) to Agni.

6. The Bhātgavata reads Karmaśreṣtha. Varīyas. and Sahiṣṇu. The Vāyu and Liṅga have Kardama and Ambarīṣa in place of the two first, and add Vanakapīvat and a daughter. Pīvari. married to Vedaśiras (see note I). Kardama married Śruti (note 4), and had by her Sankhapāda, one of the Lokapālas, and a daughter. Kāmyā, married to Priyavrata (note 6. Ch. VII.). Vana-kapīvat, also read Dhana-k. and Ghana-k., had a son, Sahisṇu. married to Yasodharā. and they were the parents of Kāmadeva.

7. The different authorities agree in this place. The Vāyu adds two daughters, Punyā and Sumātī, married to Yajñavāma (see note 2).

8. The Bhāgavata has an entirely different set of names, or Citraketu. Surociṣ, Virajas, Mitra. Ulwana, Vasubhridyāna. and Dyumat. It also specifies Saktri and others, as the issue of a different marriage. The Vāyu and Liṅga have the same sons as in our text, reading Putra and Hasta in place of Gātra : they add a daughter. Puṇḍarikā, married to Pāṇdu (see note I). The eldest son, according to the Vāyu. espoused a daughter of Mārkaṇḍeya, and had by her the Lokapāla of the west. Kelumat. The seven sons of Vasiṣṭha are termed in the text the seven Ṛṣis. appearing in that character in the third Manvantara.

9. The eldest son of Brahmā, according to the commentator, upon the authority of the Vedas: ब्रह्मणस्तनयोग्रजः मुखादग्निरजायतेति श्रुतेः। The Vāyu Purāṇa enters into a very long detail of the names and places of the whole forty-nine fires. According to that. also. Pāvaka is electric or Vaidyuta fire; Pavamāna is that produced by friction, or Nirmathya; and Suci is solar. Saura, fire. Pavamāna was the parent of Kavya-vāhana, the fire of the Pitṛs; Suci of Havyavāhana. the fire of the gods; and Pavamāna of Sahasrākṣu. the fire of the Asuras. The Bhāgavata explains these different fires to be so many appellations of fire employed in the invocations with which different oblations to fire are offered in the ritual of the Vedas : वैतानिके कर्म्मणि यत्रामभिब्रह्मवादिभिः। आग्नेय्य इष्टयो यज्ञे निरूप्यन्तेऽग्नयस्तु ते। explained by the commentator, वैदिके कर्म्मणि यज्ञे येषां नामभिरग्निदेवताका इष्टयो निरूप्यन्ते क्रियन्ते तत्र त अग्नियो न लौकिका:।

10. According to the commentator, this distinction is derived from the Vedas. The first class, or Agniśvāttas. consists of those householders who, when alive, did not maintain their

domestic fires, nor offer burnt-sacrifices: the second, of those who kept up the household flame, and presented oblations with fire. Manu calls these Agnidagdhas and the reverse, which Jones renders, 'consumable by fire,' etc. Kullūka Bhaṭṭa gives no explanation of them. The Bhāgavata adds other classes of Pitṛs; or, the Ajyapas, 'drinkers of ghee;' and 'Somapās. 'drinkers of the acid juice.' The commentator, explaining the meaning of the terms Sāgnayas and Anāgnyas, has, येषामग्नौकरणमस्ति ते साग्नय: तद्रहिता स्त्वनग्नय: । which might be understood to signify, that the Pitṛs who are 'without fire, are those to whom oblations are not offered; and those 'with fire, are they to whom oblations are presented.

11. The Vāyu carries this genealogy forward. Dharanī was married to Meru, and had by him Mandara and three daughters. Niyati, Āyati, and Velā: the two first were married to Dhitri and Vidhātrī (p. 69). Velā was the wife of Samudra, by whom she had Samudrī, married to Prācīnavarhiṣ, and the mother of the ten Pracetasas, the fathers of Dakṣa, as subsequently narrated. Menā was married to Himāvat, and was the mother of Maināka, and of Gangā. and of Pārvati or Umā.

12. No notice is here taken of Sati. married to Bhava, as is intimated in Ch. VIII, when describing the Rudras. Of these genealogies the fullest and apparently the oldest account is given in the Vāyu Purāṇa : as far as that of our text extends, the two nearly agree, allowing for differences of appellation originating in inaccurate transcription, the names frequently varying in different copies of the same work, leaving it doubful which reading should be preferred. The Bhagavata. as observed above (Ch. VII, n. 12), has created some further perplexity by substituting. as the wives of the patriarchs, the daughters of Kardama for those of Dakṣa. Of the general statement it may be observed, that although in some respects allegorical, as in the names of the wives of the Ṛṣis (Ch. VII.); and in others astronomical, as in the denominations of the daughters of Aṅgiras (Ch. X.). yet it seems probable that it is not altogether fabulous, but that the persons in some instances had a real existence, the genealogies originating in imperfectly preserved traditions of the families of the first teachers of the Hindu religion, and of the descent of individuals who took an active share in its propagation.

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CHAPTER 11

एकादशोऽध्याय:

(ध्रुवोपाख्यानम्)

पराशर उवाच

प्रियव्रतोत्तानपादौ मनोः स्वायम्भुवस्य तु।
द्वौ पुत्रौ सुमहावीर्य्यौ धर्मज्ञौ कथितौ तव॥ १॥
तयोरुत्तानपादस्य सुरुच्यामुत्तमः सुतः।
अभीष्टायामभूद् ब्रह्मन् पितुरत्यन्तवल्लभः॥ २॥
सुनीतिर्नाम या राज्ञस्तस्याभून्महिषी द्विज।
स नातिप्रीतिमांस्तस्यां तस्याश्चाभूद् ध्रुवः सुतः॥ ३॥
राजासनस्थितस्याङ्कं पितुर्भ्रातरमाश्रितम्।
दृष्ट्वोत्तमं ध्रुवश्चक्रे तमारोढुं मनोरथम्॥ ४॥
प्रत्यक्षं भूपतिस्तस्याः सुरुच्या नाभ्यनन्दत।
प्रणयेनागतं पुत्रमुत्सङ्गारोहणोत्सुकम्॥ ५॥

Paraiara continued—I mentioned to you, that the Manu Svāyam-bhuva had two heroic and pious sons, Priyavrata and Uttānapāda. Of these two, the latter had a son whom he dearly loved. Uttama, by his favourite wife Suruci. By his queen, named Suniti. to whom he was less attached, he also had a son, called Dhruva[1]. Observing his brother Uttama on the lap of his father, as he was seated upon his throne, Dhruva was desirous of ascending to the same place; but as Suruci was present, the Raja did not gratify the desire of his son, respectfully wishing to be taken on his father's knee.

मैत्रेय उवाच

सपत्नीतनयं दृष्ट्वा तमङ्कारोहणोत्सुकम्।
पितुः पुत्रं तदारूढं सुरुचिर्वाक्यमब्रवीत्॥ ६॥
क्रियते किं वृथा वत्स महानेष मनोरथः।
अन्यस्त्रीगर्भजातेन असम्भूय ममोदरे॥ ७॥
उत्तमोत्तममप्राप्यमविवेकोऽभिवाञ्छसि।
सत्यं सुतस्त्वमप्यस्य किन्तु न त्वं मया धृतः॥ ८॥
एतद् राजासनं सर्वभूभृत्संश्रयकेतनम्।
योग्यं ममैव पुत्रस्य किमात्मा क्लिश्यते त्वया॥ ९॥
उच्चैर्मनोरथस्तेऽयं मत्पुत्रस्येव किं वृथा।
सुनीत्यामात्मनो जन्म किं त्वया नावगम्यते॥ १०॥

Maitreya said– Beholding the child of her rival thus anxious to be placed on his father's lap, and her own son already seated there, Suruci thus addressed the boy: "Why, child, do you vainly indulge in such presumptuous hopes? You are born from a different mother, and are no son of mine, that you should aspire inconsiderately to a station fit for the excellent Uttama alone. It is true you are the son of the Raja, but I have not given you birth. This regal throne, the seat of the king of kings, is suited to my son only; why should you aspire to its occupation ? Why idly cherish such lofty ambition, as if you were my son ? Do you forget that you are but the offspring of Sunīti?''

पराशर उवाच

उत्सृज्य पितरं बालस्तच्छ्रुत्वा मातृभाषितम्।
जगाम कुपितो मातुर्निजाया द्विज मन्दिरम्॥ ११॥
तं दृष्ट्वा कुपितं पुत्रमीषत्प्रस्फुरिताधरम्।
सुनीतिरङ्कमारोप्य मैत्रेयैतदभाषत॥ १२॥
वत्स कः कोपहेतुस्ते कश्च त्वां नाभिनन्दति।
कोऽवजानाति पितरं तव यस्तेऽपराध्यति॥ १३॥

Paraiara continued– The boy, having heard the speech of his step-mother, quitted his father, and repaired in a passion to the apartment of his own mother'; who, beholding him vexed, took him upon her lap, and, gently smiling, asked him what was the cause of his anger, who had displeased him, and if any one, forgetting the respect due to his father, had bchaved ill to him.

इत्युक्तः सकलं मात्रे कथयामास तद्यथा।
सुरुचिः प्राह भूपालप्रत्यक्षमपि गर्विता॥ १४॥
विनःश्वस्येति कथिते तस्मिन् पुत्रेण दुर्मनाः।
श्वासक्षामेक्षणा दीना सुनीतिर्वाक्यमब्रवीत्॥ १५॥

Dhruva, in reply, repeated to her all that the arrogant Suruci had said to him in the presence of the king. Deeply distressed by the narrative of the boy, the humble Sunīti, her eyes dimmed with tears, sighed, and said,

सुनीतिरुवाच

सुरुचिः सत्यमाहेदं स्वल्पभाग्योऽसि पुत्रक।
न हि पुण्यवतां वत्स सपत्नैरेवमुच्यते॥ १६॥
नोद्वेगस्तात कर्त्तव्यः कृतं यद् भवता पुरा।
तत् कोऽपहर्त्तुं शक्नोति दातुं कश्चाकृतं त्वया।१७॥
राजासनं तथाच्छत्रं वराश्वा वरवारणाः।
यस्य पुण्यानि तस्यैते मत्वैतच्छाम्य पुत्रक॥ १८॥
अन्यजन्मकृतैः पुण्यैः सुरुच्यां सुरुचिर्नृपः।
भार्येति प्रोच्यते चान्या मद्विधा भाग्यवर्ज्जिता॥ १९॥
पुण्योपचयसम्पन्नस्तस्याः पुत्रस्तथोत्तमः।
मम पुत्रस्तथा जातः स्वल्पपुण्यो ध्रुवो भवान्॥ २०॥
तथापि दुःखं न भवान् कर्तुमर्हति पुत्रक।
यस्य यावत् स तेनैव स्वेन तुष्यति बुद्धिमान्॥ २१॥
यदि वा दुःखमत्यर्थं सुरुच्या वचसा तव।
तत् पुण्योपचये यत्नं कुरु सर्वफलप्रदे॥ २२॥
सुशीलो भव धर्मात्मा मैत्रः प्राणिहिते रतः।
निम्नं यथापः प्रवणाः पात्रमायान्ति सम्पदः॥ २३॥

Sunīti said– "Suruci has rightly spoken; thine, child, is an unhappy fate: those who are born to fortune are not liable to the insults of their rivals. Yet be not afflicted, my child, for who shall effact what you have formerly done, or shall assign to you what you have left undone? The regal throne, the umbrella of royalty, horses and elephants, are his whose virtues have deserved them: remember this. my son, and be consoled. That the king favours Suruci is the reward of her merits in a former existence. The name of wife alone belongs to such as I. who have not equal merit. Her son is the progeny of accumulated piety, and is born as Uttama: mine has been born as Dhruva, of inferior moral worth. Therefore, my son. it is not proper for you to grieve; a wise man will be contented with that degree which appertains to him: but if you continue to feel hurt at the words of Suruci. endeavour to augment due religious merit which bestows all good; be amiable, be pious, be friendly. be assiduous in benevolence to all living creatures; for prosperity descends upon

modest worth as water Rows towards low ground."

ध्रुव उवाच

अम्ब यत् त्वमिदं प्राह प्रशमाय वचो मम।
नैतद् दुर्वचसा भिन्ने हृदये मम तिष्ठति॥ २४॥
सोऽहं तथा यतिष्यामि तथा सर्वोत्तमोत्तमम्।
स्थानं प्राप्स्याम्यशेषाणां जगतामपि पूजितम्॥ २५॥
सुरुचिर्दयिता राज्ञस्तस्या जातोऽस्मि नोदरात्।
प्रभावं पश्य मेऽम्ब त्वं वृद्धस्यापि तवोदरे॥ २६॥
उत्तमः स मम भ्राता यो गर्भे न धृतस्त्वया।
स राजासनमाप्नोतु पित्रा दत्तं तथास्तु तत्॥ २७॥
नान्यदत्तमभीप्सामि स्थानमम्ब स्वकर्मणा।
इच्छामि तदहं स्थानं यन्न प्राप पिता मम॥ २८॥

Dhruva answered: "Mother, the words that you have addressed to me for my consolation find no place in a heart tnat contumely has broken. I will exert myself to obtain such elevated rank, that it shall be revered by the whole world. Though I be not born of Suruci, the beloved of the king, you shall behold my glory, who am your son. Let Uttama my brother, her child, possess the throne given to him by my father; I wish for no other honours than such as my own actions shall acquire, such as even my father has not enjoyed."

पराशर उवाच

निर्जगाम गृहान्मातुरित्युक्त्वा मातरं ध्रुवः।
पुराद्य निष्क्रम्य ततस्तद् बाह्योपवनं ययौ॥ २९॥
स ददर्श मुनींस्तत्र सप्त पुर्वागतान् ध्रुवः।
कृष्णाजिनोत्तरीयेषु विष्टरेषु समास्थितान्॥ ३०॥
स राजपुत्रस्थान् सर्वान् प्रणिपत्याभ्यभाषत।
प्रश्रयावनतः सम्यगभिवादनपूर्वकम्॥ ३१॥

Paraiara continued– Having thus spoken, Dhruva went forth from his mother's dwelling: he quitted the city, and entered an adjoining thicket, where he beheld seven Munis sitting upon hides of the black antelope, which they had taken from off their persons, and spread over the holy kuśa grass. Saluting them reverentially, and bowing humbly before them, the prince said,

ध्रुव उवाच

उत्तानपादतनयं मां निबोधत सत्तमाः।
जातं सुनीत्यां निर्वेदाद् युष्माकं प्राममन्तिकम्॥ ३२॥

Dhruva said– "Behold in me, venerable men, the son of Uttānapāda, born of Suniti. Dissatisfied with the world. I appear before you".

ऋषय ऊचुः

चतु:पञ्चाब्दसम्भूतो बालस्त्वं नृपनन्दन।
निर्वेदकारणं किञ्चित् तव नाद्यापि विद्यते॥ ३३॥
न चिन्त्यं भवतः किञ्चिद् ध्रियते भूपतिः पिता।
न चैवेष्टवियोगादि तव पश्यामि बालक॥ ३४॥
शरीरे न च ते व्याधिरस्माभिरुपलक्ष्यते।
निर्वेदः किं निमित्तं ते कथ्यतां यदि विद्यते॥ ३५॥

The Ṛṣis replied: "The son of a king, and but four or five years of age, there can be no reason, child, why you should be dissatisfied with life; you cannot be in want of any thing whilst the king your father reigns; we cannot imagine that you suffer the pain of separation from the object of your affections; nor do we observe in your person any sign of disease. What is the cause of your discontent? Tell us, if it is known to yourself."

पराशर उवाच

ततः स कथयामास सुरुच्या यदुदाहृतम्।
तन्निशम्य ततः प्रोचुर्मुनयस्ते परस्परम्॥ ३६॥
अहो क्षात्रं परं तेजो बालस्यापि यदक्षमा।
सपत्न्या मातुरुक्तस्य हृदयान्नापसर्पति॥ ३७॥
भो भो क्षत्रियदायाद निर्वेदाद् यत् त्वयाधुना।
कर्त्तुं व्यवसितं तन्नः कथ्यतां यदि रोचते॥ ३८॥
यच्च कार्यं तवास्माभिः साहाय्यममितद्युते।
तदुच्यतां विवक्षुस्तमस्माभिरुपलक्ष्यते॥ ३९॥

Parāśara said:– Dhruva then repeated to the Ṛṣis what Suruci had spoken to him; and when they had heard his story, they said to one another, "How surprising is the vehemence of the Kṣatriya nature, that resentment is cheruhed even by a child, and he cannot efface from his mind the harsh speeches of a step-mother. Son of a Kṣatriya, tell us, if it be agreeable to you, what you have proposed, through dissatisfaction with the world, to accomplish. If you wish our aid in what you have to do, declare it freely, for we perceive that you are desirous to speak."

ध्रुव उवाच

नाहमर्थमभीप्सामि न राज्यं द्विजसत्तमाः।
तत्स्थानमेकमिच्छामि भुक्तं नान्येन यत् पुरा।।४०।।
एतन्मे क्रियतां सम्यक् कथ्यतां प्राप्यते यथा।
स्थानमग्र्यं समस्तेभ्यः स्थानेभ्यो मुनिसत्तमाः।।४१।।

Dhruva said– "Excellent sages, I wish not for riches, neither do I want dominion : I aspire to such a station as no one before me has attained. Tell me what I must do to effcct this object, how I may reach an elevation superior to all other dignities." The Ṛṣis severally thus replied—

मरीचिरुवाच

अनाराधितगोविन्दैर्नरैः स्थानं नृपात्मज।
न हि सम्प्राप्यते श्रेष्ठं तस्मादाराधयाच्युतम्।।४२।।

Marīci said: "The best of stations is not within the reach of men who fail to propitiate Govinda. Do you, prince, worship the undecaying (Acyuta)."

अत्रिरुवाच

परः पराणां पुरुषो यस्य तुष्टो जनार्दनः।
स प्राप्नोत्यक्षयं स्थानमेतत् सत्यं मयोदितम्।।४३।।

Atri said:– "He with whom the first of spirits, Janārddana, is pleased, obtains imperishable dignity. I declare unto you the truth."

अङ्गिरा उवाच

यस्यान्तः सर्वमेवेदमच्युतस्याव्ययात्मनः।
तमाराधय गोविन्दं स्थानमग्र्यं यदीच्छसि।।४४।।

Angiras said:– "If you desire an exalted station, worship that Govinda in whom, immutable and undecaying, all that is. exists."

पुलस्त्य उवाच

परं ब्रह्म परं धाम योऽसौ ब्रह्म तथा परम्।
तमाराध्य हरिं याति मुक्तिमप्यतिदुर्लभाम्॥४५॥

Pulastya said: "He who adores the divine Hari. the supreme soul, supreme glory, who is the supreme Brahmā, obtains what is difficult of attainment, eternal liberation." "When that Janārddana,"

क्रतुरुवाच

यो यज्ञपुरुषो यज्ञे योगे यः परमः पुमान्।
तंस्मिंस्तुष्टे यदप्राप्यं किं तदस्ति जनार्दने॥४६॥

Kratu observed– "who in sacrifices is the soul of sacrifice, and who in abstract contemplation is supreme spirit, is pleased, there is nothing man may not acquire."

पुलह उवाच

ऐन्द्रमिन्द्रः परं स्थानं यमाराध्य जगत्पतिम्।
प्राप यज्ञपतिं विष्णुं तमाराधय सुव्रत॥४७॥

Pulaha said:– "Indra, having worshipped the lord of the world, obtained the dignity of king of the celestials. Do you adore, pious youth, that Viṣṇu, the lord of sacrifice."

वसिष्ठ उवाच

प्राप्नोत्याराधिते विष्णौ मनसा यद् यदिच्छति।
त्रैलोक्यान्तर्गतं स्थानं किमु वत्सोत्तमोत्तमम॥४८॥

Vasiṣṭha exclaimed "Anything, child, that the mind covets., may be obtained by propitiating Viṣṇu, even though it be the station that is the most excellent in the three worlds."

ध्रुव उवाच

आराध्यः कथितो देवो भवद्भिः प्रणतस्य मे।
मया तत् परितोषाय यज्ञसव्यं तदुच्यताम्॥४९॥
यथा चाराधनं तस्य मया कार्यं महात्मनः।
प्रसादसुमुखास्तन्मे कथयन्तु महर्षयः॥५०॥
राजपुत्र यथा विष्णोराराधनपरैर्नरैः।
कार्यमाराधनं तन्मे यथावच्छ्रोतुमर्हसि॥५१॥
ब्राह्यार्थानखिलांश्चित्तं त्याजयेत् प्रथमं नरः।

तस्मिन्नेव जगद्धाम्नि ततः कुर्वीत निश्चलम्॥५२॥
एवमेकाग्रचित्तेन तन्मयेन धृतात्मना।
जप्तव्यं यन्निबोधैतत् त्वं नः पार्थिवनन्दन॥५३॥
हिरण्यगर्भपुरुषप्रधानाव्यक्तरूपिणे।
ऊँ नमो वासुदेवाय शुद्धज्ञानस्वभाविने॥५४॥
एतज्जजाप भगवान् जप्यं स्वायम्भुवो मनुः।
पितामहस्तव पुरा तस्य तुष्टो जनार्दनः॥५५॥
ददौ यथाभिलषिताम् ऋद्धिं त्रैलोक्यदुर्लभाम्।
तथा त्वमपि गोविन्दं तोषयैतत् सदा जपन्॥५६॥
इति श्रीविष्णुपुराणे प्रथमांशे एकादशोऽध्यायः।

Dhruva replied to them: "You have told me, humbly bending before you, what deity is to be propitiated: now inform me what prayer is to be medicated by me, that will offer him gratification. May the great Ṛṣis. looking upon me with favour, instruct me how I am to propitiate the god." The Ṛṣis answered: "Prince, you deserve to hear how the adoration of Viṣṇu has been performed by those who have been devoted to his service. The mind must first be made to forsake all external immpressions, and a man must then fix it steadily on that being in whom the world is. By him whose thoughts are thus concentrated on one only object, and wholly filled by it, whose spirit is firmly under concrol; the prayer that we shall repeat to you is to be inaudibly recited: 'Om! glory to Vāsudeva, whose essence is divine wisdom; whose form is inscrutable, or is manifest as Brahmā, Viṣṇu, and Śiva.[2] This prayer, which was formerly uttered by your grandsire, the Manu Svayambhuva, and propitiated by which, Viṣṇu conferred upon him the prosperity be desired, and which was unequalled in the three worlds, is to be recited by you. Do you constantly repeat this prayer, for the gratification of Govinda."

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NOTES

1. The Matsya, Brahmā. and Vāyu Purāṇas speak of but one wife of Uttānapāda. and call her Sunnītā : they say also that she had four sons. Apaspati (or

Vasu). Ayushmanta. Kirttimat, and Dhruva. The Bhātgaveta, Pādma, and Nāradīya have the same account as that of the text.

2. The instructions of the Ṛṣis amount to the performance of the Yoga. External impressions are first to be obviated by particular positions, modes of breathing, etc. : the mind must them be fixed on the object of meditation; this is Dhārana: next comes the meditation, or Dhyāna; and then the Japa. or inaudible repetition of a Mantra, or short prayer : as in the text. The subject of the Yoga is more fully detailed in a subsequent book.

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CHAPTER-12

द्वादशोऽध्याय:

(ध्रुवस्य वरलाभ:)

पराशर उवाच

निशम्य तदशेषेण मैत्रेय नृपते: सुत:।
निर्जगाम वनात् तस्मात् प्रणिपत्य स तानृषीन्॥ १॥
कृतकृत्यमिवात्मानं मन्यमानस्ततो द्विज।
मधुसंज्ञं महापुण्यं जगाम यमुनातटम्॥ २॥
पुनश्च मधुसंज्ञेन दैत्येनाधिष्ठितं यत:।
ततो मधुवनं नाम्ना ख्यातमत्र महीतले॥ ३॥
हत्वा च लवणं रक्षो मधुपुत्रं महाबलम्।
शत्रुघ्नो मथुरां नाम पुरीं यत्र चकार वै॥ ४॥
यत्र वै देवदेवस्य सान्निध्यं हरिमेधस:।
सर्वपापहरे तस्मिन् तपस्तीर्थे चकार स:॥ ५॥
मरीचिमुख्यैर्मुनिभिर्यथोद्दिष्टमभूत् तथा।
आत्मन्यशेषदेवेशं स्थितं विष्णुममन्यत॥ ६॥
अनन्यचेतसस्तस्य ध्यायतो भगवान् हरि:।
सर्वभूतगतो विप्र सर्वभावगतोऽभवत्॥ ७॥

The prince, having received these instructions, respectfully saluted the sages, and departed from the forest, fully confiding in the accomplishment of his purposes. He repaired to the holy place, on the banks of the Yamunā, called Madhu or Madhuvana. the grove of Madhu, after the demon of that name, who formerly abided there, Śatrughna (the younger brother of Rāma) having stain the Rakṣas Lavaṇa, the son of Madhu, founded a city on the spot, which was named Mathurā. At this holy shrine, the purifier from all sin, which enjoyed the presence of the sanctifying god of gods, Dhruva performed penance, as enjoined by Marīci and the sages: he contemplated Viṣṇu, the sovereign of all the gods, seated in himself. Whilst his mind was wholly absorbed in meditation, the mighty Hari. identical with all beings and with all natures, (took possession of his heart).

मनस्यवस्थिते तस्य विष्णौ मैत्रेय योगिनः।
न शशाक धरा भारमुद्वोढुं भूतधारिणी॥८॥
वामपादस्थिते तस्मिन् ननामार्द्धेन मेदिनी।
द्वितीयञ्च ननामार्द्धं क्षितेर्दक्षिणसंस्थिते॥९॥
पादाङ्गुष्ठेन सम्पीड्य यदा स वसुधां स्थितः।
तदा सा वसुधा विप्र चचाल सह पर्वतैः॥१०॥
नद्यो नदाः समुद्राश्च संक्षोभं परमं ययुः।
तत्क्षोभादमराः क्षोभं परं जग्मुर्महामुने॥११॥

Viṣṇu being thus present in his mind, the earth, the supporter of elemental life, could not sustain the weight of the ascetic. As he stood upon his left foot, one hemisphere bent beneath him; and when he stood upon his right, the other half of the earth sank down. When be touched the earth with his toes, it shook with all its mountains, and the rivers and the seas were troubled, and the gods partook of the universal agitation.

यामा नाम तदा देवा मैत्रेय परमाकुलाः।
इन्द्रेण सह संमन्त्र्य ध्यानभङ्गं प्रचक्रमुः॥१२॥
कुष्माण्डा विविधै रूपैः सहस्रेण महामुने।
समाधिभङ्गमत्यन्तमारब्धाः कर्त्तुमातुराः॥१३॥
सुनीतिर्नाम तन्माता सास्रा तत्पुरतः स्थिता।
पुत्रेति करुणां वाचमाह मायामयी तदा॥१४॥
पुत्रकास्मान्निवर्त्तस्व शरीरव्ययदारुणात्।
निर्बधन्तो मया लब्धो बहुभिस्त्वं मनोरथैः॥१५॥
दीनामेकां परित्यक्तुमनाथां न त्वमर्हसि।
सपत्नीवचनाद् वत्स अगतेस्तं गतिर्मम॥१६॥

The celestials called Yāmās, being excessively alarmed, then took counsel with Indra how they should interrupt the devout exercises of Dhruva; and the divine beings termed Kuṣmāṇḍas. in company with their king, commenced anxious efforts to distract his meditations. One, assuming the semblance of his mother Sunīti, stood weeping before him, and calling in tender accents, "My son, my son, desist from destroying they strength by this fearful penance. I have gained you, my son, after much anxioux hope: you can not have the cruelty to quit me, helpless, alone, and unprotected, on account of the unkindness of my rival. You are my only refuge; I have no hope but you.

क्व च त्वं पञ्चवर्षीयः क्व चैतद् दारुणं तपः।
निवर्त्यतां मनः कष्टान्निर्बन्धात् फलवर्ज्जितात्॥ १७॥
कालः क्रीडनकानां ते तदन्तेऽध्ययनस्य च।
ततः समस्तभोगानां तदन्ते चेष्यते तपः॥ १८॥
कालक्रीडनकानां यस्तव बालस्य पुत्रक।
तस्मिंस्त्वमित्थं तपसि किं नाशयात्मनो रतः॥ १९॥
मत्प्रीतिः परमो धर्म्मो वयोऽवस्थाक्रियाक्रमम्।
अनुवर्त्तस्व सा मोहं निवर्त्तास्मादधर्मतः॥ २०॥
परित्यजति वत्साद्य यद्येतन्न भवांस्तपः।
त्यक्ष्याम्यहमपि प्राणांस्ततो वै पश्यतस्तव॥ २१॥

What have you, a child but five years old, to do with rigorous penance? Desist from such fearful practices, that yield no beneficial fruit. First comes the season of youthful pastime; and when that is over, it is the time for study: then succeeds the period of worldly enjoyment: and lastly, that of austere devotion. This is your season of pastime, my child. Have you engaged in these practices to put an end to your existence? Your chief duty is love for me: duties are according to time of life. Lose not thyself in bewildering error: desist from such unrighteous actions. If not, if you will not desist from these austerities, I will terminate my life before you."

पराशर उवाच

तां विलापवतीमेवं वाष्पाबिल-विलोचनाम्।

समाहितमना विष्णौ पश्यन्नपि न दृष्टवान्॥ २ २॥
वत्स वत्स सुघोराणि रक्षांस्येतानि भीषणे।
वनेऽभ्युद्यतशस्त्राणि समायान्त्यपगम्यताम्॥ २ ३॥
इत्युक्त्वा प्रययौ साथ रक्षांस्याविर्बभुस्ततः।
अभ्युद्यतोग्रशस्त्राणि ज्वालामालाकुलैर्मुखैः॥ २ ४॥
ततो नादानतीवोग्रान् राजपुत्रस्य ते पुरः।
मुमुचुर्दीप्तशस्त्राणि भ्रामयन्तो निशाचराः॥ २ ५॥
शिवाश्च शतशो नेदुः सज्वालाकवलैर्मुखैः।
त्रासाय तस्य बालस्य योगयुक्तस्य सर्वशः॥ २ ६॥

But Dhruva, being wholly intent on seeing Viṣṇu, beheld not his mother weeping in his presence, and calling upon him; and the illusion, crying out, "Fly, fly, my child, the hideous spirits of ill are crowding into this dreadful forest with uplifted weapons," quickly disappeared. Then advanced frightful Rakṣasas, wielding terrible arms, and with countenances emitting fiery flame; and nocturnal fiends thronged around the prince, uttering fearful noises, and whirling and tossing their threatening weapons. Hundreds of jackals, from whose mouths gushed flame[1] as they devoured their prey, were bowling alcud, to appal the boy, wholly engrossed by meditation.

हन्यतां हन्यतामेष छिद्यतां छिद्यतामयम्।
भक्ष्यतां भक्ष्यताञ्चायमित्यूचुस्ते निशाचराः॥ २ ७॥
ततो नानाविधान् नादान् सिंहोष्ट्रमकराननाः।
त्रासाय राजपुत्रस्य नेदुस्ते रजनीचराः॥ २ ८॥
रक्षांसि तानि ते नादाः शिवास्तान्यायुधानि च।
गोविन्दासक्तचितस्य ययुर्नेन्द्रियगोचरम्॥ २ ९॥
एकाग्रचेताः सततं विष्णुमेवात्मसंश्रयम्।
दृष्टवान् पृथिवीनाथपुत्रो नान्यत् कथञ्चन॥ ३ ०॥

The goblins called out, "Kill him, kill him; cut him to pieces; eat him, eat him;" and monsters, with the faces of lions and camels and crocodiles, roared and yelled with horrible cries, to territy the prince. But all these uncouth spectres, appalling cries, and threatening weapons, made no impression upon his 'senses, whose mind was completely intent on Govinda. The son of the monarch of the earth, engrossed by one only idea, beheld uninterruptedly Viṣṇu seated in his soul, and saw no other object.

ततः सर्वासु मायासु विलीनासु पुनः सुराः।
संक्षोभं परमं जग्मुस्तत्पराभवशङ्किताः॥ ३१॥
ते समेत्य जगद्योनिमनादिनिधनं हरिम्।
शरण्यं शरणं यातास्तपसा तस्य तापिताः॥ ३२॥

All their delusive stratagems being thus foiled, the gods were more perplexed than ever. Alarmed at their discomfiture, and afflicted by the devotions of the boy, they assembled and repaired for succour to Hari the origin of the world, who is, without beginning or end; and thus addressed him:

देवा ऊचुः

देव देव जगन्नाथ परेश पुरुषोत्तम।
ध्रुवस्य तपसा तप्तास्त्वां वयं शरणं गताः॥ ३३॥
दिने दिने कलालेशैः शशाङ्कः पूर्य्यते यथा।
तथायं तपसा देव प्रयात्यृद्धिमहर्निशम्॥ ३४॥
औत्तानपादितपसा वयमित्थं जनार्दन।
भीतास्त्वां शरणं यातास्तपसस्तं निवर्त्तय॥ ३५॥
न विद्मः किं स शक्रत्वं किं सूर्य्यत्वमभीप्सति।
वित्तापाम्बुपसोमानां साभिलाषः पदे नु किम्॥ ३६॥
तदस्माकं प्रसीदेश हृदयाच्छल्यमुद्धर।
उत्तानपादतनयं तपसः सन्निवर्त्तय॥ ३७॥

Celestials said:– "God of gods, sovereign of the world, god supreme. and infinite spirit, distressed by the austerities of Dhruva, we have come to you for protection. As the moon increases in his orb day by day, so this youth advances incessantly towards superhuman power by his devotions. Terrified by the ascetic practices of the son of Uttānapāda, we have come to you for succour. Do you allay the fervour of his meditations. We know not to what station he aspires: to the throne of Indra, the regency of the solar or lunar sphere, or to the sovereignty of riches or of the deep. Have compassion on us, lord; remove this affliction from our breasts; diverse the son of Uttānapāda from persevering in his penance."

भगवानुवाच

नेन्द्रत्वं न च सूर्य्यत्वं नैवाम्बुपधनेशताम्।
प्रार्थयत्येष यं कामं तं करोम्यखिलं सुराः॥३८॥
यात देवा यथाकामं स्वस्थानं विगतज्वराः।
निवर्त्तयाम्यहं बालं तपस्यासक्तमानसम्॥३९॥

Viṣṇu replied to the gods.: "The lad desireth neither the rank of Indra, nor the solar orb, nor the sovereignty of wealth or of the ocean: all that be solicits, I will grant. Return therefore, deities, to your mansions as ye list, and be no more alarmed: I will put an end to the penance of the boy, whose mind is immersed in deep contemplation."

पराशर उवाच

इत्युक्ता देवदेवेन प्रणम्य त्रिदशास्ततः।
प्रययुः स्वानि धिष्णानि शतक्रतुपुरोगमाः॥४०॥
भगवानपि सर्वात्मा तन्मयत्वेन तोषितः।
गत्वा ध्रुवमुवाचेदं चतुर्भुजवपुर्हरिः॥४१॥

The gods, beings thus pacificd by the supreme, saluted him respectfully and retired, and, preceded by Indra, returned to their habitations: but Hari. who is all things, assuming a shape with four arms proceeded to Dhruva, being pleased with his identity of nature, and thus addressed him:

श्रीभगवानुवाच

उत्तानपादे भद्रं ते तपसापिरतोषितः।
वरदोऽहमनुप्राप्तो वरं वरय सुव्रत॥४२॥
बाह्यार्थनिरपेक्षं ते मयि चित्रं यदाहितम्।
तुष्टोऽहं भवतस्तेन तद् वृणीष्व वरं परम्॥४३॥

Viṣṇu said– "Son of Uttānapāda, be prosperous. Contented with your. devotions, I, the giver of boons, am present. Demand what boon you desire. In that you have wholly disregarded external objects, and fixed your thoughts on me, I am well pleased with you. Ask, therefore, a suitable reward."

पराशर उवाच

श्रुत्वा तद् गदितं तस्य देवदेवस्य बालकः।

उन्मीलिताक्षो ददृशे ध्यानदृष्टं हरिं पुर:॥४४॥
शङ्खचक्रगदाशार्ङ्गवरासिधरमच्युतम्।
किरीटिनं समालोक्य जगाम शिरसा महीम्॥४५॥
रोमाञ्चिताङ्गः सहसा साध्वसं परमं गत:।
स्तवाय देवदेवस्य स चक्रे मानसं ध्रुव:॥४६॥
किं वदामि स्तुतावस्य केनोक्तेनास्य संस्तुति:।
इत्याकुलमतिर्देवं तमेव शरणं ययौ॥४७॥

The boy, hearing these words of the god of gods, opened his eyes, and beholding that Hari whom he had before seen in his meditations actually in his presence, bearing in his hands the shell, the discus, the mace, the bow, and scimetar, and crowned with a diadem, he bowed his head down to earth; the hair stood erect on his brow, and his heart was depressed with awe. He reflected how best he should offer thanks to the god of gods; what he could say in his adoration; what words were capable of expressing his praise: and being overwhelmed with perplexity, he had recourse for consolation to the deity.

ध्रुव उवाच

भगवन् यदि मे तोषं तपसा परमं गत:।
स्तोतुं तदहमिच्छामि वरमेतं प्रयच्छ मे॥४८॥
ब्रह्माद्यैर्वेदवेदज्ञैर्ज्ञायते यस्य नो गति:।
तं त्वां कथमहं देव स्तोतुं शक्नोमि बालक:॥४९॥
त्वद्भक्तिप्रवणं ह्येतत् परमेश्वर मे मन:।
स्तोतुं प्रवृत्तं त्वत्पादौ तत्र प्रज्ञां प्रयच्छ मे॥५०॥

Dhruva exclaimed–"If the lord is contented with my devotions, let this be my reward, that I may know how to praise him as I wish. How can I, a child, pronounce his praises, whose abode is unknown to Brahmā and to others learned in the Vedas? My heart is overflowing with devotion to you: oh lord, grant me the faculty worthily to lay mine adorations act your feet."

पराशर उवाच

शङ्खप्रान्तेन गोविन्दस्तं पस्पर्श कृताञ्जलिम्।
उत्तानपादतनयं द्विजवर्य्य जगत्पति:॥५१॥

अथ प्रसन्नवदनस्तत्क्षणान्नृपनन्दनः।
तुष्टाव प्रणतो भूत्वा भूतधातारमच्युतम्॥५२॥

Whilst lowly bowing, with his hands uplifted to his forehead, Govinda, the lord of the world, touched the son of Uttānapāda with the tip of his conch-shell, and immediately the royal youth, with a countenance sparkling with delight, praised respectfully the imperishable protector of living beings.

ध्रुव उवाच

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
भूतादिरादिप्रकृतिर्यस्य रूपं नतोऽस्ति तम्॥५३॥
शुद्धः सूक्ष्मोऽखिलव्यापी प्रधानात् परतः पुमान्।
यस्य रूपं नमस्तस्मै पुरुषाय गुणाशिने॥५४॥
भूरादीनां समस्तानां गन्धादीनाञ्च शाश्वतः।
बुध्यादीनां प्रधानस्य पुरुषस्य च यः परः॥५५॥
तं ब्रह्मभूतमात्मानमशेषजगतः परम्।
प्रपद्ये शरणं शुद्धं तद्रूपं परमेश्वरम्॥५६॥
बृहत्वाद् बृंहणत्वाच्च यद्रूपं ब्रह्मसंज्ञितम्।
तस्मै नमस्ते सर्वात्मन् योगिचिन्त्याविकारवत्॥५७॥

Dhruva exclaimed– "I venerate him, whose forms are earth, water, fire, air, ether, mind, intellect, the first element (Ahankāra), primeval nature, and the pure, subtile, all-pervading soul, that surpasses nature. Salutation to that spirit that is void of qualities; that is supreme over all the elements and all the objects of sense, over intellect, over nature and spirit. I have taken refuge with that pure form of thine, oh supreme, which is one with Brahmā, which is spirit, which transcends all the world. Salutation to that form which, pervading and supporting all, is designated Brahman, unchangeable, and contemplated by religious sages.

सहस्रशीर्षा पुरुष सहस्राक्षः सहस्रपात्।
सर्वव्यापी भुवः स्पर्शादत्यतिष्ठद् दशाङ्गुलम्॥५८॥
यद्भूतं यच्च वै भाव्यं पुरुषोत्तम तद् भवान्।
त्वत्तो विराट् स्वराट् सम्राट् त्वत्तश्चाप्यधिपुरुषः॥५९॥
अत्यरिच्यत सोऽधश्च तिर्यक् चोर्ध्वञ्च वै भुवः।

त्वत्तो विश्वमिदं जातं त्वत्तो भूतभविष्यती॥६०॥
त्वद्रूपधारिणश्चान्तर्भूतं सर्वमिदं जगत्।
त्वत्तो यज्ञ: सर्वहुत: पृषदाज्यं पशुर्द्विधा॥६१॥

You are the male with a thousand heads, a thousand eyes, a thousand feet, who traversest the universe, and passest ten inches beyond its contact.[2] Whatever has been, or is to be, that, Puruṣottama, you are. From you sprang Virat. Swarat, Samrāt, and Adhipuruṣa[3]. The lower, and uppcr, and middlc parts of the earth are not independent of you: from you is all this universc, all that has been, and that shall be: and all this world is in you, assuming dus universal form[4]. From you is sacrifice derived, and all oblations, and curds, and ghee, and animals of either class (domestic or wild).

त्वत्तो ऋचोऽच सामानि त्वत्तश्छन्दांसि जज्ञिरे।
त्वत्तो यजूंष्यजायन्त त्वत्तोऽश्वाश्चैकतोदत:॥६२॥
गावस्त्वत्त: समुद्भूतास्त्वत्तोऽजा अवयो मृगा:।
त्वन्मुखाद् ब्राह्मणास्त्वत्तो बाह्वो: क्षत्रमजायत॥६३॥
वैश्यास्तवोरुजा: शूद्रास्तव पद्भ्यां समुद्गता:।
अक्ष्णो: सूर्योऽनिल: श्रोत्राचन्द्रमा मनसस्तव॥६४॥
प्राणो न शुषिराज्ञातो मुखादग्निरजायत।
नाभितो गगनं द्यौश्च शिरस: समवर्त्तत॥६५॥
दिश: श्रोत्रात् क्षिति: पद्भ्यां त्वत्त: सर्वमभूदिदम्।

From you the Ṛg-Veda. the Sāma. the metres of the Vedas, and the Yajur-Veda are born. Horses. and cows having teeth in one jaw only[5], proceed form you; and from you come goats, sheep, deer. Brabmans sprang from your mouth; warriors from your arms; Vaisyas from your thighs; and Sūdras from your fect. From thine eyes come the sun; from thine ears, the wind; and from your mind, the moon: the vital airs from your central vein; and fire from your mouth: the sky from your navcl; and hcavcn from your head: the regions from thine ears; the earth from your feet. All this world was derived from you.

न्यग्रोध: सुमहानल्पे यथा बीजे व्यवस्थित:॥६६॥
संयमे विश्वमखिलं बीजभूते तथा त्वयि।

बीजादङ्कुरसम्भूतो न्यग्रोधः सुसमुत्थितः॥६७॥
विस्तारञ्च यथा याति त्वतः सृष्टौ तथा जगत्।
यथा हि कदली नान्या त्वक्पत्राद् वाथ दृश्यते॥६८॥
एवं विश्वस्य नान्यत्वं तत्स्थायीश्वर दृश्यते।
ह्लादिनी सन्धिनी साम्बत् त्वय्येका सर्वसंस्थितौ॥६९॥
ह्लादतापकरी मिश्रा त्वयि नो गुणवर्ज्जिते।
पृथग्भूतैकभूताय भूतभूताय ते नमः॥७०॥
प्रभूतभूतभूताय तुम्यं भूतात्मने नमः।
व्यक्तप्रधानपुरुषविराट् सम्राट् स्वराट् तथा॥७१॥
विभाव्यतेऽन्तःकरणैः पुरुषेष्वक्षयो भवान्।
सर्वस्मिन् सर्वभूतस्त्वं सर्वः सर्वस्वरूपधृक्॥७२॥
सर्वं त्वत्तस्ततश्च त्वं नमः सर्वात्मनेऽस्तु ते।
सर्वात्मकोऽसि सर्वेश सर्वभूतस्थितो यतः॥७३॥

As the wide-spreading Nyagrodha (Indian fig) tree is compressed in a small seed[6], so, at the time of dissolution, the whole universe is comprehended in you as its germ. As the Nyagrodha germinates from the seed and becomes first a shoot, and then rises into loftiness, so the created world proceeds from you, and expands into magnitude. As the bark and leaves of the Plantain tree are to be seen in its stem, so you are the seem of the universe, and all things are visible in you. The faculties of the intellect, that are the cause of pleasure and of pain, abide in you as one with all existence; but the sources of pleasure and of pain, singly or blended, do not exist in you who are exempt from all qualities[7]. Salutation to you, the subtile rudiment, which, being single, becomes manifold. Salutation to you. soul of existent things, identical with the great elements. You, imperishable, are beheld in spiritual knowledge as perceptible objects, as nature, as spirit, as the world, as Brahmā, as Manu, by internal contemplation. But you are in all, the element of all; you are all, assuming every form; all is from you. and you are from thyself. I salute you, universal soul: glory be to you. You are one with all things: oh lord of all, you are present in all things.

कथयामि ततः किं ते सर्वं वेत्सि हृदि स्थितम्।
सर्वात्मन् सर्वभूतेश सर्वसत्वसमुद्भव॥७४॥
सर्वभूतो भवान् वेत्ति सर्वभूतमनोरथम्।
यो मे मनोरथो नाथ सफलः स त्वया कृतः।
तपश्च तप्तं सफलं यद दृष्टोऽसि जगत्पते॥७५॥

What can I say to you? you know all that is in the heart, oh soul of all, sovereign lord of all creatures, origin of all things. You, who are all beings, knowest the desires of all creatures. The desire that I cherished has been gratified, lord, by you: my devotions have been crowned with success, in that I have seen you."

श्रीभगवानुवाच

तपसस्तु फलं प्राप्तं यद् दृष्टोऽहं त्वया ध्रुव।
मद्दर्शनं हि विफलं राजपुत्रः न जायते॥७६॥
वरं वरय तस्मात् त्वं यथाभिमत मात्मनः।
सर्वं सम्पद्यते पुंसां मयि दृष्टिपथं गते॥७७॥

Viṣṇu said to Dhruva: "The object of your devotions has in truth been attained, in that you have seen me; for the sight of me, young prince, is never unproductive. Ask therefore of me what boon you desire; for men in whose sight I appear obtain all their wishes."

ध्रुव उवाच

भगवन् सर्वभूतेश सर्वस्यास्ते भवान् हृदि।
किमज्ञातं तव स्वामिन् मनसा यन्मयेप्सितम्॥७८॥
तथापि तुभ्यं देवेश कथयिष्यामि यन्मया।
प्रार्थ्यते दुर्विनीतेन हृदयेनातिदुर्लभम्॥७९॥
किं वा सर्व्वजगत्स्रष्टः प्रसन्ने त्वयि दुर्लभम्।
त्वत्प्रसादफलं भुङ्क्ते त्रैलोक्यं मघवानपि॥८०॥
नैतद राजासनं योग्यमजातस्य ममोदरात्।
इति गर्वादवोचन्मां सपत्नी मातुरुच्चकैः॥८१॥
आधारभूत जगतः सर्व्वैषामुत्तमोत्तमम्।
प्रार्थयामि प्रभो स्थानं त्वत्प्रसादादतोऽव्ययम्॥८२॥

To this, Dhruva answered : "Lord god of all creatures, who abidest in the hearts of all, how should the wish that I chrish be unknown to you ? I well confess unto you the hope that my presumptuous heart has entertained; a hope that it would be difficult to gratify, but that nothing is difficult when you, creator of the world, are pleased. Through your favour, Indra reigns over the three worlds. The sister-queen of my mother has said to me, loudly and arrogantly, 'The royal throne is not for one who is not born of me;' and I now solicit of the support of the universe an exalted station, superior to all others, and one that shall endure for ever.''

श्रीभगवानुवाच

यत् त्वया प्रार्थितं स्थानमेत्तत् प्राप्स्यति वै भवान्।
त्वयाहं तोषित: पूर्वमन्यजन्मनि बालक:॥८३॥
त्वमासीर्ब्राह्मण: पूर्वं मय्येकाग्रमति: सदा।
मातापित्रोश्च शुश्रूषुर्निजधर्मानुपालक:॥८४॥
कालेन गच्छता मित्रं राजपुत्रस्तवाभवत्।
यौवनेऽखिलभोगाढ्यो दर्शनीयोज्ज्वलाकृति:॥८५॥
तत्संगात् तस्य तामृद्धिमवलोक्यातिदुर्लभाम्।
भवेयं राजपुत्रोऽहमिति वाञ्छा त्वया कृता॥८६॥
ततो यथाभिलषिता प्राप्ता ते राजपुत्रता।
उत्तानपादस्य गृहे जातोऽसि ध्रुव दुर्लभे॥८७॥
अन्येषां तद् वरं स्थानं कुले स्वायम्भुवस्य यत्।
तस्यैतदवरं बाल येनाहं परितोषित:॥८८॥
मामाराध्य नरो मुक्तिमवाप्नोत्यविलम्बिताम्।
मयर्पितमना बाल किमु स्वर्गादिकं पदम्॥८९॥

Viṣṇu said to him: "The station that you aske you shall obtain; for I was satisfied with you of old in a prior existence. You wast formerly a Brahman, whose thoughts were ever devoted to me, ever dutiful to your parents, and observant of your duties. In course of time a prince became your friend, who was in the period of youth, indulged in all sensual pleasures, and was of handsome appearance and elegant form. Beholding, in consequence of associating with him, his affluence, you formed the desire that you might be subsequendy born as the son of a king; and, according to your wish, you obtained a princely birth in the illustrious mansion of Uttānapāda. But that which would have been thought a great boon by others, birth in the race of Svayambhuva, you have not so considered, and therefore have propitiated me. The man who worships me obtains speedy liberation from life. What is heaven to one whose mind is fixed on me ?

त्रैलोक्यादधिके स्थाने सर्वताराग्रहाश्रयः।
भविष्यति न सन्देहो मत्प्रसादाद् भवान् ध्रुव॥१०॥
सूर्यात् सोमात् तथा भौमात् सोमपुत्राद् बृहस्पते।
सितार्कतनयादीनां सर्वर्क्षाणां तथा ध्रुवम्॥११॥
सप्तर्षीणामशेषाणां ये तु वैमानिकाः सुराः।
सर्वेषामुपरि स्थानं तव दत्तं मया ध्रुव॥१२॥
केचिच्चतुर्युगं यावत् केचिन्मन्वन्तरं सुराः।
तिष्ठन्ति भवतो दत्ता मया वै कल्पसंस्थितिः॥१३॥
सुनीतिरपि ते माता त्वदासन्नातिनिर्म्मला।
विमाने तारका भूत्वा तावत् कालं निवत्स्यति॥१४॥
ये च त्वां मानवाः प्रातः सायञ्च सुसमाहिताः।
कीर्त्तयिष्यन्ति तेषाञ्च महत् पुण्यं भविष्यति॥१५॥

A station shall be assigned to you. 'Dhruva, above the three worlds[8]; one in which you shall sustain the stars and the planets; a station above those of the sun, the moon. Mars, the son of Soma (Mercury), Venus. the son of Sūrya (Saturn), and all the other constellations; above the regions of the seven Ṛṣis, and the divinities who traverse the atmosphcre[9]. Some celestial beings endure for four ages; some for the reign of a Manu: to you shall he granted the duration of a Kalpa. Your mother Sumati, in the orb of a bright star, shall abide near you for a similar term; and all those who, with minds attentive, shall glorify you at dawn or at eventide, shall acquire exceeding religious merit.

पराशर उवाच

एवं पूर्वं जगन्नाथाद् देवदेवाज्जनार्दनात्।
वरं प्राप्य ध्रुवः स्थानमध्यास्ते स महामते॥१६॥
तस्यापि मानमृद्धिञ्च महिमानं निरीक्ष्य च।
देवासुराणामाचार्य्यः श्लोकमत्रोशना जगौ॥१७॥
अहोऽस्य तपसो वीर्य्यमहोऽस्य तपसः फलम्।
यदेनं पुरतः कृत्वा ध्रुवं सप्तर्षयः स्थिताः॥१८॥
ध्रुवस्य जननी चेयं सुनीतिर्नाम सूनृता।
अस्याश्च महिमानं कः शक्तो वर्णयितुं भुवि॥१९॥

त्रैलोक्याश्रयतां प्रासं परं स्त्रानं स्थिरायति।
स्थानं प्रासा वरं कृत्वा या कुक्षिविवरे ध्रुवम्॥ १०० ॥
यश्चैतत् कीर्त्तयेन्नित्यं ध्रुवस्यारोहणं दिवि।
स सर्वपापनिर्म्मुक्त स्वर्गलोके महीयते॥ १०१॥
स्थानभ्रंशं न चाप्नोति दिवि वा यदि वा भुवि।
सर्वकल्याणसंयुक्तो दीर्घकालञ्च जीवति॥ १०२॥
इति श्रीविष्णुपुराणे प्रथमांशे द्वादशोऽध्याय:

Thus the sage Dhruva, having received a boon from Janārddana, the lord of gods, and lord of the world, resides in an exalted station. Beholding his glory, Uśanas, the preceptor of the gods and demons, repeated these verses: "Wonderful is the efficacy of this penance, marvellous is its reward, that the seven Ṛṣis should" be preceded by Dhruva. This too is the pious Sunīti, his parent, who is called Sonṛtā[10]." Who can celebrate her greatness, who. having given birth to Dhruva, has become the asylum of the three worlds, enjoying to all future time an elevated station, a station eminent above all? He who shall worthily describe the ascent into the sky of Dhruva, for ever shall be freed from all sin, and enjoy the heaven of Indra. Whatever be his dignity, whether upon earth or in heaven he shall never fall from it, but shall long enjoy life. possessed of every blessing[11].

NOTES

1. A marginal note by a Bengali Pandit asserts it to be a fact, then when a jackal carries a piece of meat in his mouth, it shows in the dark as if it was on fire.

2. The commentator understands this passage to imply merely that the supreme pervades both substance and space, being infinitely vast, and without limit. 'Having a thousand heads' etc. denotes only infinite extension : and the 'ten inches beyond the contact of the universe' expresses merely non-restriction by its boundaries. दशाङ्गुलमित्याधिक्यमात्रं अतोऽयमर्थ: सावरणं ब्रह्माण्डं स्पृष्ट्वाभिव्याप्य तदतिक्रम्य निरवधिर्भगवान् स्थित इति॥

3. Explained severally the Brahmāṇḍa, or material universe; Brahmā. the creator : Manu. the ruler of the period; and supreme or presiding spirit

4. So the inscription upon the temple of Sais : Εγω αμι παν το γεγονξ, και και ον, και εοσμενον. So the Orphic verse, thed by Eusebius, beginning Εν δε δεμαξ βαοιλειον ιν ϖ ταδε παντα κνλξιται, κ, τ. λ. One regal body in which all things are comprehended (viz, Virāt). fire. and water, and earth, and air, and night, and day. and Intelligence (viz. Mahat) the first generator, and divine love; for all these does Jupiter include in his expansive form.' It proceeds also. precisely in the Paurānic strain, to describe the members of this universal form : the heaven in his head, the stars his hair, the sun and moon his eyes, etc.

5. A piece of natural history quite correct as applied to the front teeth which in the genus ox occur in the lower jaw only.

6. This is also conformable to the doctrine, that the rudiments of plants exist in their cotyledons.

7. In life. or living beings, perception depends not. according to Hindu metaphysics, upon the external senses, but the impressions made upon them are communicated to the mental organ or sense, and by the mind to the understanding—Samvid (संविद) in the text—by which they are distinguished as pleasurable, painful, or mixed. But pleasure depends upon the quality of goodness, pain on that of darkness, and their mixture on that of foulness, inherent in the understanding. properties. belonging to Jīveśwara. or god. as one with life, or to embodied spirit. but not as Parameśwara. or supreme spirit.

8. The station or sphere is that of the north pole. or of the polar star. In the former case, the star is considered to be Sunīti, the mother of Dhruva. The legend, although as it is related in our text it differs in its circumstances from the story told by Ovid of Callisto and her son Arcas, whom Jove

Imposuit Caelo vicinaque sidera fecit,

sugggests some suspicion of an original identity. In neither of the authorities' have we, perhaps, the primitive fable. It is evident from the quotation that presently follows in the text, of a stanza by Uśanas, that the Purāna has not the oldest version of the legend; and Ovid's representation of it is after a fashion of his own: all that has been retained of the original is the conformity of the chracters and of the main Incident, the translation of a mother and her son to the heavens as constellations, in which the pole-star is the most conspicuous luminary.

9. The Vaimānika devas. the deities who travel in Vimānas. 'heavenly car,' or rather 'moving spheres.'

10. The text says merely सुनीतिर्नाम सूनृता। the commentator says. 'perhaps formerly so called; पूर्व्वनाम वा। We have already remarked that some Purāṇas so denominate her.

1-1 The legend of Dhruva is narrated in the Bhāgāvata, Pādma (Swarga Khaṇḍa), Agni. and Nārādīya, much to the same purport, and partly in the same words, as our text. The Brahmā and its double the Hari Vaṁśa, the Matsya. and Vāyu merely allude to Dhruva's having been transferred by Brahmā to the skies, in reward of his austerities. The story of his religious penance, and adoration of Viṣṇu, seems to be an embellishment interpolated by the Vaiṣṇava Purāṇas. Dhruva being adopted as a Ṣaint by their sect. The allusion to Sūṛtā in our text concurs with the form of the story as it appears elsewhere, to indicate the priority of the more simple legend.

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CHAPTER 13

त्रयोदशोऽध्यायः

(वेणनृप-पृथुनृपोपाख्यानम्।)

पराशर उवाच

ध्रुवाच्छिष्टिञ्च भव्यञ्च भव्याच्छम्भुर्व्यजायत।
शिष्टेराधत्त सुच्छाया पञ्च पुत्रानकल्मषान्॥ १॥
रिपुं रिपुञ्जयं विप्रं वृकलं वृकतेजसम्।
रिपोराधत्त बृहती चाक्षुषं सर्वतेजसम्॥ २॥
अजीजनत् पुष्करिण्यां वारुण्यां चाक्षुषो मनुम्।
प्रजापतेरात्मजायामरण्यस्य महात्मनः॥ ३॥
मनोरजायन्त दश नड्वलायां महौजसः।
कन्यायां जगतां श्रेष्ठ वैराजस्य प्रजापतेः॥ ४॥
ऊरुः पुरुः शतद्युम्नस्तपस्वी सत्यवाक् कविः।
अग्निष्टोमोऽतिरात्रश्च सुद्युम्नश्चेति ते नव॥ ५॥
अभिमन्युश्च दशमो नड्वलायां महौजसः।
ऊरोरजनयत् पुत्रान् षडाग्नेयी महाप्रभान्॥ ६॥
अङ्गं सुमनसं स्वातिं क्रतुमङ्गिरसं शिवम्।
अङ्गात् सुनीथापत्यं वै वेणमेकमजायत॥ ७॥

प्रजार्थमृषयस्तस्य ममन्थुर्दक्षिणं करम्।
वेणस्य पाणौ मथिते सम्बभूव महामुने॥८॥
वैण्यो नाम महीपालो यः पृथुः परिकीर्त्तितः।
येन दुग्धा मही पूर्वं प्रजानां हितकारणात्॥९॥

Parāśara continued— The sons of Dhruva, by his wife Śambhu, were Bhavya and Sliṣṭi. Succhāyā, the wife of the latter, was the mother of fivc virtuous sons, Ripu, Ripnnjaya, Vipra, Vṛkala, and Vṛkatejas. The son of Ripu, by Vṛhatī. was the illustrious Cākṣuṣa, who begot the Manu Cākṣuṣa on Puṣkariṇī, of the family of Varuṇa, the daughter of the venerable patriarch Anaraṇya. The Manu had, by his wife Navala, the daughter of the patriarch Vairāja. ten noble sons, Uru. Puru. Satadyumna, Tapaśvī, Satyavāk, Kavi. Agniṣṭ oma, Atirācra, Sudyumna, and Abhimanyu. 'You wife of Uru, Āgneyī, bore six excellent sons, Anga, Sumanas, Swati, Kratu. Angiras, and Śiva. Anga had, by his wife Sunītha, only one son, named Veṇa, whose right arm was rubbed by the Ṛsis, for the purpose of producing from it progeny. From the arm of Veṇa, thus rubbed, sprang a celebrated monarch, named Pṛthu, by whom, in olden timc, the earth was milked for the advantage of mankind[1].

मैत्रेय उवाच

किमर्थं मथितः पाणिर्वेणस्य परमर्षिभिः।
यत्र यज्ञे महावीर्यः स पृथुर्मुनिसत्तमः॥१०॥

Maitreya.—Best of Munis, tell me why was the right hand of Veṇa rubbed by the holy sages, in consequence of which the heroic Pṛthu was produced.

पराशर उवाच

सुनीथा नाम या कन्या मृत्योः प्रथमतोऽभवत्।
अङ्गस्य भार्या सा दत्ता तस्यां वेणो व्यजायत॥११॥
स मातामहदोषेण तेन मृत्योः सुतात्मजः।
निसर्गादेव मैत्रेय दुष्ट एवं व्यजायत॥१२॥
अभिषिक्तो यदा राज्ये स वेणः परमर्षिभिः।
घोषयामास स तदा पृथिव्यां पृथिवीपतिः॥१३॥

न यष्टव्यं न होतव्यं न दातव्यं कदाचन।
भोक्ता यज्ञस्य कस्त्वन्यो ह्यहं यज्ञपतिः प्रभुः॥ १४॥
ततस्तमृषयः पूर्वं सम्पूज्य जगतीपतिम्।
ऊचुः सामकलं सम्यङ् मैत्रेय समुपस्थिताः॥ १५॥

Parāśara said– Sunīthā was originally the daughter of Mṛtyu, by whom she was given to Anga to wife. She bore him Veṇa, who inherited the evil propensities of his maternal grandfather. When he was inaugurated by the Ṛṣis monarch of the earth, he caused it to be every where proclaimed, that no worship should be performed, no oblations offered, no gifts bestowed upon the Brāhmaṇas. "I, the king," said he, " am the lord of sacrifice; for who but I am entitled to the oblations." The Ṛṣis, respectfully approaching the sovereign, addressed him in melodious accents, and said,

ऋषय ऊचुः

भो भो राजन् शृणुष्व त्वं यद् वदामस्तव प्रभो।
राज्यदेहोपकाराय प्रजानाञ्च हितं परम्॥ १६॥
दीर्घसत्रेण देवेशं सर्वयज्ञेश्वरं हरिम्।
पूजयिष्याम भद्रं ते तस्यांशस्ते भविष्यति॥ १७॥
यज्ञेन यज्ञपुरुषो हरिः सम्प्रीणितो नृप।
अस्माभिर्भवतः कामान् सर्वानेव प्रदास्यति॥ १८॥
यज्ञैर्यज्ञेश्वरो येषां राष्ट्रे सम्पूज्यते हरिः।
तेषां सर्वेप्सितावाप्तिं ददाति नृप भूभृताम्॥ १९॥

Ṛṣis replied– "Gracious prince, we salute you; hear what we have to represent. For the preservation of your kingdom and your life, and for the benefit of all your subjects, permit us to worship Hari, the lord of all sacrifice, the god of gods, with solemn and protracted rites[2]; a portion of the fruit of which will revert to you[3]. Viṣṇu, the god of oblations, being propitiated with sacrifice by us, will grant you, oh king, all your desires. Those princes have all their wishes gratified, in whose realms Hari, the lord of sacrifice, is adored with sacrificial rites."

वेण उवाच

मत्तः कोऽभ्यधिकोऽन्योऽस्ति यश्चाराध्यो ममापरः।

कोऽयं हरिरिति ख्यातो योऽयं यज्ञेश्वरो मत:॥ २०॥
ब्रह्मा जनार्दन: शम्भुरिन्द्रो वायुर्यमो रवि:।
हुतभुग् वरुणो धाता पूषा भूमिर्निशाकर:॥ २१॥
एते चान्ये च ये देवा: शापानुग्रहकारिण:।
नृपस्यैते शरीरस्था: सर्वदेवमयो नृप:॥ २२॥
एतज्ज्ञात्वा मयाज्ञप्तं यथावत् क्रियतां तथा।
दातव्यं न होतव्यं न यष्टव्यञ्च वो द्विजा:॥ २३॥
भर्तृशुश्रूषणं धर्मो यथा स्त्रीणां परो मत:।
ममाज्ञापालनं धर्मो भवताञ्च तथा द्विजा:॥ २४॥

Veṇa said– "Who" is superior to me? who besides me is entitled to worship? who is this Hari, whom you style the lord of sacrifice? Brahmā, Janārddana, Śambhu, Indra, Vāyu, Yama, Ravi (the sun), Hutabhuk (fire), Varuṇa, Dhātā, Pūshā (thc sun), Bhūmi (earth), the lord of night (the moon); all these, and whatever other gods there be who listen to our vows; all these are present in the persent of a king: the essence of a sovereign is all that is divine. Conscious of this. I have issued my commands, and look due you obey them. You are not to sacrifice, not to offer oblations, not to give alms. As the first duty of women is obedience to their lords, so observance of my orders is incumbent, holy men, on you."

ऋषय ऊचु:

देह्यनुज्ञां महाराज मा धर्मो यातु संक्षयम्।
हविषां परिणामोऽयं यदेतदखिलं जगत्॥ २५॥

Ṛṣis replied– "Give command, great king" that piety may suffer no decrease. All this world," is but a transmutation of oblations; and if devotion be suppressed, the world is at an end.

पराशर उवाच

इति विज्ञाप्यमानोऽपि स वेण: परमर्षिभि:।
यदा ददाति नानुज्ञां प्रोक्त: प्रोक्त: पुन: पुन:॥ २६॥

Parāśara said : "But Veṇa was entreated in vain; and although this request was repeated by the sages, he refused to give the order they suggested.

ततस्तु मुनयः सर्वे कोपामर्षसमन्विताः।
हन्यतां हन्यतां पाप इत्यूचुस्ते परस्परम्॥ २७॥
यो यज्ञपुरुषं देवमनादिनिधनं प्रभुम्।
विनिन्दत्यधमाचारो न स योग्यो भुवः पतिः॥ २८॥
इत्युक्त्वा मन्त्रपूतैस्तैः कुशैर्मुनिगणा नृपम्।
निजघ्नुर्निहतं पूर्वं भगवन्निन्दनादिना॥ २९॥

Then those pious Munis were filled with wrath, and cried out to each Other, "Let this wicked wretch be slain. The impious man who has reviled the god of sacrifice who is without beginning or end, is not fit to reign over the earth," And they fell upon the king, and beat him with blades of holy grass, consecrated by prayer, and slew him, who had first been destroyed by his impiety towards god,

ततश्च मुनयो रेणुं ददृशुः सर्वतो द्विज।
किमेतदिति चासन्नं पप्रच्छुस्ते जनं तदा॥ ३०॥
आख्यातञ्च जनैस्तेषां चैरीभूतैरराजके।
राष्ट्रे तु लोकैरारब्धं परस्वादानमातुरैः॥ ३१॥
तेषामुदीर्णवेगानां चौराणां मुनिसत्तमाः।
सुमहान् दृश्यते रेणुः परवित्तापहारिणाम्॥ ३२॥
ततः संमन्त्र्य ते सर्वे मुनयस्तस्य भूभृतः।
ममन्थुरूरुं पुत्रार्थमनपत्यस्य यत्नतः॥ ३३॥
मथ्यतश्च समुत्तस्थौ तस्योरोः पुरुषः किल।
दग्धस्थूणाप्रतीकाशः खर्बटास्योऽतिह्रस्वकः॥ ३४॥
किं करोमीति तान् सर्वान् विप्रान् प्राह त्वरान्वितः।
निषीदेति तमूचुस्ते निषादस्तेन सोऽभवत्॥ ३५॥
ततस्तत्सम्भवा जाता विन्ध्यशैलनिवासिनः।
निषादा मुनिशार्दूल पापकर्मोपलक्षणाः॥ ३६॥
तेन द्वारेण तत् पापं निष्क्रान्तं तस्य भूपतेः।
निषादास्ते ततो जाता वेणकल्मषनाशनाः॥ ३७॥
ततोऽस्य दक्षिणं हस्तं ममन्थुस्तस्य ते द्विजाः।
मथ्यमाने च तत्राभूत् पृथुर्वैण्यः प्रतापवान्॥ ३८॥
दीप्यमानः स वपुषा साक्षादग्निरिव ज्वलन्।

Afterwards the Munis beheld a great dust arise, and they said to the people who were nigh, "What is this?" and the people answered and said, "Now that the kingdom is without a king, the dishonest men have begun to seize

the property of their neighbours. The great dust that you behold, excellent Munis, is raised by troops of clustering robbers, hastening to fall upon their prey." The sages, hearing this, consulted, and together rubbed the thigh of the king, who had left no offspring, to produce a son. From the thigh, thus nibbled, came forth a being of the complexion of a charred stake, with flattened features (like a Negro), and of dwarfish statute. "What am 1 to do?" cried he eagerly to the Munis, "Sit down" (Nishīda), said they; and thence his name was Nishāda. His descendants, the inhabitants of the Vindhya mountain, great Muni. are still called Niṣ hādas. and are characterized by the exterior tokens of depravity[4]. By this means the wickedness of Veṇa was expelled; those Niṣādas being born of his sins, and carrying them away. The Brāhmaṇas then proceeded to rub the right arm of the king, from which friction was engendered the illustrious son of Veṇa, named Pṛthu, resplendent in person, as it the blazing deity of Fire had been manifested.

आद्यमाजगवं नाम खात् पपात ततो धनुः॥३९॥
शराश्च दिव्या नभसः कवचञ्च पपात ह।
तस्मिन् जाते तु भूतानि सम्प्रहृष्टानि सर्वशः॥४०॥
सत्पुत्रेण च जातेन वेणोऽपि त्रिदिवं ययौ।
पुन्नाम्नो नरकात् त्रातः स तेन सुमहात्मना॥४१॥
तं समुद्राश्च नद्यश्च रत्नान्यादाय सर्वशः।
तोयानि चाभिषेकार्थं सर्वाण्योवोपतस्थिरे॥४२॥
पितामहश्च भगवान् देवैराङ्गिरसैः सह।
स्थावराणि च भूतानि जंगमानि च सर्वशः॥४३॥
समागम्य तदा वैण्यमभ्यषिञ्चन् नराधिपम्।
हस्ते तु दक्षिणो चक्रं दृष्ट्वा तस्य पितामहः॥४४॥
विष्णोरंशं पृथुं मत्वा परितोषं परं ययौ।
विष्णुचिह्नं करे चक्रं सर्वेषां चक्रवर्त्तिनाम्॥४५॥
भवत्यव्याहतो यस्य प्रभावस्त्रिदशैरपि।

There then fell from the sky the primitive bow (of Mahādeva) named Ajagava. and celestial arrows, and panoply from heaven. At the birth of Pṛthu all living creatures rejoiced; and Veṇa, delivered by his being born from the hell named Put, ascended to the realms above. The seas and rivers, bringing Jewels from their depths, and water to perform the ablutions of his installation, appeared. The great parent of all, Brahmā, with the gods and the descendants of Angiras (the fires), and with all things animate or inanimate, assembled and performed the ceremony of consecrating the son of Veṇa. Beholding in his right hand the (mark of the) discus of Viṣṇu, Brahmā recognised a portion of that divinity in Pṛthu, and was much pleased; for the mark of Viṣṇu's discus is visible in the hand of one who is born to be a universal emperor[5], one whose power is invincible even by the gods.

महता राजराज्येन पृथुर्वैण्य: प्रतापवान्॥ ४६॥
सोऽभिषिक्तो महातेजा विधिवद्धर्मकोविदै:।
पित्रा परञ्जितास्तस्य प्रजास्तेनानुरञ्जिता:॥ ४७॥
अनुरागात ततस्तस्य नाम राजेत्यजायत।
आपस्तस्तम्भिरे चास्य समुद्रमभियास्यत:॥ ४८॥
पर्वताश्च ददुर्मागं ध्वजभङ्गश्च नाभवत्।
अकृष्टपच्या पृथिवी सिद्ध्यन्त्यन्नानि चिन्तया॥ ४९॥
सर्वकामदुधा गाव: पुटके पुटके मधु।
तस्य वै जातमात्रस्य यज्ञे पैतामहे शुभे॥ ५०॥
सूत: सूत्यां समुत्पन्न: सौत्येऽहनि महामति:।
तस्मिन्नेव महायज्ञे जज्ञे प्राज्ञोऽथ मागध:॥ ५१॥
प्रोक्तौ तदा मुनिवरैस्तावुभौ सुतमागधौ।
स्तूयतामेष नृपति: पृथुर्वैण्य: प्रतापवान्॥ ५२॥
कर्मैपदनुरूपं वां पात्रं स्तोत्रस्य चाप्ययम्।
ततस्तावूचतुर्विप्रान् सर्वानेव कृताञ्जली॥ ५३॥
अद्य जातस्य नो कर्म ज्ञायतेऽस्य महीपते:।
गुणा न चास्य ज्ञायन्ते न चास्य प्रथितं यश:।
स्तोत्रं किमाश्रयञ्चास्य कार्यमस्माभिरुच्यताम्॥ ५४॥

The mighty Pṛthu, the son of Veṇa, being thus invested with universal dominion by those who were skilled in the rite, soon removed the grievances of the people whom his father had oppressed, and from winning their affections he derived the tide of Rajā or king'. The waters became solid, when he traversed the ocean: the mountains opened him a path; his banner passed unbroken (through the-forests): the earth needed not cultivation; and at a thought food was prepared: all kine were like the cow of plenty: honey was stored in every Bower, At the sacrifice of the birth of Pṛthu, which was performed by Brahmā, the intelligent Sūta therald or bard) was produced, in the juice of the monoplant, on the very birth-day[7]: at that great sacrifice also was produeed the accomplished Māgadha: and the holy sages said to these two persons, "Praise ye the king Pṛthu, the illustrious son of Veṇa; for this is your especial function, and here is a fit subject for your praise." But they respcctfully replied to the Brāhmaṇas. "We know not the acts of the new-born king of the earth; his merits are not understood by us; his fame is not spread abroad: inform us upon what subject we may dilate in his praise."

ऋषय ऊचु:

करिष्यत्येष यत् कर्म चक्रवर्ती महाबल:।
गुणा भविष्या ये चास्य तैरयं स्तूयतां नृप:॥५५॥

"Praise the king." said the Ṛṣis, "for the acts this heroic monarch will perform; praise him for the virtues he will display."

पराशर उवाच

तत: स नृपतिस्तोषं तच्छ्रुत्वा परमं ययौ।
सद्‌गुणै: श्लाघ्यतामेति स्तव्याश्लाघ्यां गुणा मम॥५६॥
तस्माद् यदद्य स्तोत्रेण गुणनिर्वर्णनं त्विमौ।
करिष्येते करिष्यामि तदेवाहं समाहित:॥५७॥
यदिमौ वर्जनीयञ्च किञ्चिदत्र वदिष्यत:।
तदहं वर्जयिष्यामीत्येवञ्चक्रे मतिं नृप:॥५८॥
अथ तौ चक्रतु: स्तोत्रं पृथोर्वैण्यस्य धीमत:।
भविष्यै: कर्मभि: सम्यक् सुस्वरौ सूतमागधौ॥५९॥

Parāśara said– The king, hearing these words, was much pleased, and reflected that persons acquire commendation by virtuous actions, and that consequently his virtuous conduct would be the theme of the eulogium which the bards were about to pronounce: whatever merits, then, they should panegyrize in their encomium, he determined that he would endeavour to acquire; and if they should point out what faults; ought to be avoided, he would try to shun them. He therefore listened attentively, as the sweet-voiced encomiasts celebrated the future virtues of Pṛthu, the enlightened son of Veṇa.

सत्यवाग् दामशीलोऽयं सत्यसन्धो नरेश्वरः।
ह्रीमान् मैत्रः क्षमाशीलो विक्रान्तो दुष्टशासनः॥६०॥
धर्मज्ञश्च कृतज्ञश्च दयावान् प्रियभाषकः।
मान्यमानयिता यज्वा ब्रह्मण्यः साधुसम्मतः॥६१॥
समः शत्रौ च मित्रे च व्यवहारे स्थितो नृपः।

The king is a speaker of truth, bounteous, an observer of His promises; he is wise, benevolent, patient, valiant, and a terror to the wicked; he knows his duties; he acknowledges services; he is compassionate and kind-spoken; he respects the venerable; he performs sacrifices; he reverences the Brahmans; he cherishes the good; and in administering justice is indifferent to friend or foe.

सूतेनोक्तेन गुणानित्थं स तदा मागधेन च॥६२॥
चकार हृदि तादृक् च कर्मणा कृतवानसौ।
ततः स पृथिवीपालः पालयन् वसुधामिमाम्॥६३॥
इयाज विविधैर्यज्ञैर्महद्भिर्भूरिदक्षिणैः।
तं प्रजाः पृथ्वीनाथमुपतस्थुः क्षुधार्दिताः॥६४॥
ओषधीषु प्रणष्टासु तस्मिन् काले ह्यराजके।
तमूचुस्तेन ताः पृष्टास्तत्रागमनकारणम्॥६५॥

The virtues thus celebrated by the Sūta and the Māgadha were cherished in the remembrance of the Raja, and practised by him when occasion arose. Protecting this earth, the monarch performed many great sacrificial ceremonies, accompanied by liberal donations. His subjects soon approached him, suffering from the famine by which they were afflicted, as all the edible plants had perished during the season of anarchy. In reply to his question of the cause of their coming, they told him, that in the interval in which the earth was without a king all vegerable products had been withheld, and that consequently the people had perished.

प्रजा ऊचुः

अराजके नृपश्रेष्ठ धरित्र्या सकलौषधीः।
ग्रस्तास्ततः क्षयं यान्ति प्रजाः सर्वाः प्रजेश्वरः॥६६॥
त्वं नो वृत्तिप्रदो धात्रा प्रजापालो निरूपितः।
देहि नः क्षुत्परीतानां प्रजानां जीवनौषधीः॥६७॥

They said– "O king, you are the bestower of subsistence to us; you are appointed, by the creator, the protector of the people: grant us vegetables, the support of the lives of your subjects, who are perishing with hunger."

पराशर उवाच

ततोऽथ नृपतिर्दिव्यमादायाजगवं धनुः।
शरांश्च दिव्यान् कुपितः सोऽन्वधावद् वसुन्धराम्॥६८॥
ततो ननाश त्वरिता गौर्भूत्वा तु वसुन्धरा।
सा लोकान् ब्रह्मलोकादीन् तत्वासादगमन्मही॥६९॥
यत्र यत्र ययौ देवी सा तदा भूतधारिणी।
तत्र तत्र तु सा वैण्यं ददर्शाभ्युद्यतायुधम्॥७०॥
ततस्तं प्राह वसुधा पृथुं पृथुपराक्रमम्।
प्रवेपमाणा तद्बाणपरित्राणपरायणा॥७१॥

On hearing this, Pṛthu took up his divine bow Ajagava, and his celestial arrows, and in great wrath marched forth to assail the Earth. Earth, assuming the figure of a cow, fled hastily from him, and traversed, through fear of the king, the regions of Brahmā and the heavenly spheres; but wherever went the supporter of living things, there she beheld Vaiṇya with uplifted weapons: at last, trembling with terror, and anxious to escape his arrows, the Earth addressed Pṛthu, the hero of resistless prowess.

पृथिव्युवाच

स्त्रीवधे त्वं महापापं किं नरेन्द्र न पश्यसि।
येन मां हन्तुमत्यर्थं प्रकरोषि नृपोद्यमम्॥७२॥

The Earth said– "Know you not, king of men," the sin of killing a female, that you thus perseveringly seek to slay me."

पृथुरुवाच

एकस्मिन् यत्र निधनं प्रापिते दुष्टकारिणि।
बहूनां भवति क्षेमं तस्य पुण्यप्रदौ वधः॥७३॥

Pṛthu replied: "When the happiness of many is sccured by the destruction of one malignant being, the death of that being is an act of virtue."

पृथिव्युवाच

प्रजानामुपकाराय यदि मां त्वं हनिष्यसि।
आधारः कः प्रजानां ते नृपश्रेष्ठ भविष्यति॥७४॥

The Earth said "But, if in order to promote the welfare of your subjects, you put an end to me, whence, best of monarchs, will your people derive their support"

पृथुरुवाच

त्वं हत्वा वसुधे वाणैर्मच्छासनपराङ्मुखीम्।
आत्मयोगबलेनेमा धारयिष्याम्यहं प्रजाः॥७५॥

"Disobedient to my rule," rejoined Pṛthu, "it I destroy you, I will support my people by the efficacy of my own devotions."

पराशर उवाच

ततः प्रणम्य वसुधा तं भूयः प्राह पार्थिवम्।
प्रवेपिताङ्गी परमं साध्वसं समुपागता॥७६॥

पृथिव्युवाच

उपायतः समारब्धाः सर्वे सिद्ध्यन्त्युपक्रमाः।
तस्माद् वदाम्युपायं ते तत् कुरुष्व यदिच्छसि॥७७॥
समस्तास्ता मया जीर्णा नरनाथ महौषधीः।
यदीच्छसि प्रदास्यामि ताः क्षीरपरिणामिनीः॥७८॥
तस्मात् प्रजाहितार्थाय मम धर्मभृतां वर।
तं तु वत्सं प्रयच्छ त्वं क्षरेयं येन वत्सला॥७९॥
समाञ्च कुरु सर्वत्र येन क्षीरं समन्ततः।
वरौषधी बीजभूतं वीर सर्वत्र भावये॥८०॥

Then the Earth overcome with apprehension, and trembling in every limb, respectfully saluted the king, and thus spoke: "All undertakings are successful, if suitable means of effecting them are employed. I will impart to you means of success, which you can make use of if you please. All vegetable produces are old, and destroyed by me; but at your command I will restore them, as developed from my milk. Do you therefore, for the benefit of mankind, most virtuous of princes, give me that calf, by which I may be able to secrete milk. Make also all places level, so that I may cause my milk, the seed of all vegetation, to flow every where around.'

पराशर उवाच

तत उत्सारयामास शैलान्शतसहस्रश:।
धनु:कोट्या तदा वैण्यस्तत: शैला विवर्जिता:॥८१॥
न हि पूर्वविसर्गे वै विषमे पृथिवीतले।
प्रविभाग: पुराणं वा ग्रामाणां वा तदाभवत्॥८२॥
न शस्यानि न गोरक्षं न कृषिर्न वणिक्पथ:।
वैण्यात्पृभृति मैत्रेय सर्वस्यैतस्य सम्भव:॥८३॥
यत्र यत्र समं तस्या भूमेरासीन्नराधिप:।
तत्र तत्र प्राजानां हि निवासं समरोचयत्॥८४॥
आहार: फलमूलानि प्रजानामभवत् तदा।
कृच्छ्रेण महता सोऽपि प्रनष्टास्वौषधीषु वै॥८५॥
स कल्पयित्वा वत्सं तु मनुं स्वायम्भुव प्रभु:।
स्वे पाणौ पृथिवीनाथो दुदोह पृथिवीं पृथु:॥८६॥

Pṛthu accordingly uprooted the mountains, by hundreds and thousands, for myriads of leagues, and they were thenceforth piled upon one another. Before his time there were no defined boundaries of villages or towns, upon the irregular surface of the earth; there was no cultivation, no pasture, no agriculture, no highway for merchants: all these things (or all civilization) originated in the reign of Pṛthu. Where the ground was made level, the king induced his subjects to take up their abode. Before his time, also, the fruits and roots which constituted the food of the people were procured with great difficulty, all vegetables having been destroyed; and he therefore, having made Swāyambhuva Manu the calf[8] milked the Earth, and received the milk into his own hand, for the benefit of mankind.

शस्यजातानि सर्वाणि प्रजानां हितकाम्यया।
तेनान्नेन प्रजास्तात वर्त्तन्तेऽद्यापि नित्यश:॥८७॥
प्राणप्रदानात् स पृथुर्यस्माद् भूमेरभूत् पिता।
ततस्तु पृथिवीसंज्ञामवापाखिलधारिणी॥८८॥
ततश्च देवैर्मुनिभिर्दैत्यैरक्षोभिरद्रिभि:।
गन्धर्वैरुरगैर्यक्षै: पितृभिस्तरुभिस्तथा॥८९॥
तत् तत् पात्रमुपादाय तत तद् दुग्धा मुने पय:।
वत्सदोग्धृविशेषाश्च तेषां तद्योनयोऽभवन्॥९०॥

Thence proceeded all kinds of corn and vegetables upon which people subsist now and perpetually. By granting life to the Earth. Pṛthu was as her father, and she thence derived the patronymic appellation Pṛthivī (the daughter of Pṛthu). Then the gods. the sages, the demons, the Rākṣasas, the Gandharbhas, Yakṣus, Pitṛis, serpents, mountains, and trees, took a milking vessel suited to their kind. and milked the earth of appropriate milk, and the milker and the calf were both peculiar to their own species[9].

सैषा धात्री विधात्री च धारिणी पोषिणी तथा।
सर्वस्य जगत: पृथ्वी विष्णुपादतलोद्भवा॥९१॥
एवं प्रभाव: स पृथु: पुत्रो वेणस्य वीर्यवान्।
जज्ञे महीपति: पूर्वो राजभूञ्जनरञ्जनात्॥९२॥
य इदं जन्म वैण्यस्य पृथो: कीर्त्तयते नर:।
न तस्य दुष्कृतं किञ्चित् फलदायी प्रजायते॥९३॥
दु:स्वप्नोपशमं नृणां शृण्वतां चैतदुत्तमम्।
पृथोर्जन्म प्रभावश्च करोति सततं नृणाम्॥९४॥

इति श्रीविष्णुपुराणे प्रथमांशे त्रयोदशोऽध्याय:।

This Earth, the mother, the nurse, the receptacle, and nourisher of all existent things, was produced from the sole of the foot of Viṣṇu. And thus was born the mighty Pṛthu. the heroic son of Veṇa, who was the lord of the earth, and who, from conciliating the affections of the people, was the first ruler to whom the title of Rāja was ascribed. Whoever shall recite this story of the birth of Pṛthu. the son of Veṇa, shall never suffer any retribution for the evil he may have committed: and such is the virtue of the tale of Pṛthu's birth , that those who hear it repeated shall be relieved from affliction[10].

NOTES

1. The descent of Pṛthu from Dhruva is similarly traced in the Matsya Purāṇa, but with some variety of nomenclature : thus the wife of Dhruva is named Dhanyā; and the eldest son of the Manu, Taru. The Vāyu introduces another generation, making the eldest son of Sliṣṭi, or as there termed Puṣṭi. father of Udāradhī; and the latter the father of Ripu, the father of Cākṣuṣa, the father of the Manu. The Bhāgavata has an almost entirely different set of names, having converted the family of Dhruva into personifications of divisions of time and of day and night The account there given is, Dhruva mad. by his wife Bhrami (revolving), the daughter of Sisumāra (the sphere), Kalpa and Vatsara. The latter married Suvīthi. and had six sons. Pushpārna, Tigmaketu, Isha, Urjja, Vasu and Jaya. The first married Prabhā and Doahā. and had by the former, Prātah (dawn), Madhyadina (noon), and Sāya (evening); and by the latter, Pradosha, Nisītha, and Vyuṣṭa. or the beginning, middle, and end of night. The last has, by Puṣkariṇi. Cākṣuṣa. mar, ried to Akuti. and the father of Chākṣusha Manu. He has twelve sons Puru, Kritsna, Rita, Dyumna, Satyavat, Dhrita, Vrata. Agniṣṭoma Atirātra, Pradyumna. Sivi, and Ulmuka. The last is the farther of six sons, named as in our text, except the last. who is called Gaya. The eldest, Anga, is the father of Veṇa. the father of Pṛthu. These additions are evidently the creatures of the author's imagination. The Brāhmā Purāṇa and Hari Vaṃsa have the same genealogy as the Viṣṇu, reading, as do the Matsya and Vāyu, Pushkarini or Vārani. the daughter of Virana, instead of Varuṇa. They, as well as copies of the text, present several other varieties of nomenclature. The Pādma Purāṇa (Bhūmi Khaṇḍa) says Anga was of the family of Atri, in allusion perhaps to the circumstance mentioned in the Brāhma Purāṇa of Unioapida's adoption by that Ṛṣi.

2. With the Dīrgbasaira, 'long sacrifice;' a ceremony lasting a thousand years.

3. That is, the land will be fertile in proportion as the gods are propitiated, and the king will benefit accordingly, as a sixth part of the merit and of the produce will be his. So the commentator explains the word 'portion:' अंश: षष्ठो भाग: ।

4. The Matsya says there were born outcast or barbarous races, Mlecchas (म्लेच्छजातय:) as black as collyrium. The Bhāgavata describes an individual of dwarfish stature, with short arms and legs, of a complexion as black as a crow, with projecting chin, broad flat nose, red eyes, and tawny hair; whose descendants were mountaineers and foresters : गिरिकाननगोचरा: । The Pādma (Bhu. Kb.) has a similar description, adding to the dwarfish stature and black complexion, a wide mouth, large ears, and a protuberant belly. It also particularizes his posterity as Nishādas, Kirātas, Bhillas. Bahanakas, Bhramaras, Pulindas, and other barbarians, or Mlecchas, living in woods and on mountains. These passages intend, and do not much exaggerate, the uncouth apperance of the Goands, Koles, Bhils, and other uocivilized tribes, scattered along the forests and mountains of central India, from Behar to Kandesh, and who are not improbably the predecessors of the present occupants of the cultivated portions of the country. They are always very black, ill-shapen, and dwarfish, and have countenances of a very African character.

5. A Cakravarttī, or, according to the text. one in whom the Cakra, the discus of Viṣṇu, abides (varttate); such a figure being delineated by the lines of the hand. The grammatical etymology is, 'he who abides in, or rules over, an extensive territory called a Cakra.'

6. From rāga (राग),'passion' or 'affection;' but the more obvious etymology is rāj (राज), to shine' or 'be splendid.

7. The birth of Pṛthu is to be considered as the sacrifice, of which Brahmā, the creator, was the performer; but in other places, as in the Pādma, it is considered that an actual sacrificial rite was celebrated, at which the first encomiasts were produced. The Bhigavata does not account for their appearance.

8. 'Having willed or determined the Manu Swayambhuva to be the calf; संकल्पयित्वा वत्सं तु मनुं स्वायुम्भुवं। So the Pādma Purāṇa : वत्सं तस्या: प्रकल्पितं। मनुं स्वायम्भुवं पूर्व्वं परिचिन्त्यं पुन: पुन: । The Bhāgavata has 'वत्सं कृत्वा मनुं। –Having made the Manu the calf.' By

the 'calf,' or Manu in that character, is typified, the commentator observes, the promoter of the multiplication of progeny : प्रजासन्तानप्रवर्त्तक:।

9. The Matsya, Brāhma, Bhāgavata, and Pādma enter into a greater detail of this milking, specifying typically the calf, the milker, the milk, and the vessel. Thus, according to the Matsya, the Ṛṣis milked the earth through Vṛhaspati; their calf was Soma; the Vedas were the vessel; and the milk was devotion. When the gods milked the earth, the milker was Mitra (the sun); Indra was the calf: superhuman power was the produce. The gods had a gold, the Pitṛs a silver vessel : and for the latter, the milker was Antaka (death); Yama was the calf; the milk was Swadhā, or oblation. The Nāga, or snake-gods, had a gourd for their pail; their calf was Takṣaka; Dhritarāṣṭra (the serpent) was their milker; and their milk was poison. For the Asuras, Māya was the milk; Virocana, the son of Prahlāda, was the calf; the milker was Dwimurddhā; and the vessel was of iron. The Yakṣus made Vaisravaṇa their calf; their vessel was of unbaked earth, the milk was the power of disappearing. The Rākṣasas and others employed Raupyanābha as the milker : their calf was Sumali: and their milk was blood. Citraratha was the calf, Vasuruci the milker, of the Gandharvas and nymphs, who milked fragrant odours into a cup of lotus leaves. On behalf of the mountains, Meru was the milker; Himavat the calf; the pail was of crystal : and the milk was of herbs and gems. The trees extracted sap in a vessel of the Palisa, the Sāl being the milker, and the Plakṣa the calf. The descriptions that occur in the Bhāgavata, Pādma, and Brahmā Purāṇas are occasionally slightly varied, but they are for the most part in the same words as that of the Matsya. These mystifications are all probably subsequent modifications of the original simple allegory, which typified the earth as a cow, who yielded to every class of beings the milk they desired, or the object of their wishes.

10. Another reading is दु:स्वप्नोपशमं करोति। 'It counteracts evil dreams.' The legend of Pṛthu is briefly given in the Mahābhārata. Rāja Dharma, and occurs in most of the Purāṇas, but in greatest detail in our text, in the Bhāgavata, and especially in the Pādma, Bhumi Khaṇḍa. s. *29,* 30. All the versions, however, are essentially the same.

CHAPTER 14

चतुर्द्दशोऽध्याय:

(प्रचेतसां तप:)

पृथो: पुत्रौ महावीर्यौ जज्ञातेऽन्तर्द्धिपालिनौ।
शिखण्डिनी हविर्द्धानमन्तर्द्धानाद् व्यजायत॥ १॥
हविर्द्धानात् षडाग्नेयी धिषणाजनयत् सुतान्।
प्राचीनबर्हिषं शुक्रं गयं कृष्णं ब्रजाजिनौ॥ २॥
प्राचीनबर्हिर्भगवान् महानासीत् प्रजापति:।
हरिर्धानान्महाराज्ञो येन संवर्द्धिता प्रजा:॥ ३॥
प्राचीनाग्रा: कृशास्तस्य पृथिव्यामभवन् मुने।
प्राचीनबर्हिर्भगवान् ख्यातो भुवि महाबल:॥ ४॥
समुद्रतनयायां तु कृतदारो महीपति:।
महतस्तपस: पारे सवर्णायां महीपते:॥ ५॥
सवर्णाधत्त सामुद्री दश प्राचीनबर्हिष:।
सर्वे प्रचेतसो नाम धनुर्वेदस्य पारगा:॥ ६॥
अपृथग्धर्म्मचरणास्तेऽतप्यन्त महातप:।
दशवर्षसहस्राणि समुद्रसलिलेशया:॥ ७॥

Pṛthu had two valiant sons, Antarddhi and Pali. The son of An-tarddhāna.[1] by his wife Sikhaṇḍini, was Havirdhana,to whom Dhishana, a princess of the race of Agni, bore six sons, Prāchinaverhis, Śukra. Gaya, Kṛṣṇa, Vraja. and Ajina[2]. The first of these was a mighty prince and patriarch, by whom mankind was multiplied after the death of Havirdhāna. He was called Prāchinaverhis from his placing upon the earth the sacred grass, pointing to the east[3]. At the termination of a rigid penance hc married Savarṇā, the daughter of the ocean, who had been previously betrothed to him, and who had by the king ten sons, who were all styled Pracetasas, and were skilled in military science: they all observed the same duties, practised religious austerities, and remained immersed in the bed of the sea for ten thousand years.

मैत्रेय उवाच

यदर्थं ते महात्मानस्तपस्तेपुर्महामुने।

प्रचेतसः समुद्राम्भस्येतदाख्यातुमर्हसि॥ ८॥

Maitreya said—You can inform me, great sage, why the magnanimous Pracetasas engaged in penance in the waters of the sea.

पराशर उवाच

पित्रा प्रचेतसः प्रोक्ता प्रजार्थं ममितात्मना।
प्रजापतिनियुक्तेन बहुमानपुरःसरम्॥ ९॥

प्राचीनबर्हिरुवाच

ब्रह्मणा देवदेवेन समादिष्टोऽस्म्यहं सुताः।
प्रजाः संवर्द्धनीयास्ते मया चोक्तं तथेति तत्॥ १०॥
तन्मम पीयते पुत्राः प्रजावृद्धिमतन्द्रिताः।
कुरुध्वं माननीया वः समाज्ञा च प्रजापतेः॥ ११॥

Parāśara said—The sons of Prācīnaverhis were originally informed by their father, who had been appointed as a patriarch, and whose mind was intent on multiplying mankind, that he had been respectfully enjoined by Brahmā, the god of gods, to labour to this end, and that he had promised obedience : "now therefore," continued he. "do you, my sons, to oblige me, diligently promote the increase of the people, for the orders of the father of all creatures are entitled to respect."

ततस्ते तत्पितुः श्रुत्वा वचनं नृपनन्दनाः।
तथेत्युक्त्वा तु तं भूयः पप्रच्छुः पितरं मुने॥ १२॥

प्रचेतस ऊचुः

येन तात प्रजावृद्धौ समर्थाः कर्म्मणा वयम्।
भवामस्तत् समस्तं नः कर्म्म व्याख्यातुमर्हसि॥ १३॥

The sons of the king, having heard their father's words, replied, "So be it;" but they then inquired of him, as he could best explain it, by what means they might accomplish the augmentation of mankind.

पितोवाच

आराध्यं वरदं विष्णुमिष्टप्राप्तिमसंशयम्।
समेति नान्यथा मर्त्यः किमन्यत कथयामि वः॥ १४॥
तस्मात् प्रजाविवृद्ध्यर्थं सर्वभूतप्रभुं हरिम्।
आराधयत गोविन्दं यदि सिद्धिमभीप्सथ॥ १५॥

धर्म्ममर्थञ्च कामञ्च मोक्षञ्चान्विच्छता सदा।
आराधनीयो भगवान् अनादिः पुरुषोत्तमः॥ १६॥
यस्मिनाराधिते सर्गं चकारादौ प्रजापतिः।
तमाराध्याच्युतं वृद्धिः प्रजानां वो भविष्यति॥ १७॥

He said to them: "Whoever worships Viṣṇu, the bestower of good, attains undoubtedly the object of his desires: there is no other mode. What Further can I tell you ? Adore therefore Govinda, who is Hari. the lord of all beings, in order to effect the increase of the human race, if you wish to succeed. The eternal Puruṣottama is to be propitiated by him who wishes for virtue, wealth, enjoyment or liberation. Adore him, the imperishable, by whom. when propitiated, the world was first created, and mankind will assuredly be multiplied."

पराशर उवाच

इत्येवमुक्तास्ते पित्रा पुत्रा प्रचेतसो दश।
मग्नाः पयोधिसलिले तपस्तेपुः समाहिता॥ १८॥
दशवर्षसहस्राणि न्यस्तचित्ता जगत्पतौ।
नारायणे मुनिश्रेष्ठ सर्वलोकपरायणे॥ १९॥
तत्रैव ते स्थिता देवमेकाग्रमनसो हरिम्।
तुष्टुवुर्य स्तुतः कामान् स्तोतुरिष्टान् प्रयच्छति॥ २०॥

Parāśara said– Thus instructed by their father, the ten Pracetasas plunged into the depths of the ocean, and with minds wholly devoted to Nārāyaṇa, the sovereign of the universe, who is beyond all worlds, were engrossed by religious austerity for ten thousand years: remaining there, they with fixed thoughts praised Hari, who. when propitiated, confers on those who praise him all that they desire.

मैत्रेय उवाच

स्तवं प्रचेतसो विष्णोः समुद्राम्भसि संस्थिताः।
चक्रुस्तन्मे मुनिश्रेष्ठ सुपुण्यं वक्तुमर्हसि॥ २१॥

Maitreya said—The excellent praises that the Pracetasas addressed to Viṣṇu, whilst they stood in the deep, you, oh best of Munis, are qualified to repeat to me.

पराशर उवाच

श्रुणु मैत्रेय गोविन्दं यथा पूर्वं प्रचेतसः।
तुष्टुवुस्तन्मयीभूताः समुद्रसलिलेशयाः॥ २ २॥

Parāśara said— Hear, Maitreya, the hymn which the Pracetasas, as they stood in the waters of the sea, sang of old to Govinda, their nature being identified with him :

प्रचेतस ऊचुः

नताः स्म सर्ववचसां प्रतिष्ठा यत्र शाश्वती।
तमाद्यं तमशेषस्य जगतः परमं प्रभुम्॥ २ ३॥
ज्योतिराद्यमनौपम्यमनन्तरमपारवत्।
योनिभूतमशेषस्य स्थावरस्य चरस्य च॥ २ ४॥
यस्याहः प्रथमं रूपमरूपस्य ततो निशा।
सन्ध्या च परमेशस्य तस्मै कालात्मने नमः॥ २ ५॥
भुज्यतेऽनुदिनं देवैः पितृभिश्च सुधात्मकः।
जीवभूतः समस्तस्य तस्मै सोमात्मने नमः॥ २ ६॥
यस्तमो हन्ति तीव्रात्मा स्वभाभिर्भासयन् नभः।
धर्मशीताम्भसां योनिस्तस्मै सूर्यात्मने नमः॥ २ ७॥
काठिन्यवान् यो विभर्ति जगदेतदशेषतः।
शब्दादिसंश्रयो व्यापी तस्मै भूम्यात्मने नमः॥ २ ८॥
यद्योनिभूतं जगतो बीजं यत् सर्वदेहिनाम्।
तत् तोयरूपमीशस्य नमामो हरिमेधसः॥ २ ९॥
यो मुखं सर्वदेवानां हव्यभुक् कव्यभुक् तथा।
पितृणाञ्च नमस्तस्मै विष्णवे पावकात्मने॥ ३ ०॥
पञ्चधावस्थितो देहे यश्चेष्टां कुरुतेऽनिशम्।
आकाशयोनिर्भगवान् तस्तै वाटवात्मने नमः॥ ३ १॥
अवकाशमशेषाणां भूतानां यः प्रयच्छति।
अनन्तमूर्त्तिमान् शुद्धस्तस्मै व्योमात्मने नमः॥ ३ २॥
समस्तेन्द्रियवर्गस्य यः सदा स्थानमुत्तमम्।

Pracetasas said– "We bow to him whose glory is the perpetual theme of every speech; him first, him last; the supreme lord of the boundless world; who is primeval light: who is without his like; indivisible and infinite; the origin of all existent things, moveable or stationary. To that supreme being who is one with time, whose first forms, though he be without form, are day and evening and night, be adoration. Glory to him, the life of all living things, who is the same with the moon, the receptacle of ambrosia, drunk daily by the gods and progenitors: to him who is one with the sun, the cause of heat and cold and rain, who dissipates the gloom, and illuminates the sky with his radiance: to him who is one with earth, all-pervading, and the asylum of smell and other objects of sense, supporting, the whole world by its solidity. We adore that form of the deity Hari which is water, the womb of the world, the seed of all living beings. Glory to the mouth of the gods, the eater of the Havya; to the eater of the Kavya, the mouth of the progenitors; to Viṣṇu, who is identical with fire; to him who is one with air, the origin of ether, existing as the five vital airs in the body, causing constant vital action; to him who is identical with the atmosphere, pure, illimitable, shapeless, separating all creatures.

तस्मै शब्दादिरूपाय नमः कृष्णाय वेधसे॥ ३३॥
गृह्णाति विषयान् नित्यमिन्द्रियात्माक्षराक्षरः।
यस्तस्तै ज्ञानमूलाय नताः स्मो हरिमेधसे॥ ३४॥
गृहीतानिन्द्रियैरर्थान् आत्मने यः प्रयच्छति।
अन्तः करणभूताय तस्मै विश्वात्मने नमः॥ ३५॥
यस्मिन्ननन्ते सकलं विश्वं यस्मात् यथोद्गतम्।
लयस्थानञ्च यस्तस्मै नमः प्रकृतिधर्मिणे॥ ३६॥
शुद्धः संलक्ष्यते भ्रान्त्या गुणवानिव योऽगुणः।
तमात्मरूपिणं देवं नताः स्म पुरुषोत्तमम्॥ ३७॥
अविकारमजं शुद्धं निर्गुणं यन्निरञ्जनम्।
नताः स्म तत्परं ब्रह्म यद् विष्णोः परमं पदम्॥ ३८॥

Glory to Kṛṣṇa, who is Brahmā in the form of sesible objects, who is ever the direction of the faculties of sense. We offer salutadon to that supreme Hari who is one with the senses, both subtle and substantial, the recipient of all impressions, the root of all knowledge: to the universal soul, who, as internal intellect, delivers the impressions, received by the senses to soul: to him who has the properties of Prakṛti; in whom, without end, rest all things; from whom all things proceed; and who is that into which all things resolve. We worship that Puruṣottama, the god who is pure spirit, and who, without qualities, is ignorantly Brahmā, the ultimate condition of Viṣṇu, unporductive, unborn, pure void of qualities, and free from accidents.

अदीर्घह्रस्वमस्थूलमनण्वग्र्यमलोहितम्।
अस्नेहच्छायमनणुमसक्तमशरीरिणम्॥ ३९॥
अनाकाशमसंस्पर्शमगन्धमरसञ्च यत्।
अचक्षुः श्रोत्रमचलमवाक्प्राणममानसम्॥ ४०॥
अनामगोत्रममुखमतेजस्कमहेतुकम्।
अभयं भ्रान्तिरहितमनिन्द्यमजरामरम्॥ ४१॥
अरजोऽशब्दममृतमप्लुतं यदसंवृतम्।
पूर्वापरे न वै यस्मिन् तद् विष्णोः परमं पदम्॥ ४२॥
परमीशित्वगुणवत् सर्वभूतमसंश्रयम्।
नताः स्म तत् पदं विष्णोर्जिह्वादृग्गोचरं न यत्॥ ४३॥

Who is neither high nor low, neither bulky nor minute, has neither shape, nor colour, nor shadow, nor substance; nor affection, nor body; who is neither etherial nor suscepible of cantact, smell, or taste; who has neither eyes, nor ears, nor motion, nor speech, nor breath, nor mind, nor name; nor considered as endowed with qualities. We adore the supreme race, nor enjoyment, nor splendour; who is without cause, without fear, without error, without fault, undecaying, immortal, free from passion, without sound, imperceptible, inactive, independent of place or time, detached from all investing properites; but (illusively) exercising irresistible might, and indentified with all beings, dependent upon none. Glory to the nature of Viṣṇu which tongue can not tell, nor has eye behelf."

पराशर उवाच

एवं प्रचेतसो विष्णुं स्तुवन्तस्तत्समाधयः।
दशवर्षसहस्राणि तपश्चेरुर्महार्णवे॥ ४४॥
ततः प्रसन्नो भगवांस्तेषामन्तर्जले हरिः।
ददौ दर्शनमुन्निद्रनीलोत्पलदलच्छविः॥ ४५॥
पतत्त्रिराजमारूढमवलोक्य प्रचेतसः।
प्राणिपेतुः शिरोभिस्तं भक्तिभारावनामितैः॥ ४६॥
ततस्तानाह भगवान् व्रियतामीप्सतो वरः।

प्रसादसुमुखोऽहं वो वरद: समुपस्थित:।।४७।।
ततस्तमूचुर्वरदं प्रणिपत्य प्रचेतस:।
यथा पित्रा समादिष्टं प्रजानां वृद्धिकारणम्।।४८।।
स चापि देवस्तं दत्त्वा यथाभिलषितं वरम्।
अन्तर्द्धानं जगामाशु ते च निश्चक्रमुर्जलात्।।४९।।
इति श्रीविष्णुपुराणे प्रथमेऽंशे चतुर्दशोऽध्याय:।

Parāśara said— Thus glorfying Viṣṇu and intent in mediation of him, the Pracetasas passed ten thousand years of austerity in the vast ocean; on which Hari, being pleased with them, appeared to them amidst the waters, of the complexion of the full-blown lotus leaf. Beholding him mounted on the king of birds, Garūda, the Pracetasas blowed down their heads in devout homage; when Viṣṇu said to them, "Receive the boon you have desired; for I the giver of good, am content with you, and am present." The Pracetasas replied to him with reverence, and told him that the cause of their devotions was the command of their father to effect the multiplication of mankind. The god, having accordingly granted to them the object of their prayers, disappered, and they came up from the water.

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NOTES

1. The text of the Vāyu and Brahmā (or Hari Vaṁśa) read. like that of the Viṣṇu, पृथो: पुत्रौ महावीर्य्यौ जज्ञातेऽन्तर्द्धिपालिनौ। Mons. Langlois understands the two last words as compound epithet: "Se jouirent du pouvoir de se rccdrc invisibles." The construction would admit of such a sense, but it seems more probable that they are intended for names. The lineage of Pṛthu is immediately continued through one of them, Antarddhāna, which is the same as Antarddhi; as the commentator states with regard to that appellation, अन्तर्द्धिरेवान्तर्द्धान:। and as the commentator on the Hari Vaṁśa remarks of the succeeding name अन्तर्द्धानादन्तर्द्धिसंज्ञात्। 'one of the brothers being called Antarddhāna or Antarddhi.' leaves no other sense for Pālin but that of a proper name. The Bhāgavata gives Pṛthu five sons, Vijitāśva, Haryyakṣa. Dhūmrā-keśa. Vṛka, and Draviṇa. and adds that the elder was also named Antarddhāna, in consequence

of having obtained from Indra the power of making himself invisible : अन्तर्द्धानगतिं शक्राल्लब्ध्वाऽन्तर्द्धानसंज्ञित: ।

2. The Bhāgavata, as usual, modifies this genealogy : Antarddhāna has by Sikhaṇḍinī three sons, who were the three fires. Pāvaka, Pavamāna, and Suci. condemned by a curse of Vasiṣtha to be born again: by another wife, Nabhasvatī, he has Havirddhāna, whose sons are the same as those of the text, only giving another name, Varhiṣad as well as Prācīnaverhis to the first. According to the Mahābhārata.(Mokṣa Dharma), which has becn followed by the Pādma Purāṇa, Prāchīnavarhis was born in the family of Atri : अत्रिवंशे समुत्पन्नो ब्रह्मयोनि: सनातन: । प्राचीनवर्हिर्भगवान् ।

3. The text is, प्राचीनाग्रया: कुशास्तस्य पृथिव्यामभवन् । Kuśa or varhis is properly 'sacrificial grass' (Poa); and Prāchināgra, literally, 'having its tips towards the east; the direction in which it should be placed upon the ground, as a seat for the gods on occasion of offerings made to them_ The name therefore intimates, either that the practice originated with him. or, as the commentator explains it, that he was exceedingly devout, offering sacrifices or invoking the gods every where: सर्व्वत्र यज्ञानुष्ठानात् । The Hari Vaṁśa adds a verse to that or our text reading. प्राचीनग्रया: कुशास्तस्य पृथिव्यां जनमेजय। प्राचीनवर्हिर्भगवान् पृथिवीतलचारिणा: । which Mons. Langlois has rendered, 'Quand il marchoil sur la terre les poinlesde cousa ctoient courbees vers l' Orient;' which he supposes to mean. 'Quc ce prince avail toume sea pensdes et porttf sa domination vers l'Qnent : a supposition that might have been obviated by a little further consideration of the verse of Manu to which he refers. "If he have taken his seat on culms of grass with their points towards the cast." etc. The commentary explains the passage as above, referring पृथिवीतलचारिण: to कुशा not to तस्य। as पृथिव्यां तस्य प्राचीनग्रया: कुशा: पृथिवीतलचारिण: भुव: स्वरूपे प्रसरन्त: कृत्स्नभूमण्डलव्यापिन आसन् तत: स प्राचीनवर्हि: । 'He was called Prāchīnavarhis. because his sacred grass, pointing east, was going upon the very earth. or was spread over the whole earth.' The text of the Bhāgavata also explains clearly what is meant: यस्येदं देवयजनमुयज्ञं वितन्वत: । प्राचीनग्रैै: कुशैरासीदास्तृतं वसुधातलं। 'By whose sacred grass, pointing to the east, as be performed sacrifice after sacrifice, the whole earth, his sacrificial ground, was overspread.

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CHAPTER 15

पञ्चदशोऽध्याय:

(कण्डुमुनिचरितम्, मैथुनधर्मेण दक्षस्य प्रजासृष्टिश्च)

पराशर उवाच

तपश्चरत्सु पृथिवीं प्रचेत:सु महीरुहा:।
अरक्ष्यमाणामावव्रुर्बभूवाथ प्रजाक्षय:॥ १॥
नाशकन्मारुतो वातु वृतं खमभवद् द्रुमै:।
दशवर्षसहस्राणि न शेकुश्चेष्टितं प्रजा:॥ २॥
तद् दृष्ट्वा जलनिष्क्रान्ता: सर्वे क्रुद्धा: प्रचेतस:।
मुखेभ्यो वायुमग्निञ्च तेऽसृजन् जातमन्यव:॥ ३॥
उन्मूलानथ तान् वृक्षान् कृत्वा वायुरशोषयत्।
तानग्निरदहद् घोरस्तत्राभूद् द्रुमसंक्षय:॥ ४॥
द्रुमक्षयमथो दृष्ट्वा किञ्चिच्छिष्टेषु शाखिषु।
उपागम्यब्रवीदेतान् राजा सोम: प्रजापतीन्॥ ५॥
कोपं यच्छत राजान: शृणुध्वञ्च वचो मम।
सन्धानं व: करिष्यामि सह क्षितिरुहैरहम्॥ ६॥
रत्नभूता च कन्येयं वार्क्षे यी वरवर्णिनी।
भविष्यं जानता पूर्वं मया गोभिर्विवर्द्धिता॥ ७॥
मारिषा नाम नान्मैषा वृक्षाणामिति निर्मिता॥
भार्या वोऽस्तु महाभागा ध्रुवं वंशविवर्द्धिनी॥ ८॥
युष्माकं तेजसोऽर्द्धेन मम चार्द्धेन तेजस:।
अस्यामुत्पत्स्यते विद्वान् दक्षो नाम प्रजापति:॥ ९॥
मम चांशेन संयुक्तो युष्मत्तेजोमयेन वै।
अग्निनाग्निसमो भूय: प्रजा: संवर्द्धयिष्यति॥ १०॥

Whilst the Pracetasas were thus absorbed in their devotions, the tree spread and overshadowed the unprotected earth, and the people perished: the winds could not blow; the sky was shut out by the forests; and mankind was unable to labour for ten thousand years. When the sages, coming forth from the deep, beheld this, they were angry, and, being incensed, wind and flame issued from their mouths. The Strong wind tore up the trees by their roots, and left them sear and dry. and the fierce fire consumed them, and the forests were cleared away. When Soma (the moon),

the sovereign of the vegetable world, beheld all cxcept a few of the trees 'destroyed, he went to the patriarchs, the Pracetasas, and said, "Restrain your indignation, princes, and listen to me. I will form an alliance between you and the trees. Prescient of futurity, I have nourished with my rays this precious maiden, the daughter of the woods. She is called Māriṣā, and is assuredly the offspring of the trees. She shall be your bride. and the multiplier of the race of Dhruva. From a portion of your lustre and a portion of mine, oh mighty sages, the patriarch Dakṣa shall be born or her, who, endowed with a part of me, and composed of your vigour, shall be as resplendent as fire, and shall multiply the human race.

कण्डुर्नाम मुनिः पूर्वमासीद् वेदविदां वरः।
सुरम्ये गोमतीतीरे स तेपे परमं तपः॥ ११॥
तत्क्षोभाय सुरेन्द्रेण प्रम्लोचाख्या वराप्सरा।
प्रयुक्ता क्षोभयामास तमृषिं सा शुचिस्मिता॥ १२॥
क्षोभिनः स तया सार्द्धं वर्षाणामधिकं शतम्।
अतिष्ठन्मन्दरद्रोण्यां विषयासक्तमानसः॥ १३॥
सा त्वं प्राह महात्मानं गन्तुमिच्छाम्यहं दिवम्।
प्रसादसुमुखो ब्रह्मन् अनुज्ञां दातुमर्हसि॥ १४॥
तयैवमुक्तः स मुनिस्तस्यामासक्तमानसः।
दिनानि कतिचिद् भद्रे स्थीयतामित्यभाषत॥ १५॥
एवमुक्ता ततस्तेन साग्रं वर्षशतं पुनः।
बुभुजे विषयांस्तन्वी तेन सार्द्धं महात्मना॥ १६॥
अनुज्ञां देहि भगवन् व्रजामि त्रिदिवालयम्।
उक्तस्तथेति स मुनिः स्थीयतामित्यभाषत॥ १७॥
पुनर्गते वर्षशते साधिके सा शुभानना।
यामीत्याह दिवं ब्रह्मन् प्रणयस्मितशोभनम्॥ १८॥
उक्तस्तयैव स मुनिरुपगुह्यायतेक्षणाम्।
प्राहास्यतां क्षणं सुभ्रु चिरं कालं गमिष्यसि॥ १९॥
तच्छापभीता शुश्रोणी सह तेनर्षिणा पुनः।
शतद्वयं किञ्चिदूनं वर्षाणामन्वतिष्ठत॥ २०॥
गमनाय महाभागो देवराजनिवेशनम्।
प्रोक्तः प्रोक्तस्तया तन्व्या स्थीयतामित्यभाषत॥ २१॥

तं सा शापभयाद् भीता दाक्षिण्येण च दक्षिणा।
प्रोक्ता प्रणयभङ्गार्ति वेदनी न जहौ मुनिम्॥२२॥
तया च रमतस्तस्य महर्षेस्तदहर्निशम्।
नवं नवमभूत् प्रेम मन्मथाविष्टचेतस:॥२३॥

There was formerly (said Soma) a sage named Kaṇḍu, eminent in holy wisdom, who practised pious austerities on the lovely borders of the Gomatī river. The king of the gods sent the nymph Pramlochī to disturb his penance, and the sweet-smiling damsel diverted the sage from his devotions. They lived together, in the valley or Mandara, for a hundred and fifty yean; during which, the mind of the Muni was wholly given up to enjoyment. At the expiration of this period the nymph requested his permission to return to heaven; but the Muni, still fondly attached to her, prevailed upon her to remain for some time longer; and the graceful damsel continued to reside for another hundred years, and delight the great sage by her fascinations. Then again she preferred her suit to be allowed to return to the abodes of the gods; and again the Muni desired her to remain. At the expiration of more than a century the nymph once more said to him, with a smiling countenance, 'Brahman. I depart;' but the Muni, detaining the finoe-eyed damsel, replied, 'Nay. stay yet a little; you will go hence for a long period.' Afraid of incurring an imprecation, the graceful nymph continued with the sage for nearly cwo hundred years more, repeatedly asking his permission to go to the region of thc king of the gods, but as often desired by him to remain. Dreading to be cursed by him, and excelling in amiable manners,- well knowing also the pain that is inflicted by separation from an object of affection, she did not quit the Mani, whose mind, wholly subdued by love, became every day more strongly attached to her.

एकदा तु त्वरायुक्तो निश्चक्रामोटजान्मुनि:।
निष्क्रामन्तञ्च कृत्रेति गम्यते प्राह सा शुभा॥२४॥
इत्युक्त: स तया प्राह परिवृत्तमह: शुभे।

सन्ध्योपास्तिं करिष्यामि क्रियालोपोऽन्यथा भवेत्॥ २५॥
ततः प्रहस्य मुदिता तं सा प्राह महामुनिम्।
किमद्य सर्वधर्मज्ञ परिवृत्तमहस्तव॥ २६॥
बहूनां विप्र वर्षाणां परिणाममहस्तव।
गतमेतन्न कुरुते विस्मयं कस्य कथ्यताम्॥ २७॥

On one occasion the sage was going forth from their cottage in a great hurry. The nymph asked him where he was going. 'The day,' he replied, 'is drawing fast to a close: I must perform the Sandhyā worship, or a duty will be neglected.' The nymph smiled mirthfully as she rejoined, 'Why do you talk, grave sir, of this day drawing to a close; your day is a day of many years, a day that must be a marvel to all: explain what this means.'

मुनिरुवाच

प्रातस्त्वमागता भद्रे नदीतीरमिदं शुभम्।
मया दृष्टासि तन्वङ्गि प्रविष्टा च ममाश्रयम्॥ २८॥
इयञ्च वर्त्तते सन्ध्या परिणाममहर्गतम्।
उपहासः किमर्थोऽयं सद्भावः कथ्यतां मम॥ २९॥

The Muni said, 'Fair damsel, you came to the river-side at dawn; I beheld you then, and you then entered my hermitage. It is now the revolution of evening, and day is gone. What is the meaning of this laughter Tell me the-truth.'

प्रम्लोचोवाच

प्रत्यूषस्यागता ब्रह्मन् सत्यमेतन्न ते मृषा।
किन्त्वद्य तस्य कालस्य गतान्यब्दशतानि ते॥ ३०॥

Pramlocā answered, You say rightly, venerable Brahman, 'that I came hither at morning dawn, but several hundred years have passed since the time of my arrival This is the truth.'

सोम उवाच

ततः ससाध्वसो विप्रस्तां पप्रच्छायतेक्षणाम्।
कथ्यतां भीरु कः कालस्तया मे रमतः सह॥ ३१॥

प्रम्लोचोवाच

सप्तोत्तराण्यतीतानि नववर्षशतानि ते।

मासाश्च षट् तथैवान्यत् समतीतं दिनत्रयम्॥ ३२॥

The Muni, on hearing this. was seized with astonishment. and asked her how long he had enjoyed her society; to which the nymph replied, that they had lived together nine hundred and seven years, six months, and three days.

ऋषिरुवाच

सत्यं भीरु वदस्येतत् परिहासोऽथ वा शुभे।
दिनमेकमहं मन्ये त्वया सार्द्धमिहासितम्॥ ३३॥

प्रम्लोचोवाच

वदिष्याम्यनृतं ब्रह्मन् कथमत्र तवान्तिके।
विशेषेणाद्य भवता पृष्टा मार्गानुवर्त्तिना॥ ३४॥

The Muni asked her if she spoke the truth, or if she was in jest; for it appeared to him. that they had spent but one day together: to which Pramlochā replied, that she should not dare at any time to tell him who lived in the path of picty an untruth, hue particularly when she had been enjoined by him to inform him what had passed.

निशम्य तद् वचः सत्यं स मुनिर्नृपनन्दनाः।
धिङ्मां धिङ् मामतीवेत्थं निनिन्दात्मानमात्मना॥ ३५॥

"When the Muni, princes, had heard these words, and knew that it was the truth, he began to reproach himself bitterly,

मुनिरुवाच

तपांसि मम नष्टानि हतं ब्रह्मविदां धनम्।
हतो विवेकः केनापि योषिन्मोहाय निर्मिता॥ ३६॥
ऊर्मिषट्कातिगं ब्रह्म ज्ञेयमात्मजयेन मे।
मतिरेषा हृता येन धिक् तं काममहाग्रहम्॥ ३७॥
व्रतानि वेदविद्याप्तिकारणान्यखिलानि च।
नरकग्राममार्ग्रेण सङ्गेनापहृतानि मे॥ ३८॥
विनिन्द्येत्थं स धर्मज्ञः स्वयमात्मानमात्मना।
तामप्सरसमासीनामिदं वचनमब्रवीत्॥ ३९॥

He exclaimed saying that 'Fie, fie upon me; my penance has been interrupted; the treasure of the learned and the pious has been stolen from me; my judgment has been

blinded: this woman has been created by some one to beguile me: Brahmā is beyond the reach of those agitated by the waves of infirmity.[1] I had subdued my passions, and was about to attain divine knowledge. This was foreseen by him by whom this girl has been sent hither. Fie on the passion that has obstructed my devotions. All the austerities that would have led to acquisition of the wisdom of theVeda have feeen rendered of no avail by passion that is the road to hell.' The pious sage, having thus reviled himself, turned to the nymph, who was sitting nigh. and said to her.

गच्छ पापे यथाकामं यत् कार्यं तत्कृतं त्वया।
देवराजस्य मत्क्षोभं कुर्वन्त्या भावचेष्टितैः॥४०॥
न त्वां करोम्यहं भस्म क्रोधतीव्रेण वह्निना।
सतां साप्तपदं मैत्रमुषितोऽहं त्वया सह॥४१॥
अथवा तव को दोषः किं वा कुप्याम्यहं तव।
ममैव दोषो नितरां येनाहमजितेन्द्रियः॥४२॥
यया शक्रप्रियार्थिन्या कृतो मे तपसो व्ययः।
त्वया धिक् त्वां महामोहमञ्जूषां सुजुगुप्सिताम्॥४३॥

'Go. deceitful girl. whither you will: you have performed the office assigned you by the monarch of the gods of disturbing my penance by your fascinations. I will not reduce you to ashes by the fire of my wrath. Seven paces together is sufficient for the friendship of the virtuous, but you and I have dwelt together. And in truth what fault have you committed? why should I be wroth with you? The sin is wholly mine. in that I could not subdue my passions; yet fie upon you, who, to gain favour with lndra, have disturbed my devotions; vile bundle of delusion.'

सोम उवाच

यावदित्थं स विप्रर्षिस्तां ब्रवीति सुमध्यमाम्।
तावद् गलत्स्वेदजला सा बभूवातिवेपथुः॥४४॥
प्रवेपमाणां सततं स्विन्नगात्रलतां सतीम्।
गच्छ गच्छेति सक्रोधमुवाच मुनिसत्तमः॥४५॥
सा तु निर्भत्सिता तेन विनिष्क्रम्य तदाश्रमात्।
आकाशगामिनी स्वेदं ममार्ज तरुपल्लवैः॥४६॥

वृक्षाद् वृक्षं ययौ बाला तदग्रारुणपल्लवै।
निर्मार्जमाना गात्राणि गलत्स्वेदजलानि वै॥४७॥
ऋषिणा यस्तदा गर्भस्तस्या देहे समाहितः।
निर्जगाम स रोमाञ्च स्वेदरूपी तदङ्गतः॥४८॥

Thus spoken to by the Muni. Pramlochā stood trembling, whilst big drops of perspiration started from every pore; till he angrily cried to her, 'Depart, begone.' She then. reproached by him, went forth from his dwelling, and, passing through the air. wiped the perspiration from her person with the leaves of the trees. The nymph went from tree to tree, and as with the dusky shoots that crowned their summits she dried her limbs, which were covered with moisture, the child she had conceived by the Ṛṣi came forth from the pores of her skin in drops of perspiration.

तं वृक्षा जगृहुर्गर्भमेकं चक्रे तु मारुतः।
मया चाप्यायितो गोभिः स तदा ववृधे शनैः॥४९॥
वृक्षाग्रगर्भसम्भूता मारिषाख्या वरानना।
तां प्रदास्यन्ति वो वृक्षाः कोप एष प्रशाम्यताम्॥५०॥
कण्डोरपत्यमेवं सा वृक्षेभ्यश्च समुद्गता।
ममापत्यं तथा वायोः प्रम्लोचातनया च सा।५१॥

The trees received the living dews, and the winds collected them into one mass. "This," said Soma. "I matured by my rays, and gradually it increased in size. till the exhalation, that had rested on the tree tops became the lovely girl named Māriṣā. The trees will her to you, Pracetasas: let your indignation be appeased. She is the progeny of Kaṇḍu, the child of Pramlochā the nursling of the trees, the daughter of the wind and of the moon.

स चापि भगवान् कण्डुः क्षीणे तपसि सत्तमः।
पुरुषोत्तमाख्यं मैत्रेय विष्णोरायतनं ययौ॥५२॥
तत्रैकाग्रमतिर्भूत्वा चकाराराधनं हरेः।
ब्रह्मपारमयं कुर्वन् जपमेकाग्रमानसः।
ऊर्ध्वबाहुर्महायोगी स्थित्वासौ भूपनन्दना॥५३॥

The holy Kaṇḍu after the interruption of his pious exercises, went, excellent princes, to the region of Viṣṇu termed Puruṣottama where, Maitterya[2] with his whole mind he devoted himself to the adoration of Hari; standing fixed, with uplifted arms, and repeating the prayers that comprehend the essence of divine truth.[3]

प्रचेतस ऊचु:

ब्रह्मपारं मुने: श्रोतुमिच्छाम: परमं स्तवम्।
जपता कण्डुना देवो येनाराध्यत केशव:॥५४॥

The Pracetasas said, "We are desirous to hear the transcendental prayers by inaudibly reciting which the pious Kaṇḍu propitiated Kesāva."

सोम उवाच

पारं परं विष्णुपारापार:
परः परेभ्य: परमार्थरूपी।
स ब्रह्मपार: परपारभूत:
पर: पराणामपि पारपार:॥५५॥
स कारणं कारणतस्ततोऽपि
तस्यापि हेतु: परहेतुहेतु:।
कार्येषु चैवं सह कर्मकर्तृ-
रूपैरशेषैरवतीह सर्वम्॥५६॥
ब्रह्म प्रभुर्ब्रह्म स सर्वभूतो
ब्रह्म प्रजानां पतिरच्युतोऽसौ।
ब्रह्माक्षरं नित्यमजं स विष्णु-
रपक्षयाद्यैरखिलैरसङ्गि॥५७॥
ब्रह्माक्षरमजं नित्यं यथाऽसौ पुरुषोत्तम:।
तथा रागादयो दोषा: प्रयान्तु प्रशमं मन:॥५८॥

On which Soma repeated as follows: "Viṣṇu is beyond the boundary of all things: he is the infinite: he is beyond that which is boundless: he is above all that is above: he exists as finite truth: he is the object of the Veda; the limit of elemental being; unappreciable by the senses; possessed of illimitable might: he is the cause of cause; the cause of the cause of cause; the cause of finite cause, and in effects, he both as every object and agent, preserves the universe: he is Brahmā the lord; Brahmā all beings; Brahmā the progenitor of all beings; the imperishable: he is the eternal, undecaying, unborn Brahmā, incapable of increases or diminution: Puruṣottama is the everlasting, uncreated, immutable Brahmā. May the imperfections of my nature be annihilated through his favour.'

सोम उवाच

एतद् ब्रह्मा पराख्यं वै संस्तवं परमं जपन्।
अवाप परमां सिद्धिं समाराध्य स केशवम्॥५९॥
इयञ्च मारिषा पूर्वमासीद् या तां ब्रवीमि वः।
कार्यगौरवमेतस्याः कथने फलदायि वः॥६०॥
अपुत्रा प्रागियं विष्णुं मृते भर्तरि सत्तमाः।
भूपपत्नी महाभागा तोषयामास भक्तितः॥६१॥
आराधितस्तया विष्णुः प्राह प्रत्यक्षतां गतः।
वरं वृणीष्वेति शुभा सा च प्राहात्मवाञ्छितम्॥६२॥
भगवन् बालवैधव्याद् वृथाजन्माहमीदृशी।
मन्दभाग्या समुत्पन्ना विफला च जगत्पते॥६३॥
भवन्तु पतयः श्लाघ्या मम जन्मनि जन्मनि।
त्वत्प्रसादात तथा पुत्रः प्रजापतिसमोऽस्तु मे॥६४॥
रूपसम्पत्समायुक्ता सर्वस्य प्रियदर्शना।
अयोनिजा च जायेयं त्वत्प्रसादादधोक्षज॥६५॥

Soma siad– Reciting this eulogium, the essence of divine truth, and propitiating Keśava, Kaṇḍu obtained final emancipation. "Who Mārishā was of old I will also relate to you, as the recital of her meritorious acts will be beneficial to you. She was the widow of a prince, and left childless at her husband's death: she therefore zealously worshipped Viṣṇu who, being gratified by her adoration, appeared to her, and desired her to demand a boon, on which she revealed to him the wishes of her heart. 'I have been a widon, lord,' she exclaimed, 'even from my infancy, and my birth has been in vain: unfortunate have I been and of little use, oh sovereign of the world. Now therefore I pray you that in succeeding births I may have honourable husbands, and a son equal to a patriarch amongst men: may I be possessed of affluence and beauty: may I be pleasing in the sight of all: and may I be born out of the ordinary course. Grant these prayers, oh you who are propitious to the devout.'

सोम उवाच

तयैवमुक्तो देवेशो हृषीकेश उवाच ताम्।
प्रणामनम्रामुत्थाप्य वरद: परमेश्वर:॥ ६ ६॥

देवदेव उवाच

भविष्यन्ति महावीर्या एकस्मिन्नेव जन्मनि।
प्रख्यातोदारकर्माणो भवत्या: पतयो दश॥ ६ ७॥
पुत्रञ्च सुमहात्मानम् अतिवीर्यपराक्रमम्।
प्रजापतिगुणैर्युक्तं त्वमवाप्स्यसि शोभने॥ ६ ८॥
वंशानां तस्य कर्त्तृत्वं जगत्यस्मिन् भविष्यति।
त्रैलोक्यमखिलं सूतिस्तस्य चापूरयिष्यति॥ ६ ९॥
त्वञ्चाप्ययोनिजा साध्वी रूपौदार्यगुणान्विता।
मन:प्रीतिकरी नृणां मत्प्रसादाद् भविष्यसि॥ ७ ०॥
इत्युक्त्वान्तर्दधे देवस्तां विशालविलोचनाम्।
सा चेयं मारिषा जाता युष्मत्पत्नी नृपात्मजा:॥ ७ १॥

Soma said– Hrisịkeśa, the god of gods, the supreme giver of all blessing, thus prayed to, raised her from her prostrate attitude, and said, 'In another life you shall have ten husbands of mighty prowess, and renowned for glorious acts; and you shall have a son magnanimous and valiant, distinguished by the rank of a patriarch, from whom the various races of men shall multiply, and by whose posterity the universe shall be filled. You virtuous lady, shall be or marvellous birth, and you shall be endowed with grace and loveliness, delighting, the heart of men.' Thus having spoken, the deity disappeared, and the princess was accordingly afterwards born as Mārishā who is given to you for a wife.[4]

पराशर उवाच

तत: सोमस्य वचनाज्जगृहुस्ते प्रचेतस:।
संहृत्य कोपं वृक्षेभ्य: पत्नीं धर्मेण मारिषाम्॥ ७ २॥
दशभ्यस्तु प्रचेतोभ्यो मारिषायां प्रजापति:।
जज्ञे दक्षो महायोगो य: पूर्वं ब्रह्मणोऽभवत्॥ ७ ३॥

स तु दक्षो महाभागः सृष्ट्यर्थं सुमहामते।
पुत्रान् उत्पादयामास प्रजासृष्ट्यर्थमात्मनः॥७४॥
अचरांश्च चरांश्चैय द्विपदोऽथ चतुष्पदान्।
आदेशं ब्रह्मणः कुर्वन् सृष्ट्यर्थं समुपस्थितः॥७५॥
स सृष्ट्वा मनसा दक्षः पश्चादप्यसृजत् स्त्रियः।
ददौ स दशधर्माय कश्यपाय त्रयोदश॥७६॥
कालस्य नयने युक्ताः सप्तविंशतिमिन्दवे।
तासु देवास्तथा दैत्या नागा गावस्तथा खगाः॥७७॥
गन्धर्वाप्सरसश्चैव दानवाद्याश्च जज्ञिरे।
ततः प्रभृति मैत्रेय प्रजा मैथुनसम्भवाः॥७८॥
सङ्कल्पाद् दर्शनाद् स्पर्शाद् पूर्वेषामभवत् प्रजाः।
तपोविशेषैः सिद्धानां तदात्यन्ततपस्विनाम्॥७९॥

Parāśara said—Soma having concluded, the Pracetasas took Māriṣā as he had enjoined them righteously to wife, relinquishing their indignation against the trees: and upon her they begot the eminent patriarch, Dakṣa, who had (in a former life) been born as the son of Brahmā.[5] This great sage, for the furtherance or creation, and the increase of mankind, created progeny. Obeying the command of Brahmā, he made movable and immovable things, bipeds and quadrupeds; and subsequently, by his will, gave birth to females, ten of whom he bestowed on Dharma, thirteen on Kaśyapa, and twenty-seven, who regulate the course of time, on the moon[6]. Of these, the gods, the Titans, the snake gods, cattle, and birds, the singers and dancers of the courts of heaven, the spirits of evil, and other beings, were born. From that period forwards living creatures were engendered by sexual intercourse: before the time of Dakṣa they were variously propagated, by the will. by sight, by touch, and by the influence of religious austerities practised by devout sages and holy saints.

मैत्रेय उवाच

अङ्गुष्ठाद् दक्षिणाद् दक्षः पूर्वं जातः श्रुतं मया।
कथं प्राचेतसो भूयः स सम्भूतो महामुने॥८०॥

एष मे संशयो ब्रह्मन् सुमहान् हृदि वर्त्तते।
यद् दौहित्रः स सोमस्य पुनः श्वशुरतां गतः॥८१॥

Maitreya said— Dakṣa. as I have formerly heard, was born from the right thumb of Brahmā: tell me, great Muni. how he was regenerate as the son of the Pracetasas. Considerable perplexity also arises in my mind, how he, who, as the son of Mārishā, was the grandson of Soma. could be also his father-in-law.

पराशर उवाच

उत्पत्तिश्च निरोधश्च नित्यौ भूतेषु सत्तम।
ऋषयोऽत्र न मुह्यन्ति ये चात्र दिव्यचक्षुषः॥८२॥
युगे युगे भवन्त्येते दक्षाद्या मुनिसत्तमाः।
पुनश्चैवं निरुध्यन्ते विद्वांस्तत्र न मुह्यति॥८३॥
कानिष्ठ्यं ज्यैष्ठ्यमप्येषां पूर्वं नाभूद् द्विजोत्तम।
तप एव गरीयोऽभूद् प्रभावश्चैव कारणम्॥८४॥

Parāśara said—Birth and death are constant in all-creatures: Ṛṣis and sages, possessing divine vision, are not perplexed by this. Dakṣa and the other eminent Munis are present in every age, .and in the interval of destruction cease to be[7]: of this the wise man entertains no doubt. Amongst them of old there was neither senior nor junior; rigorous penance and acquired power were the sole causes of any difference of degree amongst these more than human beings.

मैत्रेय उवाच

देवानां दानवानाञ्च गन्धर्वोरगरक्षसाम्।
उत्पत्तिं विस्तरेणेह मम ब्रह्मन् प्रकीर्त्तय॥८५॥

Maitreya said– Narrate to me, O venerable Brahman, at length, the birth of the gods, Titans, Gandharvas, serpents, and goblins.

पराशर उवाच

प्रजाः सृजेति व्यादिष्टः पूर्वं दक्षः स्वयम्भुवा।
यथा ससर्ज भूतानि तथा शृणु महामते॥८६॥
मानसानि तु भूतानि पूर्वं दक्षोऽसृजत् तदा।
देवानृषीन् सगन्धर्वान् असुरान् पन्नगांस्तथा॥८७॥

यदास्य द्विज मानस्यो नाभ्यवर्द्धन्त ताः प्रजाः।
ततः सञ्चिन्त्य स पुनः सृष्टिहेतोः प्रजापतिः॥८८॥
मैथुनेनैव धर्मेण सिसृक्षुर्विविधाः प्रजाः।
असिक्नीमावहत् कन्यां वीरणस्य प्रजापतेः॥८९॥
सुतां सुतपसा युक्तां महतीं लोकधारिणीम्।
अथ पुत्रसहस्राणि वैरण्यां पञ्च वीर्यवान्॥९०॥
असिक्न्यां जनयामास सर्गहेतोः प्रजापतिः।
तान् दृष्ट्वा नारदो विप्रः संविवर्द्धयिषून् प्रजा।
सङ्गम्य प्रियसंवादो देवर्षिरिदमब्रवीत्॥९१॥

Parāśara said– In what manner Dakṣa created living creatures, as commanded by Brahmā, you shall hear. In the first place he willed into existence the deities: the Ṛṣis, quiristers of heaven, the Titans, and the snake-gods. Finding that his will-born progeny did not multiply themselves, he determined, in order to secure their increase, to establish sexual intercourse as the means of multiplication. For this purpose he espoused Asiknī, the daughter of the patriarch Virana,' a damsel addicted to devout practiceJ, the eminent supportress of the world. By her the great father of mankind begot five thousand mighty sons, through whom he expected the world should be peopled. Nārada. the divine Ṛṣi, observing them desirous to multiply posterity, approached them, and addressed them in a friendly tone:

नारद उवाच

हे हर्यश्वा महावीर्याः प्रजा यूयं करिष्यथ।
ईदृशो लक्ष्यते यत्नो भवतां श्रूयतामिदम्॥९२॥
बालिशा बत यूयं वै नास्या जानीथ वै भुवः।
अन्तरूर्ध्वमधश्चैव कथं स्रक्ष्यथ वै प्रजाः॥९३॥
ऊर्द्ध्वं निर्य्यगधश्चैव यदा प्रतिहता गतिः।
तदा कस्माद् भुवो नान्तं सर्वं द्रक्ष्यथ बालिशाः॥९४॥

Nārada said– "Illustrious Haryasvas, it is evident that your intention is to beget posterity; but first consider this; why should you, who, like fools, know not the middle, the height, and depth of the world,[9] propagate offspring ? When your intellect is no more obstructed by interval, height, or depth, then how, fools, shall you not all behold the term of the universe ?"

पराशर उवाच

ते तु तद्वचनं श्रुत्वा प्रयाताः सर्वतो दिशम्।
अद्यापि न निवर्त्तन्ते समुद्रेभ्य इवापगाः॥९५॥
हर्यश्वेष्वथ नष्टेषु दक्षः प्राचेतसः पुनः।
वैरण्यामथ पुत्राणां सहस्रमसृजत् प्रभुः॥९६॥
विवर्द्धयिषवस्ते तु शवलाश्वाः प्रजाः पुनः।
पूर्वोक्तं वचनं ब्रह्मन् नारदेन प्रचोदिताः॥९७॥
अन्योऽन्यमूचुस्ते सर्वे सम्यगाह महामुनिः।
भातृणां पदवी चैव गन्तव्या नात्र संशयः॥९८॥
ज्ञात्वा प्रमाणं पृथ्व्याश्च प्रजाः स्त्रक्ष्यामहे ततः।
तेऽपि तेनैव मार्गेण प्रयाताः सर्वतो दिशम्।
अद्यापि न निवर्त्तन्ते समुद्रेभ्य इवापगाः॥९९॥
ततः प्रभृति वै भ्राता भ्रातुरन्वेषणे द्विज।
प्रयातो नश्यति तथा तन्न कार्यं विजानता॥१००॥
तांश्चापि नष्टान् विज्ञाय पुत्रान् दक्षः प्रजापतिः।
क्रोधं चक्रे महाभागो नारदं स शशाप च॥१०१॥

Parāśara said— Having heard the words of Nārada, the sons of Dakṣa dispersed themselves through the regions, and to the present day have not returned; as rivers that lose themselves in ocean come back no more. The Haryasvas having disappeared, the patriarch Dakṣa begot, by the daughter of Vīraṇa a thousand other sons. They, who were named Savalāsvas, were desirous of engendering posterity, but were dissuaded by Nārada in a similar manner. They said to one another, "What the Muni has observed is perfectly just. We must follow that path that our brothers have travelled, and when we have ascertained the extent of the universe, well will multiply our race." Accordingly they scattered themselves through the regions, and, like rives flowing into the sea, they returned not again. Henceforth brother seeking for brother disappears, through ignorance of the products of the first principle of things. Dakṣa

the patriarch, on finding that all these his sons had vanished, was incensed, and denounced an imprecation upon Nārada.[10]

सर्गकामस्ततो विद्वान् स मैत्रेय प्रजापतिः।
षष्टिं दक्षोऽसृजत् कन्यावैरण्यामिति नः श्रुतम्॥ १०२॥
ददौ स दश धर्माय कश्यपाय त्रयोदश।
सप्तविंशति सोमाय चतस्रोऽरिष्टनेमिने॥ १०३॥
द्वे चैव बहुपुत्राय द्वे चैवाङ्गिरसे तथा।
द्वे कृशाश्वाय विदुषे तासां नामानि मे शृणु॥ १०४॥
अरुन्धती वसुर्यामी लम्बा भानुर्मरुत्वती।
सङ्कल्पा च मुहूर्त्ता च साध्या विश्वा च ता दश॥ १०५॥
धर्मपत्न्यो दश त्वेतास्तदपत्यानि मे शृणु।
विश्वेदेवास्तु विश्वायाः साध्या साध्यान् व्यजायत॥ १०६॥
मरुत्वत्या मरुत्वन्तो वसोस्तु वसवः स्मृताः॥ १०७॥
भानोस्तु भानवः पुत्रा मुहूर्त्तायां मुहूर्त्तजाः।
लम्बायाश्चैव घोषोऽथ नागवीथी तु यामिजा॥ १०८॥
पृथिवीविषयं सर्वमरुन्धत्यां व्यजायत।
सङ्कल्पायान्तु सर्वात्मा जज्ञे सङ्कल्प एव तु॥ १०९॥
ये त्वनेकवसुप्राणा देवा ज्योतिः पुरोगमाः।
वसवोऽष्टौ समाख्यातास्तेषां वक्ष्यामि विस्तरम्॥ ११०॥
आपो ध्रुवश्च सोमश्च धरश्चैवानिलोऽनलः।
प्रत्यूषश्च प्रभावश्च वसवो नामभिः स्मृताः॥ १११॥
आपस्य पुत्रो वैतण्ड्यः श्रम श्रान्तो ध्वनिस्तथा।
ध्रुवस्य पुत्रो भगवान् कालो लोकप्रकालनः॥ ११२॥
सोमस्य भगवान् वर्चा वर्चस्वी येन जायते।
धरस्य पुत्रो द्रविणो हुतहव्यवहस्तथा॥ ११३॥
मनोहरायाः शिशिरः प्राणोऽथ वरुणस्तथा।
अनिलस्य शिवा भार्या तस्याः पुत्रो मनोजवः॥ ११४॥
अविज्ञातगतिश्चैव द्वौ पुत्रावनिलस्य च।
अग्निपुत्रः कुमारस्तु शरस्तम्बे व्यजायत॥ ११५॥
तस्य शाखो विशाखश्च नैगमेयश्च पृष्ठजाः।
अपत्यं कृत्तिकानान्तु कार्त्तिकेय इति स्मृतः॥ ११६॥
प्रत्यूषस्य विदुः पुत्रमृषिं नाम्नाथ देवलम्।
द्वौ पुत्रौ देवलस्यापि क्षमावन्तौ मनीषिणौ॥ ११७॥

Then, Maitreya, the wise patriarch, it is handed down to us, being anxious to people the world, created sixty daughters of the

daughter of Vīraṇa;[11] ten of whom he gave to Dharma, thirteen to Kaśyapa, and twentyseven to Soma. four to Ariṣṭanemi. two to Bahuputra, two to Angiras, and two to Kṛśāśva. I will tell you their names. Arundhatī, Vasu. Yāmī, Lambā, Bhānū, Marutvatī, Sankalpā, Muhūrttā, Sādhya, and Viśvā were the ten wives of Dharma,[12] and bore him the following progeny. The sons of Viśvā were the Viśvadevas;[13] and the Sādhyas. those of Sādhyā. The Māruts, or winds, were the children of Marutvatī; the Vasus, of Vasu. The Bhānus (or suns) of Bhānu, and the deities presiding over moments, of Muhūrtta. Ghoṣa was the son of Lamba (an are of the heavens); Nāgavīttā (the milky way), the daughter of Yāmī (night). The divisions of the earth were born of Arundhatī; and Sankalpā (pious purpose), the soul of all, was the son of Sankalpā. The deities called Vasus, because, preceded by fire, they abound in splendour and might,[15] are severally named Āpa. Dhruva, Soma, Dhava (fire), Anila (wind), Anala (fire), Pratyūsha (day-break), and Prabhāsa (light). The four sons of Āpa were Vaitaṇḍya. Srama (weariness), Srānta (fatigue), and Dhur (burthen). Kāla (time), the cherisher of the world, was the son of Dhruva. The son of Soma was Varchas (light), who was the father of Varcasvi (radiance). Dhava had, by his wife Manoharā (loveliness), Draviṇa, Hutahavyavāha. Śiśra, Prāṇa, and Ramaṇa. The two sons of Anila (wind). by his wife Śivā, were Manoharā (swift as thought) and Avijñatagati (untraceable motion). The son of Agni (fire), Kumāra, was born in a clump of Śara reeds: his sons were Sākha, Visākha, Naigameya, and Prishṭhaja. The offspring of the Kṛttikās was named Kartikeya. The son of Pratyūsha was the Ṛṣi named Devala, who had two philosophic and intelligent sons.[16]

बृहस्पतेस्तु भगिनी वरस्त्री ब्रह्मचारिणी।
योगसिद्धा जगत्कृस्नमसक्ता विचरत्युत॥ ११८॥
प्रभासस्य तु सा भार्या वसूनामष्टमस्य च।
विश्वकर्मा महाभागस्तस्यां जज्ञे प्रजापतिः॥ ११९॥

कर्त्ता शिल्पसहस्राणां त्रिदशानाञ्च वर्द्धकिः।
भूषणानाञ्च सर्वेषां कर्त्ता शिल्पवतां वरः॥ १२०॥
यः सर्वेषां विमानानि देवतानां चकार ह।
मनुष्याश्चोपजीवन्ति यस्य शिल्पं महात्मनः॥ १२१॥
तस्य पुत्रास्तु चत्वारस्तेषां नामानि मे शृणु।
अजैकपादहिर्ब्रध्नस्त्वष्टा रुद्रश्च बुद्धिमान्।
त्वष्टुश्चाप्यात्मजः पुत्रो विश्वरूपो महायशाः॥ १२२॥
हरश्च बहुरूपश्च त्र्यम्बकश्चापराजितः।
वृषाकपिश्च शम्भुश्च कपर्द्दी रैवतस्तथा॥ १२३॥
मृगव्याधश्च शर्वश्च कपाली च महामुने।
एकादशैते प्रथिता रुद्रास्त्रिभुवनेश्वराः॥ १२४॥
शतं त्वेवं समाख्यातं रुद्राणाममितौजसाम्।

The sister of Bṛhaspati, lovely and virtuous, Yogasiddhā, who pervades the whole world without being devoted to it, was the wife of Prabhāsa, the eighth of the Vasus, and bore to him the patriarch Visvakarmā, the author of a thousand arts, the mechanist of the gods, the fabricator of all ornaments, the chief of artists, the constructor of the self-moving chariots of the deities, and by whose skill men obtain subsistence. Ajaikapād, Ahirvradhna. and the wise Rudra Tvaṣṭri were born; and the self-born son of Tvaṣṭā was also the celebrated Viśvarūpa. There are eleven well-known Rudras, lords of the three worlds, or Hara. Bahurūpa, Tryambaka. Aparajita, Vṛṣakapi. Sambhu. Kaparddī, Raivata. Mṛgavyādha, Sarva. anil Kapāli;[17] but there are a hundred appellations of the immeasurable mighty Rudras.[18]

अदितिर्दितिर्दनुः काला अरिष्टा सुरसा तथा॥ १२५॥
सुरभिर्विनता चैव ताम्रा क्रोधवशा इरा।
कद्रुर्मुनिश्च धर्मज्ञ तदपत्यानि मे शृणु॥ १२६॥
पूर्वमन्वन्तरे श्रेष्ठा द्वादशासन् सुरोत्तमाः।
तुषिता नाम तेऽन्योन्यमूचुर्वैवस्वतेऽन्तरे॥ १२७॥
उपस्थितेऽतियशसश्चाक्षुषस्यान्तरे मनोः।
समवायीकृताः सर्वे समागम्य परस्परम्॥ १२८॥
आगच्छत द्रुतं देवा अदितिं सम्प्रविश्य वै।
मन्वन्तरे प्रसूयामस्तन्नः श्रेयो भविष्यति॥ १२९॥

एवमुक्त्वा तु ते सर्वे चक्षुषस्यान्तरे मनोः।
मारीचात् कश्यपाज्जातास्ते दित्या दक्षकन्यया॥ १३०॥
तत्र विष्णुश्च शक्रश्च जज्ञाते पुनरेव च।
अर्यमा चैव धाता च त्वष्टा पूषा तथैव च॥ १३१॥
विवस्वान् सविता चैव मित्रो वरुण एव च।
अंशो भगश्चादितिजा आदित्या द्वादश स्मृताः॥ १३२॥
चाक्षुषस्यान्तरे पूर्वमासन् ये तुषिताः सुराः।
वैवस्वतेऽन्तरे ते वै आदित्या द्वादश स्मृताः॥ १३३॥

The daughters of Dakṣa who were married to Kaśyapa were Aditi, Diti, Danu. Arishṭa, Surasā, Surabhi, Vinata, Tamrā, Krodhavaśā, Iḍā, Khasā Kadru, and Muni;[19] whose progeny I will describe to you. There were twelve celebrated deities in a former Manvantara, called Tuahkas,[20] who, upon the approach of the present period, or in the reign of the last Manu, Cākṣuṣa, assembled, and said to one another, "Come, let us quickly enter into the womb of Aditi, that we may be born in the next Manvantara. for thereby we shall again enjoy the rank of gods:" and accordingly they were born the sons of Kaśyapa, the son of Marīci, by Aditi, the daughter of Dakṣa; thence named the twelve Adityas, whose appellations were respectively, Viṣṇu, Śakra, Aryaman, Dhūṭī, Tvāṣṭri, Pūshan, Vivasvat, Savitā, Mitra, Varuṇa, Anśa. and Bhaga.[21] These, who in the Cākṣuṣa Manvantara were the gods called Tuṣitas, were called the twelve Ādityas in the Manvantara of Vaivaśvata.

याः सप्तविंशतिः प्रोक्ताः सोमपत्न्योऽथ सुव्रताः।
सर्वा नक्षत्रयोगिन्यस्तन्नाम्न्यश्चैव ताः स्मृताः॥ १३४॥
तासामपत्यान्यभवन् दीप्तान्यमिततेजसा।
अरिष्टनेमिपत्नीनामपत्यानीह षोडश॥ १३५॥
बहुपुत्रस्य विदुषश्चतस्रो विद्युतः स्मृताः।
प्रत्यङ्गिरसजाः श्रेष्ठा ऋचो ब्रह्मर्षिसत्कृताः॥ १३६॥
कृशाश्वस्य तु देवर्षेर्देवप्रहरणाः स्मृताः।
एते युगसहस्रान्ते जायन्ते पुनरेव हि॥ १३७॥

The twenty-seven daughters of the patriarch who became the virtuous wives of the moon were all known as the nymphs of the lunar constellations, which were called by their names, and had children who were brilliant through their great splendour[22]. The wives of Ariṣṭanemi bore him sixteen children,[23] The daughters of Bahuputra were the four lightnings[24]. The excellent Pratyangirasa Richas were the children of Angiras[25]. descended from the holy sage: and the deified weapons of the gods[26] were the progcny of Kṛśāśva.

सर्वे देवगणास्तात त्रयस्त्रिंशत् तु छन्दजा:।
तेषामपीह सततं निरोधोत्पत्तिरुच्यते॥ १३८॥
यथा सूर्यस्य मैत्रेय उदयास्तमयाविह।
एवं देवनिकायास्ते सम्भवन्ति युगे युगे॥ १३९॥

These classes of thirty-three divinities[27] are born again at the end of a thousand ages, according to their own pleasure; and their appearance and disappearance is here spoken of as birth and death: but, Maitreya, these divine personages exist age after age in the same manner as the sun sets and uses again.

दित्या: पुत्रद्वयं जज्ञे कश्यपादिति न श्रुतम्।
हिरण्यकशिपुश्चैव हिरण्याक्षश्च दुर्जय:॥ १४०॥
सिंहका चाभवत् कन्या विप्रचित्ते परिग्रह:।
हिरण्यकशिपो: पुत्राश्चत्वार: प्रथितौजस:॥ १४१॥
अनुह्लादश्च ह्लादश्च प्रह्लादश्चैव बुद्धिमान्।
संह्लादश्च महावीर्या दैत्यवंशविवर्द्धना:॥ १४२॥
तेषां मध्ये महाभाग सर्वत्र समदृग् वशी।
प्रह्लाद: परमां भक्तिं य उवाह जनार्दने॥ १४३॥
दैत्येन्द्रदीपितो वह्नि: सर्वाङ्गोपचितो द्विज।
न ददाह च यं विप्र वासुदेवे हृदि स्थिते॥ १४४॥
महार्णवान्त: सलिले स्थितस्य चलतो मही।
चचाल सकला यस्य पाशबद्धस्य धीमत:॥ १४५॥

It has been related to us, that Diti had two sons by Kaśyapa, named Hiraṇyakaśipu and the invincible Hiraṇyakṣa: she had also a daughter, Sinhikā, the wife of Vipracitti. Hiraṇyakaśipu was the father of four mighty sons, Anuhlāda, Hlāda, the wise Prahlāda, and the heroic Sanhlāda. the augmentor of the Daitya race[28]. Amongst these, the illustrious

Prahlāda. looking on all things with indifference, devoted his whole faith to Janārddana. The flmes that were lighted by the king of the Daityas consumed not him, in whose heart Vāsudeva was cherished; and all the earth trembled when, bound with bonds, he moved amidst the waters of the ocean.

न भिन्नं विविधैः शस्त्रैर्यस्य दैत्येन्द्रपातितैः।
शरीरमद्रिकठिनं सर्वत्राच्युतचेतसः॥ १४६॥
विषानलोज्ज्वलमुखा यस्य दैत्यप्रचोदिताः।
नान्ताय सर्पपतयो बभूवुरुरुतेजसः॥ १४७॥
शैलैराक्रान्तदेहोऽपि यः स्मरन् पुरुषोत्तमम्।
तत्याज नात्मनः प्राणान् विष्णुस्मरणदंशितः॥ १४८॥
पतन्तमुच्चादवनिर्यमुपेत्य महामतिम्।
दधार दैत्यपतिना क्षिप्तं स्वर्गनिवासिना॥ १४९॥

His firm body, fortified by a mind engrossed by Acyuta. was unwounded by the weapons hurled on him by order of the Daitya monarch; and the serpents sent to destory him breathed their venomous flames upon him in vain. Overwhelmed with rocks, he yet remained unhurt, for he never forgot Viṣṇu, and the recollection of the deity was his armour of proof. Hurled from on high by the king of the Daityas, residing in Svarga, earth received him unharmed.

यस्य संशोषको वायुर्देहे दैत्येन्द्रयोजितः।
अवाप संक्षयं सद्यश्चित्तस्थे मधुसूदने॥ १५०॥
विषाणभङ्गमुन्मत्ता मदहानिञ्च दिग्गजाः।
यस्य वक्षस्थले प्राप्ता दैत्येन्द्रपरिणामिताः॥ १५१॥
यस्य चोत्पादिता कृत्या दैत्यराजपुरोहितैः।
बभूव नान्ताय पुरा गोविन्दासक्तचेतसः॥ १५२॥
शम्बरस्य च मायानां सहस्रमतिमायिनः।
यस्मिन् प्रयुक्तं चक्रेण कृष्णस्य वितथीकृतम्॥ १५३॥
दैत्येन्द्रसूदोपहतं यस्तु हालाहलं विषम्।
जारयामास मनिमानविकारममत्सरी॥ १५४॥
समचेता जगत्यस्मिन् यः सर्वेष्वेव जन्तुषु।
यथात्मनि तथान्यत्र परं मैत्रगुणान्वितः॥ १५५॥
धर्मात्मा सत्यशौचादिगुणानामाकरस्तथा।

उपमानमशेषाणां साधूनां यः सदाभवत्॥ १५६॥

इति श्रीविष्णुपुराणे प्रथमांशे पञ्चदशोऽध्यायः।

The wind sent into his body to wither him up was itself annihilated by him, in whom Madhusūdana was present. The fierce elephants of the spheres broke their tusks, and vailed their pride, against the firm breast which the lord of the Daityās had ordered them to assault. The ministrant priests of the monarch were baffled in all their rites for the destruction of one so steadily attached to Govinda: and the thousand delusions of the fraudulent Samvara, counteracted by the discus of Kṛṣṇa, were practised without success. The deadly poison administered by his father's officers he partook of unhesitatingly, and without its working any visible change; for he looked upon the world with mind undisturbed, and. full of benignity, regarded all things with equal affection, and as identical with himself. He was righteous; an inexhaustible mine of purity and truth; and an unfailing model for all pious men.

NOTES

1. Or. 'immersed in the six ūrmis' (ऊर्म्मिषट्क); explained hunger thirst, sorrow, stupefaction, decay, and death.

2. There is some confusion here in regard to the person addressed but the context shows that the insertion of Maitreya's name is an inadvertence, and that the passage is a continuation of Soma's speech to the Pracetasas.

3. The phrase is ब्रह्मपारमय जपं। 'made up of the farther boundary of Brahmā;' implying either 'comprehending the supreme, or Brahmā, and transcendental wisdom; Pāra;' or. 'consisting of the farthest limits (Pāra) or truths of the Vedas or Brahmā;' that is, being the essence of the Vedānta philosophy. The hymn that follows is in fact a mantra or mystical prayer, commencing with the reiteration of the word Para and Pāra'; as विष्णुरपारपारः परम्परेभ्यः परमार्थरूपी। स ब्रह्मपारः परपारभूतः परः पराणामपि पारपारः। Para means Supreme, infinite;' and Pāra. 'the.-farther bank or limit,' the point that is to be attained by crossing a river or sea. or figurtively the world or existence. Viṣṇu, then, is Para, that which

nothing surpasses. and Pāra. the end or object of existence : he is Apāra pāra, the farthest bound, of that which is illumitable, or space and time : he is Param paṛebhyah, above or beyond the highest, being beyond or superior to all the elements : he is Pararmātha rūpī, or identical with final truth, or knowledge of soul: he is Brahmā pāra, the object or essence of spiritual wisdom. Parapātabhūta is said to imply the farther limit (Pāra) of rudimental matter (Para); He is Para, or chief Parānam, of those objects which are beyond the senses; and he is Pārapāra, or the boundary of boundaries, that is. he is the comprehensive investure of, and exterior to, those limits by which soul is confined; be is free from all encumbrance or impediment. The passage may be interpreted in different way, according to the ingenuity with which the riddle is read.

4. This part of the legend is peculiar to our text, and the whole story of Mérishā's birth is nowhere else so fully detailed. The penance of the Pracetasas, and its consequences, are related in the Agni, Bhāgavata. Matsya, Pādma, Vāyu, and Brāhma Purānas, and allusion is briefly made to Mérishā's birth. Her origin from Kaṇḍu and Pralochā in narrated in a different place in the Brāhma Purāna where the austerities of Kaṇḍu and the necessity for their interruption, are described. The story, from that authority, was translated by the late Professor Chezy, and is published in the first number of the Journal Asiatique.

5. The second birth of Dakṣa, and his share in the peopling of the earth, is narrated in most of the Purānas in a similar manner. It is perhaps the original legend, for Dakṣa seems to be an irregular adjunct to the Prajāpatis, or mind-born sons of Brahmā (ch. VII. N. 2); and the allegorical nature of his posterity in the character (Ch. VII.) intimates a more recent origin. Nor does that series of descendants apparently occur in the Mahābhārtam although the existence of two Dakṣas is especially remarked there (Mokṣa Dh.); तस्माद् द्वे नामनी लोके दक्ष: क इति चोत्यते। In the Ādi Parva, which seems to be the freest from subsequent improvements, the Dakṣa noticed is the son of the Pracetasas. The incompatibility of the two accounts is reconciled by referring the two Dakṣas to different Manvantaras. The Dakṣa who proceeded from Brahmā as a Prajāpati being born in the first, or Svāyambhuva. and the son of the Pracetasas in the Chākṣuṣa

Manvantara. The latter however, as descended from Uttānapada. should belong to the first period also. It is evident that great confusion has been made by the Purāṇas in Dakṣa's history.

6. That, is. they are the Nakṣatras, or lunar asterisms.

7. 'They are removed' (निरुध्यन्ते), which the commentator explains by सुसुप्तवल्लीयन्ते। 'are absorbed, as if they were fast asleep;' but in every age or Yuga, according to the text—in every Manvantara. according to the comment—the Ṛṣis reappear, the circumstances of their origin only being varied. Dakṣa therefore, as remarked in the preceding note. is the son of Brahmā in one period. the son of the Pracetasas in another. So Soma. in the Svāyambhuva Manvantara, was born as the son of Atri; in the Chākṣusha, he was produced by churning the ocean. The words of our text occur in the Hari Vaṁsa, with an unimportant variation : उत्पत्तिश्च निरोधश्च नित्यं भूतेषु पार्थिव। ऋषयोऽत्र न मुह्यन्ति विद्वांसश्चैव ये जनाः॥ 'Birth and obstruction are constant in all beings, but Ṛṣis and those men who are wise are not perplexed by this :' that is, not. as rendered above, by the alternation of life and death : but, according to the commentator on the Hari Vaṃsa. by a very different matter, the prohibition the unlawful marriages. Utpatti of birth of progeny,' is the result of their will: Nirodha. 'obstruction,' is the law prohibiting the intermarriage of persons connected by the offering of the funeral cake; निरोधो नित्यमसपिण्डामुद्वहेति नियमः। to which Ṛṣis and sages are not subject, either from their matrimonial unions being merely platonic, or from the bad example act by Brahmā, who, according to the Vedas, approached his own daughter; प्रजापतिर्वै स्वदुहितमभ्यध्यायदिति श्रुतिः। a mystery we have already had occasion to advert to (Ch. VII. n. 5). The explanation of the text, however, given by the commentator appears forced, and less natural than the interpretation preferred above.

8. This is the usual account of Dakṣa's marriage, and is that of the Mahābbārata, Adi P. and of the Brahmā Purāna, which the Hari Vaṁśa, in the first part, repeats. In another portion, the Puṣkara Māhātmya. however, Dakṣa, it is said. converts half himself into a female, by whom he begets the daughters presently to be noticed: दक्षः प्राचेतसस्तस्यां कन्यायां जनयत्प्रभुः। देहार्द्धयोगविधिना कन्याः पद्मनिभाननाः। This seems to be merely a new edition of an old story.

9. भुवोऽन्तरूद्ध्र्वमधश्च। The commentator explains it to mean the origin, duration, and termination of subtile rudimental body: but the Pādma and Liṅga Purāṇa distinctly express it, 'the extent of the earth:' भुवः प्रमाणः सर्व्वत्र ज्ञात्वोद्ध्र्वमध एव च।

10. Nārada's interfcrence, and the fruitless generation of 'the first progeny of Dakṣa. is an old legend. The Mahābhārata (Adi P.) notices only one set of sons, who, it is said, obtained Mokṣa, or liberation. through Nārada's teaching them the Sānkhya philosophy. The Brāhma, Matsya, Vāyu. Liṅga. Pādma, Agni, and Bhātgavata Purāṇas tell the story much as in the text, and not inferquently in the same words. In general they merely refer to imprecation denounced upon Nārada, as above. The Bhagavata specifies the imprecation to be perpetual peripateticism. Dakṣa says to him. There shall not be a resting place for you in all these regions:" तस्माल्लोकेषु ते मूढ न भवेद्भूमतः पदं। The Kūrma repeats the imprecation merely to the effect that Nārāda shall perish, and gives no legend. In the Brahmā Vaivaitta. Nārada is cursed by Brahmā, on a similar occasion, to become the chief of the Gandharvas, whence his musical propensities: but the Bhāgavata, VI, 7. has the reverse of this legend, and makes him first a Gandharva, then a Sūdra, then the son of Brahmā. The Brahmā Purāṇa, and after it the Hari Vaṃsa and the Vāyu P,. have a different and not very intelligible story. Dakṣa, being about to pronounce an imprecation upon Nārada, was appeased by Brahmā and the Ṛṣis. And it was agreed between them that Nārada should be again born; as the son of Kaśyapa. by one of Dakṣa's daughters. This seems to be the gist of the legend, but it is very confusedly told. The version of the Brāhma Purāṇa, which is the same as that or Hari Vaṃsa, may be thus rendered: "The smooth-speaking Nārada addressed the sons of Dakṣa for their destruction and his own: for the Muni Kaśyapa begot him as a son, who was the son of Brahmā, on the daughter of Dakṣa, through fear of the latter's imprecation. He was formerly the son of Parameṣṭhi (Brahmā). and the excellent sage Kaśyapa next begot him, as if he were his father, on Asiknī. the daughter of Vīraṇa. Whilst be was engaged to beguiling the sons of the patriarch, Dakṣa, of resistless power, determined on his dcatruction; but he was solicited by Brahmā, in this prcscnce of the great sages, and it was agreed

between'them that Nāradā, the son of Barhmā, should be born of a daughter of Dakṣa. Consequently Dakṣa gave his daughter to Parameshṭhī. and by her was Nārada born.' Now several difficulties occur here. Asikni is the wife, not the daughter. of Dakṣa: but this may be a blunder of the compiler, for in the parallel passage of the Vāyu no name occurs. In the next place, 'who is this daughter? for, as we shall see. the progeny of all Dakṣa's daughters are fully detailed, and in no authority consulted is Nārada mentioned as the son of either of them. or as the son of Kaśyapa. Dakṣa. too, gives his daughter, not to Kaśyapa. but to Parameṣṭhī. or Brahmā. The commentator of the Hari Vaṁśa solves this by saying he gives her to Brahmā for Kaśyapa. The same bargain is noticed in the Vāyu, but Nārada is also said there to be adopted by Kaśyapa: स विप्र: कश्यपस्येति कृत्रिम:। Again, however, it gives Dakṣha's imprecation in the same words as the Hari Vaṁśa, a passage, by the way, omitted in the Brahmā: नारद नाशमेहीति गर्भवासं वसेति च। Nārāda, (in your present form). and take up your abode in the womb.' Whatever may be the original of this legend, it is evidently imperfectly given by the authorities here cited. The French translation of the passage in the Hari Vaṁśa can scarcely be admitted as correct : assuredly असिकन्यामथवैरिण्यां भूयो देवर्षिसत्तम:। तं भूयो जनयामास पितेव च मुनिपुंगवं। is not le Devarchi Dakcha. epoux d'Asikni. fille de Virāna, fut l 'aieul de cet illustri mouni ainsi regenere, देवर्षिसत्तम: is more consistenly said by the commentator to mean Kaśyapa The Vāyu Purāṇa in another part, a description of the different orders of Ṛṣis, states that the Devarṣis Parvata and Nārada were sons of Kaśyapa : पर्वतो नारदश्चैव कश्यपस्यात्मजावुभौ। In the account of Kārttavīrya. in the Brahmā Purāṇa and Hari Vaṁśa, Nārada is introduced as a Gandharbha. the son of Varidāsa; being the same, according to the commentator on the latter, as the Gandharva elsewhere called Upavarhana.

11. The prior specification (p. 96) was fifty. The Mahābhārata, Adi P.. and, again, Mokṣa Dharma, has the same number. The Bhāgavata, Kurma, Pādma, Liṅga. and Vāyu Purāṇa state sixty. The former is perhaps the original, as the fullest and most consistent details relate to them and their posterity.

12. This is the usual list of Dharma's wives. The Bhāgavata substitutes Kakud for Arundhatī. The Pādma Purāṇa, Matsya Purāṇa, and Hari Vaiṃa contain two different account of Dakṣa's descendants: the first agrees with our text: the second, which is supposed to occur in the Pādma Kalpa, is somewhat varied, particularly as to the wives of Dharma, who are said to be five. The nomenclature varies, or

Pādma Purāṇa	**Hari Vaṁśa.**	**Matsya.**
Lakṣmī	Lakṣmī	Lakṣmī
Sarasvatī	Kirttī	Sarasvatī
Gaṅga	Sadhya	Sādhyā
Viśveśā	Viśwa	Viśveśā
Sāvitrī	Marutwatī	Urjjaswatī.

There is evident inaccuracy in all the copies, and the names may in some instances be erroneous. From the succeeding enumeration of their descendants, it appears that Kāma was the son of Lakṣamī; the Sādhyas, of Sādhyā; the Viśvādevas. of Viśvā; the Māruts. of Marutvatī; and the Vasus of Devī, who may be either the Sarasvatī or Sāvitrī of the previous enumeration.

13. The Viśvādevas are a class of gods to whom sacrifices should be offered daily. Manu, III. 121. They are named in some of the Purāṇas, as the Vāyu and Matsya : the former specifying ten; the latter, twelve.

14. The Sādhyas. according to the Vāyu, are the personified rites and prayers of the Vedas, born of the metres, and partakers of the sacrifices: साध्या नाम महाभागा छन्दजा यज्ञभागिन:। सर्व्वे मन्त्रशरीरा:। The same work names twelve, which are all names of sacrifice and formulae. as Darsā, Paurnamāsa, Bṛhadaśva, Rathantara. etc. The Matsya Purāṇa, Pādma Purāṇa, and Hari V. have a different set of seventeen appellations, apparently of arbitrary selection, as Bhava, Prabhava, Iśa, Aruṇi, etc.

15. Or, accorbing to the Pādma Purāṇa, because they are always present in light, or luminous irradiation : ज्योतिषायां तु ये देवा व्यापका सर्व्वतो दिशं। वसवस्ते समाव्याता:॥

16. The Vāyu supplies their names Kṣamāvartta (patient) and Manasvia (wise).

17. The passage is, अजैकपादहिर्व्रध्नस् त्वष्टा रुद्रश्च बुद्धिमान्। त्वष्टुश्चाप्यात्मज: पुत्रो विश्वरूपो महायशा:॥ Whose sons they are does not appear : the object being, according to the comment, to specify only the 'eleven divisions or modifications of the youngest

Rudra. Twashṭa : त्वष्टुरनुजस्य रुद्रस्यैकादशधा विभागं। We have, however, an unusual variety of reading here in two copies of the comment : "The eleven Rudras, in whom the family of Tvashṭri (a synonym, in may be observed, sometimes of Viswakarmā) is included, were born. The enumeration of the Rudra ends with Aparājita, of whom Tryambaka is the epithet : अजैकपादश्चैकादशरुद्रा जज्ञिरे मध्येत्वष्टृवंशयुक्ता रुद्रसंख्यासमापनमपराजित इति त्र्यम्बकविशेषणं। Accordingly the three last names in all the other copies of the text are omitted in these two; their places being supplied by the three first, two of whom are always named in the lists of the Rudras. According to the Vāyu and Brāhma Purāṇa the Rudras are the children of Kaśyapa by Surabhi : the Bhāgavata makes them the progeny of Bhūta and Sarūpa :the Matsya. Pādma. and Hari V., in the second series, the offspring of Surabhi by Brahmā. The names in three of the Paurāṇic -authorities run thus :

Vāyu	**Matsya**	**Bhāgavata.**
Ajaikapād	Ajaikapād	Ajaikapād
Ahirvrudhn	Ahirvradhni	Ahirvradhna
Hara	Hara	Ugra
Nirrita	Nirritti	Bhīma
Iśvara	Piṅgala	Vāma
Bhuvana	Dahana	Mahān
Angāraka	Aparājita	Bahurūpa
Arddhaketu	Mṛgavyādha	Vṛṣakapi
Mṛtyu	Senānī	Aja
Sarpa	Sajja	Bhava
Kapālī	Kapāli	Raivata.

The Brahmā or Hari V., the Pādma. the Liṅga. etc. have other varieties; and the Lexicons have a different reading from all. as in that of Jaṭādhara they are Ajaikapad. Ahivrādhna. Virūpākṣu. Sureśvara. Jayanta. Bahurūpaka. Tryambaka, Aparājita, Vaivaśwata. Sāvitra, and Hara. The variety seems to proceed from the writers applying to the Rudras, as they may legitimately do. different appellations of the common prototype, or synonyms of Rudra or Śiva, selected at will from his thousand and eight names, according to the Liṅga Purāṇa

18. The posterity of Dakṣa's daughters by Dharma are clearly allegorical personifications chiefly of two classes, one consisting of astronomical phenomena, and the other of portions or subjects of the ritual of the Vedas.

19. There is some, though not much. variation in these names in different Purāṇas. The Bhāgavata has Saramā. Kashṭha, and Timi, the parents severally of canine animals, beasts with uncloven hoofs, and fishes, in place of Vinatā, Khasā, and Kadru; disposing of the first and last differently. The Vāyu has Pravā in place of Arishṭa. and Anāyuṣ or Dénayuṣ for Surasā. The Pādma Purāṇa, second leries, substitutes Kāli, Anāyuṣ Sinhika, Pisāchā, Vāch for Arishṭa, Surasā, Suravī. Tāmrā, and Muni; and omits Iḍā and Khasā. In the Uttara Khaṇḍa of the same. Kaśyapa's wives are said to be but four, Aditi, Diti. Kadru and Vinatā.

20. In the sixth reign, or that of Chākṣuṣa Manu, according to the text; but in book III.. ch. I. the Tushitas are the gods of the second or Svārochiṣa Manvantara. The Vāyu has a much more complete legend than any other Purāṇa on this subject. In the beginning of the Kalpa twelve gods, named Jayas. were created by Brahmā, as his deputies and assistants in the creation. They, lost in meditation, neglected his commands : on which he cursed them to be repeatedly born in each Manvantara till the seventh. They were accordingly, in the several successive Manvantaras, Ajitas, Tuṣitas. Satyas, Haris, Vaikuṇṭhas, Sādhyas, and Adityas. Our authority and some others, as the Brahmā, have apparent' ly intended to refer to this account, bul have confused thc order of the series.

21. The Purāṇas that contain this genealogy agree tolerably well in these names. The Bhāgavata adds many details regarding some of the Adityas and their descendants.

22. The Nakṣutra Yoginis. or chief stars of the lunar mansions, or asterisms in the moon's path.

23. None of the authorities are more specific on the subject of Ariṣṭanemis' progeny. In the Mahābhārata this is said to be another name of Kaśyapa : मरीचेः कश्यपः पुत्रस्तस्य द्वे नामनी स्मृते। अरिष्टनेमिरित्येकं कश्यपेत्यपरं विदुः॥ The Bhāgavata substitutes Tārkṣa for this personage, said by the commentator to be likewise another name of Kaśyapa. His wives are. Kadru, Vinatā. Patangi, and Yāmini. mothers of snakes, birds, grasshoppers, and locusts.

24. Enumerated in astrological works as brown, red, yellow, and white; portending severally wind, heat, rain, famine.

25. The Ṛūhās, or verses, thirty-five in number, addressed to presiding divinities, denominated Pratyangirasas. The Bhāgavata calls the wives of Angiras, Svadhā and Satī. and makes them the mothers of the Pitṛs and the Atharvan Veda severally.

26. The Śastra devatas, 'gods of the divine weapons :' a hundred are enumerated in the Rāmāyaṇa. and they are there termed the sons of Kriśva by Jayā and Vijayā, daughters of the Prajāpati; that is, of Dakṣa. The Bhāgavata terms the two wives of Krisāswa, Arciṣ (flame) and Dhiṣ anā; the former is the mother of Dhūmaketu (comet); the latter, of four sages, Devala, Vedaśiras, Vayuṇa. and Manu. The allegorical origin of the weapons is undoubtedly the more ancient.

27. This number is founded upon a text of the Vedas, which to the eight Vasus. eleven Rudras, and twelve Adityas. adds Prajāpati, either Brahmā or Dakṣa, and Vaṣatkāra 'deified oblation अष्टौ वसव एकदाश रुद्रा द्वादशादित्याः प्रजापतिर्वषट्कारश्चेति श्रुत्युक्ताः । They have the epithet Chhandajā, as born in different Manvantaras, of their own will : छन्दतः स्वेच्छातो जायन्ते छन्दजाः ।

28. The Purānas generally concur in this genealogy, reading sometimes Anuhrāda. Hrāda, etc. for Anuhlāda and the rest. Although placed second in the order of Kaśyapa's descendants, the Daityas are in fact the elder branch. Thus the Mahābhārata, Mokṣa Dharma, calls Diti the senior wife of Kaśyapa : तासां ज्येष्ठाभवद्दितिः । and the Vāyu terms Hiraṇyakaśipu and Hiraṇyākṣa the eldest of all the sons of that patriarch: कश्यपस्यात्मजौ तौ वै सर्व्वेभ्यः पूर्व्वजौ स्मृतौ। So, "Titan and his enormous brood" were "heaven's first born."

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CHAPTER 16

षोडशोऽध्याय:

(मैत्रेयस्य प्रह्लादचरितविषयक: प्रश्न:।)

मैत्रेय उवाच

कथितो भवता वंशो मानवानां महामुने।
कारणञ्चास्य जगतो विष्णुरेव सनातन:॥ १॥
यच्चैतद् भगवानाह प्रह्लादं दैत्यसत्तमम्।
ददाह नाग्निर्नास्त्रैश्च क्षुण्णस्तत्याज जीवितम्॥ २॥
जगाम वसुधा क्षोभं प्रह्लादे सलिले स्थिते।
बन्धबद्धे विचलति विक्षिप्ताङ्गै: समाहता॥ ३॥
शैलैराक्रान्तदेहोऽपि न ममार च य: पुरा।
त्वयैवातीव माहात्म्यं कथितं यस्य धीमत:॥ ४॥
तस्य प्रभावमतुलं विष्णोर्भक्तिमतो मुने।
श्रोतुमिच्छामि यस्यैतच्चरितं दीप्ततेजस:॥ ५॥
किं निमित्तमसौ शस्त्रैर्विक्षतो दितिजैर्मुने।
किमर्थञ्चाब्धिसलिले निक्षिप्तो धर्मतत्पर:॥ ६॥
आक्रान्त: पर्वतै: कस्मात् कस्माद्दष्टो महोरगै:।
क्षिप्त: किमद्रिशिखरात् किं वा पावकसञ्चये॥ ७॥
दिग्दन्तिनां दन्तभूमिं स च कस्मान्निरूपित:।
संशोषकोऽनिलश्चास्य प्रयुक्त: किं महासुरै:॥ ८॥
कृत्याञ्च दैत्यगुरवो युयुजुस्तत्र किं मुने।
शम्बरश्चापि मायानां सहस्रं किं प्रयुक्तवान्॥ ९॥
हालाहलं विषमहो दैत्यसूदैर्महात्मन:।
कस्माद् दत्तं विनाशाय यद् जीर्णं तेन धीमता॥ १०॥

Maitreya said—Venerable Muni, you have described to me the races of human beings and the eternal Viṣṇu, the cause of this world; but who was this mighty Prahlāda, whc whom you have last spoken; whom fire could not burn; who died not, when pierced by weapons; at whose presence in the waters earth trembled, shaken by his movements, even though in bonds; and who, overwhelmed with rocks, remained unhurt. I am desirous to bear an account of the unequalled might of that sage worshipper of Viṣṇu, to whose marvellous history you have alluded. Why was he assailed by the weapons of the sons of Diti ? why was so righteous a person thrown into the sea? wherefore was he overwhelmed with rocks? why bitten by venomous snakes? why hurled from the mountain crest? why cast into the flames? why was he made a mark for the tusks of the elephants of the spheres ? wherefore was the blast of death directed against him by the enemies of the gods? why did the priests of the Daityas practise ceremonies for his destruction; why were the thousand illusions of Samvara exercised upon him? and for what purpose was deadly poison administered to him by the servants of the king, but which was innocuous as food to his sagacious son?

एतत् सर्वं महाभाग प्रह्लादस्य महात्मनः।
चरितं श्रोतुमिच्छामि महामाहात्म्यसूचकम्।। ११।।
न हि कौतुहलं तत्र यद् दैत्यैर्न हतो हि सः।
अनन्यमनसो विष्णो कः शक्नोति निपातने।। १२।।
तस्मिन् धर्मपरे नित्यं केशवाराधानोद्यते।
स्ववंशप्रभवैर्दैत्यैः कर्त्तुं द्वेषोऽतिदुष्करः।। १३।।
धर्मात्मनि महाभागे विष्णुभक्ते विमत्सरे।
दैतेयैः प्रहृतं यस्मात् तन्ममाख्यातुमर्हसि।। १४।।
प्रहरन्ति महात्मानो विपक्षा अपि नेदृशे।
गुणैः समन्विते साधौ किं पुनर्यः स्वपक्षजः।। १५।।
तदेतत् कथ्यतां सर्वं विस्तरान्मुनिसत्तम।
दैत्येश्वरस्य चरितं श्रोतुमिच्छाम्यशेषतः।। १६।।
इति श्रीविष्णुपुराणे प्रथमांशे षोडशोऽध्यायः।

All this I am anxious to hear: the history of the magnanimous Prahlāda; a legend of great marvels. Not that it is a wonder that he should have been uninjured by the Daityas; for who can injure the man that fixes his whole heart on Viṣṇu? but it is strange that such inveterate hatred should have been shown, by his own sin, to one so virtuous, so unweariedly occupied in worshipping Viṣṇu. You can explain to me for what reason the sons of Diti offered violence to one so pious, so illustrious, so attached to Viṣṇu, so free from guile. Generous enemies wage no war with such as he was, full of sanctity and every excellence;

how should his own father thus behave cowards him? Tell me therefore, most illustrious Muni. the whole story in detail: I wish to hear the entire narrative of the sovereign of the Daitya race.

CHAPTER 17

सप्तदशोऽध्यायः

(प्रह्लादचरितकथनम्)

पराशर उवाच

मैत्रेय श्रूयतां सम्यक् चरितं तस्य धीमतः।
प्रह्लादस्य सदोदारचरितस्य महात्मनः॥ १॥
दितेः पुत्रो महावीर्यो हिरण्यकशिपुः पुरा।
त्रैलोक्यं वशमानिन्ये ब्रह्मणो वरदर्पितः॥ २॥
इन्द्रत्वमकरोद् दैत्यः स चासीत् सविता स्वयम्।
वायुरग्निरपां नाथः सोमश्चाभन्महासुरः॥ ३॥
धनानामधिपः सोऽभूत् स एवासीत् स्वयं यमः।
यज्ञभागानशेषांस्तु स स्वयं बुभुजेऽसुरः॥ ४॥
देवाः स्वर्गं परित्यज्य तत् त्रासान् मुनिसत्तम।
विचेरुरवनौ सर्वे विभ्राणा मानुषीं तनुम्॥ ५॥
जित्वा त्रिभुवनं सर्वं त्रैलोक्यैश्वर्यदर्पितः।
उपगीयमानो गन्धर्वैर्बुभुजे विषयान् प्रियान्॥ ६॥
पानासक्तं महात्मानं हिरण्यकशिपुं तदा।
उपासाञ्चक्रिरे सर्वे सिद्धगन्धर्वपन्नगाः॥ ७॥
अवादयञ्जगुश्चान्ये जयशब्दानथापरे।
दैत्यराजस्य पुरतश्चक्रुः सिद्धा मुदान्विताः॥ ८॥
तत्र प्रनृत्याप्सरसि स्फटिकाभ्रमयेऽसुरः।
पपौ पानं मुदा युक्तः प्रासादे सुमनोहरे॥ ९॥

Parāsara said—Listen Maitreya, to the story of the wise and magnanimous Prahlāda, whose adventures are ever interesting and instructive. Hiraṇyakaśipu, the son of Diti, had formerly brought the three worlds under his authority, confiding in a boon bestowed upon him by Brahmā.[1] He had usurped the sovereignty of Indra, and exercised of himself the functions of the sun, of air, of the lord of waters, of fire. and of the moon. He himself

was the god of riches; he was the judge of the dead; and he appropriated to himself, without reserve, all that was offered in sacrifice to the gods. The deities therefore, flying from their seats in heaven, wandered, through fear of the Daitya, upon the earth, disguised in mortal shapes. Having conquered the three worlds, he was inflated with pride, and, eulogized by the Gandharvas, enjoyed whatever he desired. The Gandharvas the Siddhas, and the snake-gods all attended upon the mighty Hiraṇyakaśipu, as he sat at the banquet. The Siddhas delighted stood before him, some playing on musical instruments. some singing songs in his praise, and others shouting cries of victory; whilst the nymphs of heaven danced gracefull in the crystal palace, where the Asura with pleasure quafled the inebriating cup.

तस्य पुत्रो महाभागः प्रह्लादो नाम नामतः।
पपाठ बालपाठ्यानि गुरुगेहे गतोऽर्भकः॥ १०॥

एकदा तु स धर्मात्मा जगाम गुरुणा सह।
पानासक्तस्य पुरतः पितुर्दैत्यपतेस्तदा॥ ११॥

पादप्रणामावनतं तमुत्थाप्य पिता सुतम्।
हिरण्यकशिपुः प्राह प्रह्लादममितौजसम्॥ १२॥

The illustrious son of the Daitya king, Prahlāda. being yet a boy, resided in the dwelling of his preceptor, where he read such writings as are studied in early years. On one occasion he came, accompanied by his teacher, to the court of his father, and bowed before his feet as he was drinking. Hiraṇyakaśipu desired his prostrate son to rise, and said to him,

हिरण्यकशिपुरुवाच

पठ्यतां भवता वत्स! सारभूतं सुभाषितम्।
कालेनैतावता यत् ते सदोद्युक्तेन शिक्षितम्॥ १३॥

Hiraṇyakaśipu said– "Repeat, boy, in substance, and agreeably, what during the period of your studies you have acquired,"

प्रह्लाद उवाच

श्रूयतां तात! वक्ष्यामि सारभूतं तवाज्ञया।

समाहितमना भूत्वा यन्मे चेतस्यवस्थितम्॥ १४॥
अनादिमध्यान्तमजमवृद्धिक्षयमच्युतम्।
प्रणतोऽस्मि महात्मानं सर्वकारणकारणम्॥ १५॥

Prahlāda replied– "Hear, O sire, what in obedience to your commands I will repeat, the substance of all I have learned: listen attentively to that which wholly occupies my thoughts. I have learned to adore him who if without beginning, middle, or end, increase or diminution; the imperishable lord of the world, the universal causes."

पराशर उवाच

एवं निशम्य दैत्येन्द्रः क्रोधसंरक्तलोचनः।
विलोक्य तद्गुरुं प्राह स्फुरिताधरपल्लवः॥ १६॥

Parāśara said— "On hearing these words, the sovereign of the Daityas, his eyes red with wrath, and lip swollen with indignation, turned to the preceptor of his, son, and said,

हिरण्यकशिपुरुवाच

ब्रह्मबन्धो! किमेतत् ते विपक्षस्तुतिसंहितम्।
असारं ग्राहितो बालो मामवज्ञाय दुर्मते!॥ १७॥

Hiraṇyakaśipu said– "Vile Brahman, what is this preposterous commendation of my foe, that, in disrespect to me. you have taught this boy to utter?"

गुरुरुवाच

दैत्येश्वर! न कोपस्य वशमागन्तुमर्हसि।
ममोपदेशजनितं नायं वदति ते सुतः॥ १८॥

The Guru replied– "O king of the Daityas, it is not worthy of you to give way to passion: that which your son has uttered, he has not been taught by me."

हिरण्यकशिपुरुवाच

अनुशास्तोऽसि केनेदृग् वत्स! प्रह्लाद कथ्यताम्।
ममोपदिष्टं नेत्येष प्रब्रवीति गुरुस्तव॥ १९॥

Hiraṇyakasipu said– "by whom has this lesson, boy, been taught you? your teacher denies that it proceeds from him."

-प्रह्लाद उवाच

शास्ता विष्णुरशेषस्य जगतो यो हृदि स्थितः।
तमृते परमात्मानं तात! कः केन शास्यते॥२०॥

Prahlāda answered– "Viṣṇu, father is the instructor of the whole world: what else should any one teach or learn. save him. the supreme spirit?"

हिरण्यकशिपुरुवाच

कोऽयं विष्णुः सुदुर्बुद्धे! यं ब्रवीषि पुनः पुनः।
जगतामीश्वरस्येह पुरतः प्रसभं मम॥२१॥

"Blockhead," exclaimed the king, "'who is this Viṣṇu, whose name you thus reiterate so impertinently before me, who am the sovereign of the three worlds?''

प्रह्लाद उवाच

न शब्दगोचरे यस्य योगिध्येयं परं पदम्।
यतो यश्च स्वयं विश्वं स विष्णुः परमेश्वरः॥२२॥

"The glory of Viṣṇu," replied Prahlāda, "is to be medicated upon by the devout; it cannot be dcscribed: he is the supreme lord, who is all things, and from whom all things proceed."

हिरण्यकशिपुरुवाच

परमेश्वरसंज्ञोऽज्ञ! किमन्यो मय्यवस्थिते।
तवास्ति मर्त्तुकामस्त्वं प्रब्रवीषि पुनः पुनः॥२३॥

To this the king rejoined, "Are you desirous of death, fool, that you give the title of supreme lord to any one whilst I survive?"

प्रह्लाद उवाच

न केवलं तात! मम प्रजानां
स ब्रह्मभूतो भवतश्च विष्णुः।
धाता विधाता परमेश्वरश्च
प्रसीद कोपं कुरुषे किमर्थम्॥२४॥

"Viṣṇu, who is Brahma," said Prablāda, "is the creator and protector, not of me alone, but of all human beings, and even, father, of you: he is the supreme lord of all. Why should you, sire, be offended?"

हिरण्यकशिपुरुवाच

प्रविष्टः कोऽस्य हृदये दुर्बुद्धेरतिपापकृत्।

येनेदृशान्यसाधूनि वदत्याविष्टमानसः॥ २५॥

प्रह्लाद उवाच

न केवलं मद्हृदयं स विष्णु-
राक्रम्य लोकान् सकलानवस्थितः।
स मां त्वदादींश्च पितः! समस्तान्
समस्तचेष्टासु युनक्ति सर्वगः॥ २६॥

Hiraṇyakaśipu then exclaimed, "What evil spirit has entered into the breast of this silly boy, that thus, like one possessed, be utters such profanity?" "Not into my heart alone," said Prahlāda, "has Viṣṇu entered, but he prevadas all the regions of the universe, and by his omnipresence influences the conduct of all beings, mine, father, and thine.[2]"

हिरण्यकशिपुरुवाच

निष्क्राम्यतामयं दुष्टः शास्यताञ्च गुरोर्गृहे।
योजितो दुर्मतिः केन विपक्षवितथस्तुतौ॥ २७॥

Away with the wretch." cried the king; "take him to hit preceptor's mansion. By whom could he have been instigated to repeat the lying praises of my foe.'

पराशर उवाच

इत्युक्तोऽसौ तदा दैत्यैर्नीतो गुरुगृहं पुनः।
जग्राह विद्यामनिशं गुरुशुश्रूषणोद्यतः॥ २८॥
कालेऽतीते च महति प्रह्लादमसुरेश्वरः।
समाहूयाब्रवीत् पुत्र! गाथा काचित् प्रगीयताम्॥ २९॥

According to the commands of his father. Prahlāda was conducted by the Daityas back to the house of his Guru; where, assiduous in attendance on his preceptor, he constantly improved in wisdom. After a considerable time had elapsed, the sovereign of the Asuras sent for him again; and on his arrival in his presence, desired him to recite some poetical composition. Prahlāda immediately began.

प्रह्लाद उवाच

यतः प्रधानपुरुषौ यतश्चैतच्चराचरम्।
कारणं सकलस्यास्य स नो विष्णुः प्रसीदतु॥ ३०॥

May he from whom matter and soul originate, from whom all that moves or is unconscious proceeds, he who is the cause of all this creation, Viṣṇu, be favourable unto us.

हिरण्यकशिपुरुवाच

दुरात्मा बध्यतामेष नानेनार्थोऽस्ति जीवता।
स्वपक्षहानिकर्त्तृत्वाद् यः कुलाङ्गारतां गतः॥ ३१॥

पराशर उवाच।

इत्याज्ञप्तास्ततस्तेन प्रगृहीतमहायुधाः।
उद्यतास्तस्य नाशाय दैत्याः शतसहस्रशः॥ ३२॥

On hearing which. Hiraṇyakaśipu exclaimed, "Kill the wretch; he is not fit to live, who is a traitor to his friends, a burning brand to his own race:" and his attendants, obedient to his orders, snatched up their weapons, and rushed in crowds upon Prahlāda, to destroy him.

प्रह्लाद उवाच

विष्णुः शस्त्रेषु युष्माकं मयि चासौ यथा स्थितः।
दैतेयास्तेन सत्येन मा क्रामन्त्वायुधानि मे॥ ३३॥

पराशर उवाच

ततस्तैः शतशो दैत्यैः शस्त्रौघैराहतोऽपि सन्।
नावाप वेदनामल्पामभूच्चैव पुनर्नवः॥ ३४॥

The prince calmly looked upon them and said, "Daityas, as truly as Viṣṇu is present in your weapons and in my body, so truly shall those weapons fail to harm me:" and accordingly, although struck heavily and repeatedly by hundreds of the Daityas, the prince felt not the least pain, and his strength was ever renewed.

हिरण्यकशिपुरुवाच

दुर्बुद्धे! विनिवर्त्तस्व वैरिपक्षस्तवादतः।
अभयं ते प्रयच्छामि मातिमूढमतिर्भव॥ ३५॥

प्रह्लाद उवाच

भयं भयानामपहारिणि स्थिते
मनस्यनन्ते मम कुत्र तिष्ठति।
यस्मिन् स्मृते जन्मजरान्तकादि-
भयानि सर्वाण्यपयान्ति तात॥ ३६॥

His father then endeavoured to persuade him to refrain from glorifying his enemy, and promised him immunity if he .would not be so foolish as to persevere: but Prahlāda replied, that he felt no fear as long as his immortal guardian against all dangers was present in his mind, the recollection of whom was alone sufficient to dissipate all the perils consequent upon birth or human infirmities.

हिरण्यकशिपुरुवाच

भो भोः सर्पा! दुराचारमेनमत्यन्त दुर्मतिम्।
विषज्वालाकुलैर्वक्त्रैः सद्यो नयत संक्षयम्॥ ३७॥

पराशर उवाच

इत्युक्तास्तेन ते सर्पाः कुहकास्तक्षकान्धका।
अदशन्त समस्तेषु गात्रेष्वतिविषोल्वणाः॥ ३८॥
स त्वासक्तमतिः कृष्णे दश्यमानो महोरगैः।
न विवेदात्मनो गात्रं तत्स्मृत्याह्लादसंस्थितः॥ ३९॥

Hiraṇyakaśipu, highly exasperated, commanded the serpents to fall upon his disobedient and insame son, and bite him to death-with their envenomed fangs: and thereupon the great snakes Kuhaka, Takṣaka, and Andhaka, charged with fatal poison, bit the prince in every pare of his body; but he, with thoughts immovably fixed on Kṛṣṇa.felt no pain from their wounds, being immersed in rapturous recollections of that divinity.

सर्पाः ऊचुः

दंष्ट्रा विशीर्णा मणयः स्फुटन्ति
फणेषु तापो हृदयेषु कम्पः।
नास्य त्वचः स्वल्पमपीह भिन्नं
प्रशाधि दैत्येश्वर! कार्यमन्यत्॥ ४०॥

Then the snakes cried to the king. and said. "Our fangs are broken; our jewelled crests are burst; there is fever in our hoods, and fear in our hearts; but the skin of the youth is still unscathed: have recourse, monarch of the Daityas, to some other expedient."

हिरण्यकशिपुरुवाच

हे दिगगजाः! सङ्कटदन्तमिश्रा!

घ्नतैनमस्मद्रिपुपक्षभिन्नम्।
तञ्ञा विनाशाय भवन्ति तस्य
यथारणेः प्रज्वलितो हुताशः॥४१॥

Ho. elephants of the skies" exclaimed the demon, "unite your tusks, and destroy this deserter from his father, and conspirer with my foes. It is thus that often our progeny are our destruction as fire consumes the wood from which it springs.

पराशर उवाच

ततः स दिग्गजैर्बालो भूभृच्छिखरसन्निभैः।
पातितो धरणीपृष्ठे विषाणैरवपीडितः॥४२॥
स्मरतस्तस्य गोविन्दमिभदन्ताः सहस्रशः।
शीर्णा वक्षःस्थलं प्राप्य स प्राह पितरं ततः॥४३॥
दन्ता गजानां कुलिशाग्रनिष्ठुराः
शीर्णा यदेते न बलं ममैतत्।
महाविपत्पापविनाशनोऽयं
जनार्दनानुस्मरणानुभावः॥४४॥

The young prince was then assailed by the elephants of the skies, as vast as mountain peaks; cast down upon the earth, and trampled on, and gored by their tusks: but he continued to call to mind Govinda, and the tusks of the elephants were blunted against his breast. "Behold," he said to his father, "the tusks of the elephants, as hard as adamant, are blunted; but this is not by any strength of mine: calling upon Janārddana is my defence against such fearful affliction."

हिरण्यकशिपुरुवाच

ज्वाल्यतामसुरा! वह्निरपसर्पत दिग्गजाः।
वायो समेधयाग्निं त्वं दह्यतामेष पापकृत्॥४५॥

पराशर उवाच

महाकाष्ठचयच्छन्नमसुरेन्द्रसुतं ततः।
प्रज्वाल्य दानवा वह्निं ददहुः स्वामिनोदिताः॥४६॥

Then said the king to his attendants, "Dismiss the elephants, and let fire consume him; and do you, deity of the winds, blow up the fire, that this wicked wretch may be consumed." And the Dānavas piled a mighty heap of wood around the prince, and kindled a fire, to burn him, as their master had commanded,

प्रह्लाद उवाच

तातैष वह्निः पवनेरितोऽपि
न मां दहत्यत्र समन्ततोऽहम्।
पश्यामि पद्मास्तरणास्तृतानि
शीतानि सर्वाणि दिशां मुखानि॥४७॥

But Prahlāda cried, "Father, this fire, though blown up by the winds, burneth me not; and all around I behold the face of the skies, cool and Fragrant, with beds of lotus flowers."

पराशर उवाच

अथ दैत्येश्वरं प्रोचुर्भार्गवस्यात्मजा द्विजाः।
पुरोहिता महात्मानः साम्ना संस्तूय वाग्मिनः॥४८॥

Then the Brāhmaṇas who were the sons of Bhārgava, illustrious priests, and reciters of the Sāma-Veda, said to the king of the Daityas,

पुरोहिता ऊचुः

राजन्! नियम्यतां कोपो बालेऽत्र तनयेऽनुजे।
कोपो देवनिकायेषु यत्र ते सफलो यतः॥४९॥
तथा तथैनं बालं ते शासितारो वयं नृप।
यथा विपक्षनाशाय विनीतस्ते भविष्यति॥५०॥
बालत्वं सर्वदोषाणां दैत्यराजास्पदं यतः।
ततोऽत्र कोपमत्यर्थं योक्तुमर्हसि नार्भके॥५१॥
न त्यक्ष्यति हरेः पक्षमस्माकं वचनाद् यदि।
ततः कृत्यां वधायास्य करिष्यामो निवर्त्तिनीम्॥५२॥

Priests said– "Sire, restrain your wrath against your own son. How should anger succeed in finding a place in heavenly mansions? As for this lad, we will be his instructors, and teach him obediently to labour for the destruction of your foes. Youth is the season, king, of many errors, and you should not therefore be relentlessly offended with a child. If he will not listen to us, and abandon the cause of Hari, we will adopt infallible measures to work his death."

पराशर उवाच

एवमभ्यर्थितस्तैस्तु दैत्यराजः पुरोहितैः।
दैत्यैर्निष्काशयामास पुत्रं पावकसञ्चयात्॥५३॥

The king of the Daityas, thus solicited by the priests, commanded the prince to be liberated from the midst of the flames.

ततो गुरुगृहे बालः स वसन् बालदानवान्।
अध्यापयामास मुहुरुपदेशान्तरे गुरोः॥५४॥

Again established in the dwelling of his preceptor, Prahlāda gave lessons himself to the sons of the demons, in the intervals of his leisure.

प्रह्लाद उवाच

श्रूयतां परमार्थो मे दैतेया दितिजात्मजाः।
न चान्यथैतन्मन्तव्यं नात्र लोभादिकारणम्॥५५॥
जन्म बाल्यं ततः सर्वो जन्तुः प्राप्नोति यौवनम्।
अव्याहतैव भवति ततोऽनुदिवसं जरा॥५६॥
ततश्च मृत्युमभ्येति जन्तुर्दैत्येश्वरात्मजाः।
प्रत्यक्षं दृश्यते चैतदस्माकं भवतां तथा॥५७॥

"Sons of the offspring of Diti," he was accustomed to say to them. "hear from me the supreme truth; nothing else is fit to be regarded; nothing else here is an object to be coveted. Birth, infancy, and youth and the portion of all creatures; and then succeeds gradual and inevitable decay, terminating with all beings, children of the Daityas. in death: this is manifestly visible to all; to you as it is to me.

मृतस्य च पुनर्जन्म भवत्येतच्च नान्यथा।
आगमोऽयं तथा तत्र नोपादानं विनोद्भवः॥५८॥
गर्भवासादि यावत् तु पुनर्जन्मोपपादनम्।
समस्तावस्थकं तावद् दुःखमेवावगम्यताम्॥५९॥
क्षुत्तृष्णोपशमं तद्वच्छीताद्युपशमं सुखम्।
मन्यते बालबुद्धित्वाद् दुःखमेव हि तत् पुनः॥६०॥
अत्यन्तस्तिमिताङ्गानां व्यायामेव सुखैषिणाम्।
भ्रान्तिज्ञानावृताक्षाणां प्रहारोऽपि सुखायते॥६१॥

That the dead are born again, and that it cannot be otherwise, the sacred texts are warrant: but production, cannot be without a material cause; and as long as conception and parturition are the material causes of repeated birth, so long, be sure. is pain inseparable from every period of existence. The simpleton, in his inexperience. fancies that the alleviation of hunger, thirst, cold. and the like is pleasure; but of a truth it is pain; for suffering gives delight to those whose vision is darkened by delusion, as fatigue would be enjoyment to limbs that are incapable of motion.[3]

का शरीरमशेषाणां श्लेष्मादीनां महाचय:।
क्व कान्ति-शोभा-सौरभ्य-कमनीयादयो गुणा:॥६२॥
मांसाऽसृक्पूयविण्मूत्रस्नायुमज्जाऽस्थिसंहतौ।
देहे चेत् प्रीतिमान् मूढो नरके भवितापि स:॥६३॥

This vile body is a compound of phlegm and other humours. Wherc are its beauty, grace, fragrance, or other estimable qualitics? The fool that is fond of a body composed of flesh, blood, matter, ordure, urine, membrane, marrow, and bones will be enamoured of hell.

अग्ने: शीतेन तोयस्य तृषा भक्तस्य च क्षुधा।
क्रियते सुखकर्त्तृत्वं तद् विलोमस्य चेतरै:॥६४॥
करोति हे दैत्यसुता! यावन्मात्रं परिग्रहम्।
तावन्मात्रं स एवास्य दु:खं चेतसि यच्छति॥६५॥
यावत: कुरुते जन्तु: सम्बन्धान् मनस: प्रियान्।
तावन्तोऽस्य निखन्यन्ते हृदये शोकशङ्कव:॥६६॥
यद् यद् गृहे तन्मनसि यत्र तत्रावतिष्ठत:।
नाशदाहापहरणं तत्र तस्यैव तिष्ठति॥६७॥
जन्मन्यत्र महद् दु:खं म्रियमाणस्य चापि तत्।
यातनासु यमस्योग्रं गर्भसङ्क्रमणेषु च॥६८॥
गर्भे च सुखलेशोऽपि भवद्भिरनुमीयते।
यदि तत् कथ्यतामेवं सर्वं दु:खमयं जगत्॥६९॥

The agreeableness of fire is caused by cold; of water, by thirst; of food, by hunger: by other circumstances their contraries are equally agreeable.[4] The child of the Daitya who takes to himself a wife introduces only so much misery into his bosom; for as many as are the cherished affections of a living creature, so many are the thorns of anxiety implanted in his heart; and he who has large possessions in his house is haunted, wherever he goes, with the apprehension that they may be lost or burnt or stolen. Thus there is great pain in being born: for the dying man there are the tortures of the judge of the deceased, and of passing again into the womb. If you conclude that there is little enjoyment in the embryo state, you must then admit that the world is made up of pain.

तदेवमतिदुःखानामास्मदेऽत्र भवार्णवे।
भवतां कथ्यते सत्यं विष्णुरेकः परायणम्॥७०॥
मा जानीत वयं बाला देही देहेषु शाश्वतः।
जरा-यौवन-जन्माद्या धर्म्मा देहस्य नात्मनः॥७१॥
बालोऽहं तावदिच्छातो यतिष्ये श्रेयसे युवा।
युवाहं वार्द्धके प्राप्ते करिष्याम्यात्मनो हितम्॥७२॥

Verily I say to you that in this ocean of the world, this sea of many sorrows, Viṣṇu is your only hope. If you say, you know nothing of this; 'we are children; embodied spirit in bodies is eternal; birth, youth, decay, are the properties of the body, not. of the soul.' But it is in this way that we deceive ourselves. 'I am yet a child; but it is my purpose to exert myself when I am a youth. I am yet a youth; but when I become old 1 will do what is needful for the good of my soul.

वृद्धोऽहं मम कर्माणि समस्तानि न गोचरे।
किं करिष्यामि मन्दात्मा समर्थेन न यत् कृतम्॥७३॥
एवं दुराशयाक्षिप्तमानसः पुरुषः सदा।
श्रेयसोऽभिसुखं याति न कदाचिद् पिपासितः॥७४॥
बाल्ये क्रीडनकासक्ता यौवने विषयोन्मुखाः।
अज्ञा नयन्त्यशक्त्या च वार्द्धकं समुपस्थितम्॥७५॥
तस्माद् बाल्ये विवेकात्मा यतेत श्रेयसे सदा।
बाल्य-यौवन-वृद्धाद्यैर्देहभावैरसंयुतः॥७६॥

I am now old, and all my duties are to be fulfilled. How shall I, now that my faculties fail me do what was left undone when my strength was unimpaired?' In this manner do men, whilst their minds are distracted by sensual pleasures, ever propose, and never attain final beatitude: they the thirsting. Devoted in childhood to play, and in youth to pleasure, ignorant and impotent they find that old age is come upon them. Therefore even in childhood let the embodied soul acquire discriminative wisdom, and, independent of the conditions of infancy, youth, or age, strive incessantly to be freed.

तदेतद् वो मयाख्यातं यदि जानीत नानृतम्।
तदस्मत्प्रीतये विष्णुः स्मर्य्यतां बन्धमुक्तिदः॥७७॥
आयासः स्मरणे कोऽस्य स्मृतो यच्छति शोभनम्।
पापक्षयश्च भवति स्मरतां तमहर्निशम्॥७८॥
सर्वभूतस्थिते तस्मिन् मतिर्मैत्री दिवानिशम्।
भवतां जाययामेवं सर्वक्लेशान् प्रहास्यथ॥७९॥

This, then, is what I declare to you; and since you know that it is not untrue, do you, out of regard to me, call to your minds Viṣṇu, the liberator from all bondage. What difficulty is there in thinking upon him, who, when remembered, bestows prosperity; and by recalling whom to memory, day and night, all sin is cleansed away? Let all your thoughts and affections be fixed on him, who is present in all beings, and you shall laugh at every care.

तापत्रयेणाभिहतं यदेतदखिलं जगत्।
तदा शोच्येषु भूतेषु द्वेषं प्राज्ञः कराति कः॥८०॥
अथ भद्राणि भूतानि हीनशक्तिरहं परम्।
मुदं तथापि कुर्वीत हानिर्द्वेषफलं यतः॥८१॥
बद्धवैराणि भूतानि द्वेषं कुर्वन्ति चेत् ततः।
शोच्यान्यहोऽतिमोहेन व्याप्तानीति मनीषिणा॥८२॥

The whole world is suffering under a triple affliction[7] What wise man would feel hatred towards beings who are objects of compassion? If fortune be propitious to them, and I am unable to partake of the like enjoyments, yet wherefore should I cherish malignity towards those who are more prosperous than myself? I should rather sympathise with their happiness; for the suppression of malignant feelings is of itself a reward.[8] If beings are hostile, and indulge in hatred, they are objects of pity to the wise, as encompassed by profound delusion.

एते भिन्नादृशा दैत्या विकल्पाः कथिता मया।
कृत्वाभ्युपगमं तत्र संक्षेपः श्रूयतां मम॥८३॥
विस्तारः सर्वभूतस्य विष्णोर्विश्वमिदं जगत्।
द्रष्टव्यमात्मवत् तस्मादभेदेन विचक्षणैः॥८४॥
समुत्सृज्यासुरं भावं तस्माद् यूयं तथा वयम्।
तथा यत्नं करिष्यामो यथा प्राप्स्याम निर्वृतिम्॥८५॥
या नाग्निना न वार्केण नेन्दुना नैव वायुना।
पर्जन्यवरुणाभ्यां वा न सिद्धैर्न च राक्षसैः॥८६॥
न यक्षैर्न च दैत्येन्द्रैर्नोरगैर्न च किन्नरैः।
न मनुष्यैर्न पशुभिर्दोषैर्नैवात्मसम्भवैः॥८७॥
ज्वराक्षिरोगाऽतीसार-प्लीह-गुल्मादिकैस्तथा।
द्वेषेर्ष्यामत्सराद्यैर्वा रागलोभादिभिः क्षयम्॥८८॥
न चान्यैर्नीयते कैश्चिन्नित्या ह्यत्यन्तनिर्मला।
तामाप्नोति मलं त्यक्त्वा केशवे हृदि संस्थिते॥८९॥

These are the reasons for repressing hate which are adapted to the capacities of those who see the deity distinct from his creatures. Hear, briefly, what influences those who have approached the truth. This whole world is but a manifestation of Viṣṇu, who is identical with all things : and it if therefore to be regarded by the wise as not differing from, but as the same with themselves. Let us therefore lay aside the angry passions of our race, and so strive that we obtain that perfect, pure, and eternal happiness, which shall be beyond the power of the elements or their deities, of fire, of the sun, of the moon, of wind, of Indra, of the regent of the sea; which shall be unmolested by spirits of air or earth; by Yakṣas, Daityas, or their chiefs; by the serpent-gods or monstrous demigods of Svarga; which shall be uninterrupted by men or beasts, or by the infirmities of human nature; by bodily sickness and disease,[9] or hatred, envy, malice, passion, or desire; which nothing shall molest, and which every one who fixes his whole heart on Keśava shall enjoy.

अससारसंसारविवर्त्तनेषु
मा यात तोषं प्रसभं ब्रवीमि।
सर्वत्र दैत्या: समतामुपेत
समत्वमाराधनमच्युतस्य॥ १०॥
तस्मिन् प्रसन्ने किमिहास्त्यलभ्यं
धर्मार्थकामैरलमल्पकास्ते।
समाश्रिताद् ब्रह्मतरोरनन्ता-
न्नि:संशयं प्राप्स्यथ वै महत् फलम्॥ ११॥
इति श्रीविष्णुपुराणे प्रथमांशे सप्तदशोऽध्याय:।

Verily I say unto you, that you shall have no satisfaction in various revolutions through this treacherous world, but that you will obtain placidity for ever by propitiating Viṣṇu, whose adoration is perfect calm. What here is difficult of attainment, when he is pleased ? Wealth, pleasure, virtue, are things of little moment. Precious is the fruit that you shall gather, be assured, from the exhaustless store of the tree of true wisdom."

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NOTES

1. The boon, according to the Vāyu Purāṇa. was, that he should not be slain by any created being : the Kūrma adds. except by Viṣṇu. The Bhāgavata has a similar boon as the Vāyu, and therefore, says the commentator. Viṣṇu assumed the form of the Nṛsiṁha. as being that of neither a man oor an animal.

2. The Purāṇas teach constantly incompatible doctrines. According to this passage, the Supreme Being is not the ioert cause of creation only.. but exercises the functions of an active Providence. The commentator quotes a text of the Veda in support of this view: शास्ता जनानां सर्व्वात्मा। Universal soul entering into men, governs their conduct.' Incongruities, however, are as frequent in the Vedas as in the Purāṇas; but apparently the most ancient parts of the Hindu ritual recognised an active ruler in the Creator of the universe; the notion of abstract deity originating with the schools of philosophy.

3. This is the purport of the sentence apparently, and is that which the comment in part confirms. Literally it is. 'A blow is the pleasure of those whose eyes are darkened by ignorance, whose

limbs, exceedingly benumbed, desire.pleasure by exercise,' The commentator divides the sentence, however, and reads it, 'As fatigue would be like pleasure to paralyzed limbs; and a blow is enjoyment to those who are blinded by delusion; that is, by love; for to them a slap, or even a kick. from a mistress would bc a favour.' It is not improbably an allusion to some such venerable pastime as blindman's buff. The interpretation, however. leaves the contruction of the first half of the sentence imperfect, unless the nominative and verb apply to both portions : अत्यन्तस्तिमितांगानां व्यायामेन सुखैषिणां भ्रान्तिज्ञानावृताक्षाणां प्रहारोऽपि सुखायते।

4. They are so far from being sources of pleasure in themselves, that, under different contrasts, they become sources of pain. Heat is agreeable in cold weather : cold is agreeable in hot weather; heat would then be disagreeable. Drink is pleasant to a thirsty man : thirst is agreeable to one who has drunk too much; and.more drink would be painful. So of food, and of other contrasts.

5. 'Divine knowledge is the province only of those who can separate soul from body : that is. who live independent of bodily infirmities and passions. We have not overcome corporeal vicissitudes, and have therefore no concern with such abstruse inquiries.' This is the commentator's explanation of the passage,

6. पिपासित:। Alluding, says the commentator, to the fable of a washerman, who, whilst washing his clothes in the Ganges, proposed daily to drink of its waters, but forgot his purpose in his occupation : or of a boy. who proposed the same as he pursued fish after fish, and never accomplished his intention, being engrossed by his sport : both died without drinking.

7. The three kinds of affliction of the Sāṁkya philosophy : internal, as bodily or mental distress; external, as injuries from men, animals etc.; and superhuman, or inflictions by gods or demons. See S. Kārikā, ver. 1.

8. The construction of the text is elliptical and brief, but the sense is sufficiently clear. अथ भद्राणि भूतानि हीन शक्तिरहंपरं। मुदं तथापि कुर्व्वीत हानिद्वेषफलं यत:॥ The order of the last pāda is thus transposed by the commentator : यतो द्वेषस्य हानेरेव फलं। 'Whence (from feeling pleasure) the abandonment of enmity is verily the consequence.'

9. The orininal rather unpoetically specifies some of these, or fever, ophthalmia, dysentery, spleen, liver, etc. The whole of these defects are the individuals of the three species of pain alluded to before.

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CHAPTER 18

अष्टादशोऽध्याय:

(प्रह्लादस्य विनाशाय दैत्यान् प्रति हिरण्यकशिपोरादेश:)

पराशर उवाच

तस्येवं दानवाश्चेष्टां दृष्ट्वा दैत्यपतेर्भयात्।
आचचक्षु: स चोवाच सूदानाहूय सत्वर:॥ १॥

The Dānavas. observing .the conduct of Prahlāda, reported it to the king, least they should incur his despleasure. He sent for his cooks, and said to them,

हिरण्यकशिपुरुवाच

हे सूदा मम पुत्रोऽसावन्येषामपि दुर्मति:।
कुमार्गदेशको दुष्टो हन्यतामविलम्बितम्॥ २॥
हालाहलं विषं तस्य सर्वभक्ष्येषु दीयताम्।
अविज्ञातमसौ पापो हन्यतां मा विचार्यताम्॥ ३॥

O cooks! My vile and unprincipled son is now teaching others his impious doctrines: be quick, and put an end to him. Let deadly poison be mixed up with all his vainds, without his knowledge. Hesitate not, but destroy the wretch without delay,

पराशर उवाच

ते तथैव ततश्चक्रु: प्रह्लादाय महात्मने।
विषदानं यथाज्ञप्तं पित्रा तस्य महात्मन:॥ ४॥
हालाहलं विषं घोरमनन्तोच्चारणेन स:।
अभिमन्त्र्य सहान्नेन मैत्रेय बुभुजे तदा॥ ५॥
अविकारं स तद् भुक्त्वा प्रह्लाद: स्वस्थमानस:।
अनन्तख्यातिनिर्वीर्य्यं जरयामास तद्विषम्॥ ६॥
ततस्तदा भयत्रस्ता जीर्णं दृष्ट्वा महद्विषम्।
दैत्येश्वरमुपागम्य प्रणिपत्येदमब्रुवन्॥ ७॥

Accordingly they did so, and administered poison to the virtuous Prahlāda, as his father had commanded them. Prahlāda, repeating the name of the imperishable, ate and digested the food in which the deadly poison had been infused, and suffered no harm from it, either in body or mind for it had been rendered innocuous by the name of the eternal. Beholding the strong poison digested, those who had prepared the food were filled with dismay, and hastened to the king, and fell down before him, and said,

सूदा ऊचुः

दैत्यराज! विषं दत्तमस्माभिरतिभीषणम्।
जीर्णं तेन सहान्नेन प्रह्लादेन सुतेन ते॥८॥

Cooks said– "King of the Daityas, the fearful poison given by us to your son has been digested by him along with his food, as if it were innocent.

हिरण्यकशिपुरुवाच

त्वर्यतां त्वर्यतां हे हे सद्यो दैत्यपुरोहिताः
कृत्यां तस्य विनाशाय उत्पादयत मा चिरात्॥९॥

Hiraṇyakaśipu, on hearing this, exclaimed, "Hasten, hasten, ministrant priests of the Daitya race I instantly perform the rites that will effect his destruction !"

पराशर उवाच

सकाशमागम्य ततः प्रह्लादस्य पुरोहिताः।
सामपूर्वमथोचुस्ते प्रह्लादं विनयान्वितम्॥१०॥

Then the priests went to Prahlāda, and, having repeated the hymns of the Śama-Veda, said to him, as he respectfully hearkened.

पुरोहिता ऊचुः

जातस्त्रैलोक्यविख्यात आयुष्मन्! ब्रह्मणः कुले।
दैत्यराजस्य तनयो हिरण्यकशिपोर्भवान्॥११॥
किं देवैः किमनन्तेन किमन्येन तवाश्रयः।
पिता ते सर्वलोकानां त्वं तथैव भविष्यसि॥१२॥
तस्मात् परित्यजैनां त्वं विपक्षस्तवसंहिताम्।
वाचं पिता समस्तानां गुरूणां परमो गुरुः॥१३॥

"You have been born prince, in the family of Brahmā, celebrated in the three worlds, the son of Hiraṇyakaśipu, the king of the Daityas; why should you acknowledge dependance upon the gods? why upon the eternal? Your father is the stay of all worlds, as you they self in turn shall be. Desist, then, from celebrating the praises of an enemy; and remember, that of all venerable preceptors, a father is most venerable.

प्रह्लाद उवाच

एवमेतन्महाभागा:! श्लाघ्यमेतन्महाकुलम्।
मरीचे: सकलेऽप्यस्मिन् त्रैलोक्ये कोऽन्यथा वदेत्॥ १४॥
पिता च मम सर्वस्मिन् जगत्युत्कृष्टचेष्टित:।
एतदप्यवगच्छामि सत्यमत्रापि नानृतम्॥ १५॥
गुरुणामपि सर्वेषां पिता परमको गुरु:।
यदुक्तं भ्रान्तिरत्रापि स्वल्पापि हि न विद्यते॥ १६॥
पिता गुरुर्न सन्देह: पूजनीय: प्रयत्नत:।
तत्रापि नापराध्यामीत्येवं मनसि मे स्थितम्॥ १७॥
यदेतत् किमनन्तेनेत्युक्तं युष्माभिरीदृशम्।
को ब्रवीति यथायुक्तं किन्तु नैतद् वचोऽर्थवत्॥ १८॥

Prahlāda replied to them, "Illusctious Brāhmaṇas, it is true that the Family of Marīci is renowned in the three worlds; this cannot be denied: and I also admit, what is equally indisputable, that my father is mighty over the universe. There is no error, not the least, in what you have said, 'that a father is the most venerable of all holy teachers:' he is a venerable instructor, no doubt, and is ever to be devoutly reverenced. To all these things I have nothing to object; they find a rcady assent in my mind: but when you say, 'Why should I depend upon the eternal?' who can give assent to this as right ? the words are void of meaning."

इत्युक्त्वा सोऽभवन्मौनी तेषां गौरवयन्त्रित:।
प्रहस्य च पुन: प्राह किमनन्तेन साध्विति॥ १९॥
साधु भो: किमनन्तेन साधु भो गुरवो मम।
श्रूयतां यदनन्तेन यदि खेदं न यास्यथ॥ २०॥
धर्मार्थकाममोक्षाख्या: पुरुषार्था उदाहृता:।

चतुष्टयमिदं यस्मात् तस्मात् किं किमिदं वृथा॥२१॥
मरीचिमिश्रैर्दक्षेण तथैवान्यैरनन्तत:।
धर्म: प्राप्तस्तथैवान्यैरर्थ: कामस्तथापरै:॥२२॥
तत्तत्त्ववेदिनो भूत्त्वा ज्ञानध्यानसमाधिभि:।
अवापुर्मुक्तिमपरे पुरुषा ध्वस्तबन्धना:॥२३॥
सम्पदैश्वर्यमाहात्म्यज्ञानसन्ततिकर्मणाम्।
विमुक्तेश्चैकतालभ्यं मूलमाराधनं हरे:॥२४॥
यतो धर्मार्थकामाख्यं मुक्तिश्चापि फलं द्विजा:।
तेनापि हि किमेत्येवमनन्तेन किमुच्यते॥२५॥
किञ्चात्र बहुनोक्तेन भवन्तो गुरवो मम।
वदन्तु साधु वाऽसाधु विवेकोऽस्माकमल्पक:॥२६॥

Having said thus much, he was silent awhile, being restrained by respect to their sacred functions; but he was unable to repress his smiles, and again said, "What need is there of the eternal? admirable! most worthy of you who are my venerable preceptors. Hear what need there is of the eternal. If to hearken will not give you pain. The fourfold objects of men are said to be virtue, desire, wealth, final emancipation. Is he who is the source of all these of no avail ? Virtue was derived from the eternal by Dakṣa, Marīchi, and other patriarchs; wealth has been obtained from him by others; and by others, the enjoyment of their desires: whilst those who. through true wisdom and holy contemplation, have come to know his essence, have been released from their bondage, and have attained freedom from existence for ever. The glorification of Hari, attainable by unity, is the root of all riches, dignity, renown, wisdom, progeny. righteousness, and liberation. Virtue, wealth, desire, and even final freedom, Brahmans, are fruits bestowed by him. How then can it be said, 'What need is there of the eternal ? But enough of this: what occasion is there to say more? You are my venerable preceptors, and speak you good or evil, it is not for my weak judgment to decide."

पुरोहिता ऊचु:

दह्यमानस्त्वमस्माभिरग्निना बाल रक्षित:।

भूयो न वक्ष्यसीत्येवं नैव ज्ञातोऽस्यबुद्धिमान्॥ २७॥
यदास्मद्वचनान्मोहग्राहं न त्यक्ष्यते भवान्।
ततः कृत्यां विनाशाय तव स्रक्ष्याम दुर्मतेः॥ २८॥

The priests said to him, "We preserved you, boy, when you were about to be consumed by fire. confiding that you would no longer eulogize your father's foes: we knew not how unwise you were: but if you will not desist form this infatuation at our advice, we shall even proceed to perform the rites that will inevitably descroy you." '

प्रह्लाद उवाच

कः केन हन्यते जन्तुर्जन्तुः कः केन रक्ष्यते।
हन्ति रक्षति चैवात्मा ह्यसत् साधु समाचरन्॥ २९॥

To this menace. Prahlāda answered, "What living creature slays, or is slain ? what living creature preserves, or is preserved? Each is his own destroyer or prescrver, as be follows evil or good[1]."

पराशर उवाच

इत्युक्तास्तेन ते क्रुद्धा दैत्यराजपुरोहिताः।
कृत्यामुत्पादयामासुर्ज्वालामालोज्ज्वलाकृतिम्॥ ३०॥
अतिभीमा समागम्य पादन्यासक्षतक्षितिः।
शूलेन सा सुसंक्रुद्धा तं जघानाशु वक्षसि॥ ३१॥
तत् तस्य हृदयं प्राप्य शूलं बालस्य दीप्तिमत्।
जगाम खण्डितं भूमौ तत्रापि शतधा गतम्॥ ३२॥
यत्रानपायी भगवान् हृद्यास्ते हरिरीश्वरः।
भङ्गो भवति वज्रस्य तत्र शूलस्य का कथा॥ ३३॥
अपाये तत्र पापैश्च पातिता तत्र याजकैः।
तानेव सा जघानाशु कृत्या नाशं जगाम च॥ ३४॥
कृत्यया दह्यमानांस्तान् विलोक्य स महामतिः।
त्राहि कृष्णेत्यनन्तेति वदन्नभ्यवपद्यत॥ ३५॥

Thus spoken to by the youth, the priests of the Daitya sovereign were incensed, and instantly had recourse to magic incantations. by which a female form, enwreathcd with fierce flame, was engendered: she was of fearful aspect, and the earth was parched beneath her tread, as she approached Prahlāda, and smote him with a fiery trident on the breast. In vain! for the weapon fell, broken into a hundred pieces, upon the ground. Against the breast in which the imperishable Hari resides the thunderbold would be shivered, much more should such a weapon be split in pieces. The magic being, then directed against the virtuous prince by the wicked priests, turned upon them, and, having quickly destroyed them, disappeared. But Prahlāda, beholding them perish, hastily appealed to Kṛṣṇa, the eternal, for succour, and said,

प्रह्लाद उवाच

सर्वव्यापिन् जगद्रूप जगत्स्रष्टर्जनार्दन।
पाहि विप्रानिमानस्माद् दुःसहान्मन्त्रपावकात्॥ ३६॥
यथा सर्वेषु भूतेषु सर्वव्यापी जगद्गुरुः।
विष्णुरेव तथा सर्वे जीवन्त्वेते पुरोहिताः॥ ३७॥
यथा सर्वगतं विष्णुं मन्यमानो न पावकम्।
चिन्तयाम्यरिपक्षेऽपि जीवन्त्वेते पुरोहिताः॥ ३८॥
ये हन्तुमागता दत्तं यैर्विषं यैर्हुताशनः।
यैर्दिग्गजैरहं क्षुण्णो दष्टः सर्पैश्च यैरपि॥ ३९॥
तेष्वहं मित्रभावेन समः पापोऽस्मि न क्वचित्।
तथा तेनाद्य सत्येन जीवन्त्वसुरयाजकाः॥ ४०॥

"Oh Janārddana ! who are every where, the creator and substance of the world, preserve these Brahmans from this magical and insupportable fire. As you are Viṣṇu, present in all creatures, and the protector of the world, so let these priests be restored to life. If, whilst devoted to the omnipresent Viṣṇu, I think no sinful resentment against my foes, let these priests be restored to life. If those who have come to slay me, those by whom poison was given me, the fire that would have burned, the elephants that would have crushed. and snakes that would have stung me, have been regarded by me as friends; if I have been unshaken in soul, and am without fault in your sight; then, I implore you, let these, the priests of the Asuras, be now restored to life.

पराशर उवाच

इत्युक्तास्तेन ते सर्वे संस्पृष्टाश्च निरामयाः।
समुत्तस्थुर्द्विजा भूयस्तञ्चोचुः प्रश्रयान्वितम्॥४१॥

Thus having prayed, the Brāhmaṇas immediately rose up, uninjured and rejoicing; and bowing respectfully to Prahlāda, they blessed him, and said,

पुरोहिता ऊचुः

दीर्घायुरप्रतिहत-बलवीर्यसमन्वितः।
पुत्र-पौत्र-धनैश्वर्ययुक्तो वत्स! भवोत्तम॥४१॥

Excellent prince, may your days be many; irresistible be your prowess; and power and wealth and posterity be thine.

पराशर उवाच

इत्युक्त्वा तं ततो गत्वा यथावृत्तं पुरोहिताः।
दैत्यराजाय सकलमाचचक्षुर्महामुने॥४३॥

इति श्रीविष्णुपुराणे प्रथमांशेऽष्टादशोऽध्यायः।

Having thus spoken, they withdrew, and went and told the king of the Daityas all that had passed.

NOTES

1. This is not the doctrine of the impassibility of soul, taught in the Vedas : हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतं। उभौ तौ न विजानीमो नायं हन्ति न हन्यते 'We do not recognise either the doctrine that supposes the slayer to slay or the slain to be killed; this (spiritual existence) neither kills nor is killed.' The same is inculcated at great length, and with great beauty. in the Bhāgavat Gītā : नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः। ने चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥ 'Weapons wound it not; fire doth not consume it; water cannot drown it: nor doth it wither before the winds:' or, as rendered by Schlegel, 'Non illum penetant tela; non illum comburit flamma; neque illum perfundunt aquae; nec ventus exsiccat,' P.17. new edition. But in the passage of our text. all that the Hindus understand of Fate. is referred to. Death or immunity, prosperity or adversity, are in this life the inevitable consequences of conduct in a prior existence : no man can suffer a penalty which his vices in a preceding state of being have not incurred, nor can he avoid it if they have.

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CHAPTER 19

एकोनविंशोऽध्यायः

(प्रह्लादं प्रति हिरण्यकशिपोरुक्तिः, प्रह्लादस्य विष्णुस्तवश्च)

पराशर उवाच

हिरण्यकशिपुः श्रुत्वा तां कृत्यां वितथीकृताम्।
आहूय पुत्रं पप्रच्छ प्रभावस्यास्य कारणम्॥ १॥

Parāśara said— When Hiraṇyakaśipu heard that the powerful incantations of his priests had been defeated, he sent for his son, and demanded of him the secret of his extraordinary might.

हिरण्यकशिपुरुवाच

प्रह्लाद! सुप्रभावोऽसि किमेतत् ते विचेष्टितम्।
एतन्मन्त्रादिजनितमुताहो सहजं तव॥ २॥

पराशर उवाच

एवं पृष्टस्तदा पित्रा प्रह्लादोऽसुरबालकः।
प्रणिपत्य पितुः पादाविदं वचनमब्रवीत्॥ ३॥

"Prahlāda," he said, "you are possessed of marvellous powers; whence are they derived? are they the result of magic rites? or have they accompanied you from birth? Prahlāda. thus interrogated, bowed down to his father's feet, and replied.

प्रह्लाद उवाच

न मन्त्रादिकृतं तात! न वा नैसर्गिकं मम।
प्रभाव एष सामान्यो यस्य यस्याच्युतो हृदि॥ ४॥
अन्येषां यो न पापानि चिन्तयत्यात्मनो यथा।
तस्य पापागमस्तात! हेत्वभावान्न विद्यते॥ ५॥
कर्मणा मनसा वाचा परपीडां करोति यः।
तद्बीजजन्य फलति प्रभूतं तस्य चाशुभम्॥ ६॥
सोऽहं न पापमिच्छामि न करोमि वदामि वा।
चिन्तयन् सर्वभूतस्थमात्मन्यपि च केशवम्॥ ७॥
शारीरं मानसं दुःखं दैवं भूतभवं तथा।
सर्वत्र शुभचित्तस्य तस्य मे जायते कुतः॥ ८॥
एवं सर्वेषु भूतेषु भक्तिरव्यभिचारिणी।

कर्त्तव्या पण्डितैर्ज्ञात्वा सर्वभूतमयं हरिम्॥ ९॥

"Whatever power I possess, father, is neither the result of magic ritcs, nor is it inseparable from my nature; it is no more than that which is possessed by all in whose hearts Acyuta abides. He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin, inasmuch the cause does not exist; but he who inflicts pain upon others, in act, thought, or speech, sows the seed of future birth, and the fruit that awaits him after birth is pain. I wish no evil to any, and do and speak no offence; for I behold Keśava in all beings, as in my own soul. Whence should corporeal or mental suffering or pain, inflicted by elements or the gods, affect me, whose heart is thoroughly purified by him? Love, then, for all creatures will be assiduously cherished by all those who are wise in the knowledge that Hari is all things."

पराशर उवाच

इति श्रुत्वा स दैत्येन्द्रः प्रासादशिखरे स्थितः।
क्रोधान्धकारितमुखः प्राह दैतेयकिङ्करान्॥ १०॥
दुरात्मा क्षिप्यतामस्मात् प्रासादाच्छतयोजनात्।
गिरिपृष्ठे पतत्वस्मिन् शिलाभिन्नाङ्गसंहतिः॥ ११॥
ततस्त चिक्षिपुः सर्वे बालं दैतेयदानवाः।
पपात सोऽप्यधः क्षिप्तो हृदयेनोद्वहन् हरिम्॥ १२॥
पतमानं जगद्धात्री जगद्धातरि केशवे।
भक्तियुक्तं दधारैनमुपसङ्गम्य मेदिनी॥ १३॥

When he had thus spoken, the Daitya monarch, his face darkened with fury, commanded his attendants to cast his son from the summit of the palace where he was sitting, and which was many Yajanas in height, down upon the tops of the mountains, where his body should be dashed to pieces against the rocks. Accordingly the Daityas hurled the boy down, and he tell cherishing Hari in his heart, and Earth, the nurse of all creatures, received him gently on her lap, thus entirely devoted to Keśava, the protector of the world.

ततो त्रिलोक्य तं स्वस्थमविशीर्णास्थिपञ्जरम्।

हिरण्यकशिपु: प्राह शम्बरं मायिनां वरम्।। १४।।

Beholding him uninjured by the fall and sound in every bone, Hiraṇyakaśipu addressed himself to Samvara, the mightiest of enchanters, and said to him,

हिरण्यकशिपुरुवाच

नास्माभि: शक्यते हन्तुमसौ दुर्बुद्धिबालक:।
मायां वेत्ति भवांस्तस्मान्माययैनं निषूदय।। १५।।

"This perverse boy is not to be destroyed by us: do you, who are potent in the arts of delusion, contrive some device for his destruction."

शम्बर उवाच

सूदयाम्येष दैत्येन्द्र पश्य मायाबलं मम।
सहस्रमात्रं मायानां यस्य कोटिशतं तथा।। १६।।

Samvara replied. "I will destroy him: you shall behold, king of the Daityas, the power of delusion, the thousand and the myriad artifices that it can employ."

पराशर उवाच

तत: स ससृजे मायां प्रह्लादे शम्बरोऽसुर:।
विनाशमिच्छन् दुर्बद्धि: सर्वत्र समदर्शिनि।। १७।।
समाहितमतिर्भूत्वा शम्बरेऽपि विमत्सर:।
मैत्रेय! सोऽपि प्रह्लाद: सस्मार मधुसूदनम्।। १८।।
ततो भगवता तस्य रक्षार्थं चक्रमुत्तमम्।
आजगाम समाज्ञप्तं ज्वालामालि सुदर्शनम्।। १९।।
तेन मायासहस्रं तच्छम्बरस्याशुगामिना।
बालस्य रक्षता देहमैकैकश्येन सूदितम्।। २०।।
संशोषकं तथा वायुं दैत्येन्द्रास्त्वदमब्रवीत्।
शीघ्रमेष ममादेशाद् दुरात्मा नीयतां क्षयम्।। २१।।
तथेत्युक्त्वा तु सोऽप्येनं विवेश पवनो लघु।
शीतोऽतिरूक्ष: शोषाय तद्देहस्यातिदु:सह:।। २२।।
तेनाविष्टमथात्मानं स बुद्ध्वा दैत्यबालक:।
हृदयेन महात्मानं दधार धरणीधरम्।। २३।।
हृदयस्थस्ततस्तस्य तं वायुमतिभीषणम्।
पपौ जनार्दन: क्रुद्ध: स ययौ पवन: क्षयम्।। २४।।

Then the ignorant Asura Samvara practised subtile wiles for the extermination of the firm-minded Prahlāda: but he, with a tranquil heart, and void of malice towards Samvara. directed his thoughts uninterruptedly to the destroyer of Madhu; by whom the excellent discus, the flaming Sudarsana, was dispatched to defend the youth; and the thousand devices of the evil-destined Samvara were every one foiled by this defender of the prince. The king of the Daityas then commanded the withering wind to breathe its blighting blast upon his son: and, thus commanded, the wind immediately penetrated into his frame, ' cold, cutting, drying, and insufferable. Knowing that the wind had entered into his' body, the Daitya boy applied his whole heart to the mighty upholder of the earth, and Janārddana, seated in his heart, waxed wroth, and drank up the fearful wind, which had thus hastened to its own annihilation.

क्षीणासु सर्वमायासु पवने च क्षयं गते।
जगाम सोऽपि भवनं गुरोरेव महामतिः॥ २५॥
अहन्यहन्यथाचार्यो नीतिं राज्यफलप्रदाम्।
ग्राहयामास तं बालं राज्ञामुशनसा कृताम्॥ २६॥
गृहीतनीतिशास्त्रं तं विनीतञ्च यदा गुरुः।
मेने तदैनं तत्पित्रे कथयामास शिक्षितम्॥ २७॥

आचार्य उवाच

गृहीतनीतिशास्त्रस्ते पुत्रो दैत्यपते! कृतः।
प्रह्लादस्तत्त्वतो वेत्ति भार्गवेण यदीरितम्॥ २८॥

When the devices of Samvara were all frustrated, and the blighting wind had perished, the prudent prince repaired to the residence of his preceptor. His teacher instructed him daily in the science of polity, as essential to the administration of government, and invented by Uśanas for the benefit of kings; and when he thought that the modest prince was well grounded in the principles of the science, he told the king that Prahlāda was thoroughly conversant with the rules of government as laid down by the descendant of Bhṛgu.

हिरण्यकशिपुरुवाच

मित्रेषु वर्त्तते कथमरिवर्गेषु भूपतिः।
प्रह्लाद! त्रिषु कालेषु मध्यस्थेषु कथं चरेत्॥ २९॥
कथं मन्त्रिष्वमात्येषु बाह्येष्वभ्यन्तरेषु च।
चारेषु चौरवर्गेषु शङ्कितेष्वितरेषु च॥ ३०॥
कृत्याकृत्यविधानेषु दुर्गाटविकसाधने।
प्रह्लाद कथ्यतां सम्यक् तथा कण्टकशोधने॥ ३१॥
एतच्चान्यच्च सकलमधीतं भवता यथा।
तथा मे कथ्यतां ज्ञातुं तवेच्छामि मनोगतम्॥ ३२॥

Hiraṇyakaśipu therefore summoned the prince to his presence, and desired him to repeat what he had learned; how a king should conduct himselt towards friends or foes; what measures he should adopt at the three periods (of advance, retrogression, or stagnation); how he should treat his councillors, his ministers, the officers of his government and of his household, his emissaries, his subjects, those of doubtful allegiance, and his foes; with whom should he contract alliance; with whom engage in war; what sort of fortress he should construct; how forest and mountain tribes should be reduced; how internal grievances should be rooted out: all this, and what else he had studied, the youth was commanded by his father to explain.

पराशर उवाच

प्रणिपत्य पितुः पादौ तथा प्रश्रयभूषणः॥ ३३॥
प्रह्लादः प्राह दैत्येन्द्रं कृताञ्जलिपुटस्तथा।

To this, Prahlāda having bowed affectionately and reverentially to the feet of the king. touched his forehead and thus replied:

प्रह्लाद उवाच

ममोपदिष्टं सकलं गुरुणा नात्र संशयः।
गृहीतञ्च मया किन्तु न सदेतन्मतं मम॥ ३४॥
साम चोपप्रदानञ्च भेददण्डौ तथापरौ।
उपायाः कथिताः सर्वे मित्रादीनाञ्च साधने॥ ३५॥
तानेवाहं न पश्यामि मित्रादींस्तात! मा क्रुधः।

साध्याभावे महाबाहो! साधनैः किं प्रयोजनम्॥३६॥
सर्वभूतात्मके तात! जगन्नाथे जगन्मये।
परमात्मनि गोविन्दे मित्रामित्रकथा कुतः॥३७॥
त्वय्यस्ति भगवान् विष्णुर्मयि चान्यत्र चास्ति सः।
यतस्ततोऽयं मित्रं मे शत्रुश्चेति पृथक् कुतः॥३८॥
तदेभिरलमत्यर्थं दुष्टारम्भोक्तिविस्तरैः।
अविद्यान्तर्गतैर्यत्नः कर्त्तव्यस्तात! शोभने॥३९॥
विद्याबुद्धिरविद्यायामज्ञानात् तात! जायते।
बालोऽग्निं किं न खद्योतमसुरेश्वर! मन्यते॥४०॥

"It is true that I have been instructed in all these matters by my venerable preceptor, and I have learnt them, but I cannot in all approve them. It is said that conciliation, gifts, punishment, and sowing dissension are the means of securing friends (or overcoming foes)[1]; but I, father—bc not angry-"know neither friends nor foes, and where no object is to be accomplished, the means of effecting it are superfluous. It were idle to talk of friend or foe in Govinda, who is the supreme soul, lord of the world, consisting of the world, and who is identical with all beings. The divine Viṣṇu is in you, father, in me and in all every where else; and hence how can I speak of friend or foe. as distinct from myself? It is therefore waste of time to cultivate such tedious and unprofitable sciences, which are but false knowledge, and all our energies should be dedicated to the acquirement of true wisdom. The notion that ignorance is knowledge arises, father, from ignorance. Does not the child, king of the Asuru. imagine the firefly to be a spark of fire?

तत् कर्म यन्न बन्धाय सा विद्या या विमुक्तये।
आयासायापरं कर्म विद्यान्या शिल्पनैपुणम्॥४१॥
तदेतदवगम्याहमसारं सारमुत्तमम्।
निशामय महाभाग! प्रणिपत्य ब्रवीमि ते॥४२॥
न चिन्तयति को राज्यं को धनं नाभिवाञ्छति।
तथापि भाव्यमेवैतदुभयं प्राप्यते नरैः॥४३॥
सर्व एव महाभाग! महत्वं प्रति सोद्यमाः।
तथापि पुंसां भाग्यानि नोद्यमा भूतिहेतवः॥४४॥

जडानामविवेकानामसुराणामपि प्रभो।
भोग्यभोज्यानि राज्यानि सन्त्यनीतिमतामपि॥४५॥
तस्माद् यतेत पुण्येषु य इच्छेन्महतीं श्रियम्।
यतितव्यं समत्वे च निर्वाणमपि चेच्छता॥४६॥
देवा मनुष्या: पशव: पक्षिवृक्षसरीसृपा:।
रूपमेतदनन्तस्य विष्णोर्भिन्नमिव स्थितम्॥४७॥
एतद्विजानता सर्वं जगत् स्थावरजङ्गमम्।
द्रष्टव्यमात्मवद् विष्णुर्यतोऽयं विश्वरूपधृक्॥४८॥
एवं ज्ञाते स भगवाननादि: परमेश्वर:।
प्रसीदत्यच्युतस्तस्मिन् प्रसन्ने क्लेशसंक्षय:॥४९॥

That is active duty, which is not for our bondage; that is knowledge, which is for our liberation: all other duty is good only unto weariness; all other knowledge is only the cleverness of an artist. Knowing this, I look upon all such acquirement as profitless. That which is really profitable hear me, oh mighty monarch, thus prostrate before you, proclaim. He who cares not for dominion, he who cares not for wealth, shall assuredly obtain both in a life to come. All men. illustrious prince, are toiling to be great; but the destinies of men, and not their own exertions, are the cause of greatness. Kingdoms are the gifts of fate, and are bestowed upon the stupid, the ignorant, the cowardly, and those to whom the science of government is unknown. Let him therefore who covets the goods of fortune be assiduous in the practice of virtue: let him who hopes for final liberation learn to look upon all things as equal and the same. Gods, men, animals, birds, reptiles, all are but forms of one eternal Viṣṇu, existing as it were detached from himself. By him who knows this, all the existing world, fixed or movable, is to be regarded as identical with himself, as proceeding alike from Viṣṇu, assuming a universal from. When this is known, the glorious god of all who is without beginning or end, is pleased; and when he is pleased, there is an end of affliction."

एतच्छ्रुत्वा तु कोपेन समुत्थाय वरासनात्।
हिरण्यकशिपु: पुत्रं पदा वक्षस्यताडयत्॥५०॥

उवाच च स कोपेन सामर्षः प्रज्वलन्निव।
निष्पिष्य पाणिना पाणिं हन्तुकामो जगद् यथा॥५१॥

On hearing this, Hiraṇyakaśipu started up from his throne in a fury, and spurned his son on the breast with his foot. Burning with rage, he wrung his hands, and exclaimed,

हिरण्यकशिपुरुवाच

हे विप्रचित्ते! हे राहो! हे बलैष महार्णवे।
नागपाशैर्दृढैर्बद्ध्वा क्षिप्यतां मा विलम्ब्यताम्॥५२॥
अन्यथा सकलो लोकस्तथा दैतेयदानवाः।
अनुयास्यन्ति मूढस्य मतमस्य दुरात्मनः॥५३॥
बहुशो वारितोऽस्माभिरयं पापस्तथापरैः।
स्तुतिं करोति दुष्टानां वध एवोपकारकः॥५४॥

"Ho Vipracitti! ho Rāhu! ho Bali[2]"! bind him with strong bands.[1] and cast him into the ocean, or all the regions, the Daityas and Dānavas. will become converts to the doctrines of this silly wretch. Repeatedly prohibited by us, he still persists in the praise of our enemies. Death is the Just retribution of the disobedient.

पराशर उवाच

ततस्ते सत्वरा दैत्या बद्ध्वा तं नागबन्धनैः।
भर्त्तुराज्ञां पुरस्कृत्य चिक्षिपुः सलिलालये॥५५॥
ततश्चचाल चलता प्रह्लादेन महार्णवः।
उद्वेलोऽभूत् परं क्षोभमुपेत्य च समन्ततः॥५६॥
भूर्लोकमखिलं दृष्ट्वा प्लाव्यमानं महाम्भसा।
हिरण्यकशिपुर्दैत्यानिदमाह महामते॥५७॥

The Daityas accordingly bound the prince with strong bands, as their lord had commanded, and threw him into the sea. As he floated on the waters, the ocean was convulsed throughout its whole extent, and rose in mighty undulations, threatening to submerge the earth.

हिरण्यकशिपुरुवाच

दैतेयाः सकलैः शैलैरत्रैव वरुणालये।
निश्छिद्रैः सर्वशः सर्वैश्चीयतामेष दुर्म्मतिः॥५८॥
नाग्निर्दहति नैवायं शस्त्रैश्छिन्नो न चोरगैः।

क्षयं नीतो न वातेन न विषेण न कृत्यया॥५९॥
न मायाभिर्न चैवोच्चात् पातितो न च दिग्गजैः।
बालोऽतिदुष्टचित्तोऽयं नानेनार्थोऽस्ति जीवता॥६०॥
तदेष तोयधावत्र समाक्रान्तो महीधरैः।
तिष्ठत्वब्दसहस्रान्तं प्राणान् हास्यति दुर्मतिः॥६१॥
ततो दैत्या दानवाश्च पर्वतैस्तं महोदधौ।
आक्रम्य चयनं चक्रुर्योजनानि सहस्रशः॥६२॥
स चितः पर्वतैरन्तः समुद्रस्य महामतिः।
तुष्टावाह्निकवेलायामेकाग्रमतिरच्युतम्॥६३॥

This when Hiraṇyakaśipu observed, he commanded the Daityas to hurl rocks into the' sea, and pile them closely on one another, burying beneath their incumbent mass him whom fire would not burn, nor weapons pierce, nor serpents bite; whom the pestilential gale could not blast, nor poison nor magic spirits nor incantations destroy; who fell from the loftiest heights unhurt; who foiled the elephants of the spheres: a son of depraved heart, whose life was a perpetual curse. "Here." he cried, "since he cannot the, here let him live for thousands of years at the bottom of the ocean, overwhelmed by mountains. Accordingly the Daityas and Dãnavas hurled upon Prahlāda, whilst in the great ocean, ponderous rocks, and piled them over him for many thousand miles: but he, 'still with mind undisturbed, thus offered daily praise to Viṣṇu, lying at the bottom of the sea, under the mountain heap.

प्रह्लाद उवाच

नमस्ते पुण्डरीकाक्ष! नमस्ते पुरुषोत्तम।
नमस्ते सर्वलोकात्मन्! नमस्ते तिग्मचक्रिणे॥६४॥
नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च।
जगद्धिताय कृष्णाय गोविन्दाय नमो नमः॥६५॥
ब्रह्मत्वे सृजते विश्वं स्थितौ पालयते पुनः।
रुद्ररूपाय कल्पान्ते नमस्तुभ्यं त्रिमूर्त्तये॥६६॥
देवा यक्षासुराः सिद्धा नागा गन्धर्व्वकिन्नराः।
पिशाचा राक्षसाश्चैव मनुष्याः पशवस्तथा॥६७॥
पक्षिणः स्थावराश्चैव पिपीलिकाः सरीसृपाः।

भूमिरापो नभो वायुः शब्दः स्पर्शस्तथा रसः॥६८॥
रूपं गन्धो मनो बुद्धिरात्मा कालस्तथा गुणाः।
एतेषां परमार्थञ्च सर्वमेतत् त्वमच्युत॥६९॥

Prahlāda said– "Glory to you, god of the lotus eye: glory to you, most excellent of spiritual things : glory to you, soul of all worlds: glory to you, wielder of the sharp discus: glory to the best of Brahmans; to the friend of Brahmans and of kine; to Kṛṣṇa, the preserver of the world: to Govinda be glory. To him who, as Brahmā, creates the universe; who in its existence if its preserver; be praise. To you, who at the end of the Kalpa. takest the form of Rudra; to you, who are triform; be adoration. You, Acyuta, are the gods, Yakṣas, demons, saints, serpents, choristers and dancers of heaven, goblins, evil spirits, men, animals, birds, insects, reptiles, plants, and stones, earth, water, fire, sky, wind, sound, touch, taste, colour, flavour, mind, intellect, soul, timc, and the qualities of nature: you are all these, and the chief object of them all.

विद्याविद्ये भवान् सत्यमसत्यं त्वं विषासृते।
प्रवृत्तञ्च निवृत्तञ्च कर्म्म वेदोदितं भवान्॥७०॥
समस्तकर्म्मभोक्ता च कर्म्मोपकरणानि च।
त्वमेव विष्णो! सर्वाणि सर्वकर्म्मफलञ्च यत्॥७१॥
मय्यन्यत्र तथाशेषभूतेषु भुवनेषु च।
तवैव व्याप्तिरैश्वर्य्यगुणसंसूचिका प्रभो॥७२॥
त्वां योगिनश्चिन्तयन्ति त्वां यजन्ति च यज्विनः।
हव्यकव्यभुगेकस्त्वं पितृदेवस्वरूपधृक्॥७३॥

You are knowledge and ignorance, truth and falsehood, poison and ambrosia. You are the performance and discontinuance of acts[4]: you are the acts which the Vedas enjoin: you are the enjoyer of the fruit of all acts, and the means by which they are accomplished. You. Viṣṇu, who are the soul of all, are the fruit of all acts of piety. Your universal diffusion, indicating might and goodness, is in me, in others, in all creatures, in all worlds. Holy ascetics meditate on you: pious priests sacrifice to you. You alone, identical with the gods and the fathers of mankind, receivest burnt-offerings and oblations.

रूप महत् ते स्थितमत्र विश्वं
ततश्च सूक्ष्मं जगदेतदीश।
रूपाणि सर्वाणि च भूतभेदा-
स्तेष्वन्तरात्माख्यमतीव सूक्ष्मम्॥७४॥
तस्माच्च सूक्ष्मादिविशेषणाना-
मगोचरे यत् परमात्मरूपम्।
किमप्यचिन्त्यं तव रूपमस्ति
तस्मै नमस्ते पुरुषोत्तमाय॥७५॥
सर्वभूतेषू सर्वात्मन्! या शक्तिरपरा तव।
गुणाश्रया नमस्तस्यै शाश्वतायै सुरेश्वर॥७६॥
यातीतगोचरा वाचां मनसाञ्चाविशेषणा।
ज्ञानिज्ञानपरिच्छेद्या तां वन्दे चेश्वरीं पराम्॥७७॥
ऊँ नमो वासुदेवाय तस्मै भगवते सदा।
व्यतिरिक्तं न यस्यास्ति व्यतिरिक्तोऽखिलस्य यः॥७८॥

The universe is you intellectual form;' whence proceeded you subtile form, this world: thence are you all subtile elements and elementary beings, and the subtile principle, that is called soul, within them. Hence the supreme soul of all objects, distinguished as subtile or gross, 'which is imperceptible, and which cannot be conceived, is even a form of you. Glory be to you, Pursottama; and glory to that imperishable form which, soul of all, is another manifestation of you might, the asylum of all qualities, existing in all creatures. I salute her, the supreme goddess, who is beyond the senses; whom the mind, the tongue, cannot define; who is to be distinguished alone by the wisdom of the truly wise.

नमस्तस्मै नमस्तस्मै नमस्तस्मै महात्मने।
नामरूपं न यस्यैको योऽस्तित्वेनोपलभ्यते॥७९॥
यस्यावताररूपाणि समर्चन्ति दिवौकसः।
अपश्यन्तः परं रूपं नमस्तस्मै महात्मने॥८०॥

Om! Salutation to Vāsudeva: to him who is the eternal lord; he from whom nothing is distinct; he who is distinct from all. Glory be to the great spirit again and again: to him who is without name or shape; who sole is to be known by adoration; whom, in the forms manifested in his descents upon earth, the dwellers in heaven adore; for they behold not his inscrutable nature.

योऽन्तस्तिष्ठन्नशेषस्य पश्यतीशः शुभाशुभम्।
तं सर्वसाक्षिणां विष्णुं नमस्ये परमेश्वरम्॥८१॥
नमोऽस्तु विष्णवे तस्मै यस्याभिन्नमिदं जगत्।
ध्येयः स जगतामाद्यः प्रसीदतु ममाव्ययः॥८२॥
यत्रोतमेतत् प्रोतञ्च विश्वमक्षरमव्ययम्।
आधारभूतः सर्वस्य स प्रसीदतु मे हरिः॥८३॥
नमोऽस्तु विष्णवे तस्मै नमस्तस्मै पुनः पुनः।
यत्र सर्वं यतः सर्वं यः सर्वं सर्वसंश्रयः॥८४॥
सर्वगत्वादनन्तस्य स एवाहमवस्थितः।
मत्तः सर्वमहं सर्वं मयि सर्वं सनातने॥८५॥
अहमेवाक्षयो नित्यः परमात्मात्मसंश्रयः।
ब्रह्मसंज्ञोऽहमेवाग्रे तथान्ते च परः पुमान्॥८६॥
इति श्रीविष्णुपुराणे प्रथमांशे एकोनविंशोऽध्यायः।

I glorify the supreme deity Viṣṇu. the universal witness, who seated internally, beholds the good and ill of all. Glory to that Viṣṇu from whom this world is not distinct. May he, ever to be meditated -upon as the beginning of the universe have compassion upon me: may he, the supporter of all, in whom every thing is warped and woven', undecaying. imperishable, have compassion upon me. Glory, again and again, to that being to whom all returns, from whom all proceeds; who is all, and in whom all things are: to him whom 1 also am; for he is every where; and through whom all things are from me. I am all things: all things are in me, who am everlasting. I am undecayable, ever enduring, the receptacle of the spirit of the supreme. Brahma is my name; the supreme soul, that is before all things, that is after the end of all.

NOTES

1. These are the four Upāyas. 'means of success,' specified in the Amara-kośa : मेदोदण्डः साम दानमित्युपायचतुष्टयं।

2. Celebrated Daityas. Bṛhaspati is one of the chief Dānavas, or sons of Danu, and appointed king over them by Brahmā. Rāhu was the son of Siṁhikā, more known as the dragon's head. or ascending node, being a chief agent in eclipses. Bali was sovereign of the three worlds in the time of the dwarf incarnation, and afterwards monarch of Pātāla.

3. With Nāgapāśas, "snake-nooses:' tortuous and twining round the limbs like serpents.

4. Acts of devotion—sacrifices, oblations, observance of rules of purification, alms-giving, and the like—opposed to ascetic and contemplative worship, which dispenses with the ritual.

5. Havya and Kavya. oblations of ghee or oiled butler; the former presented to the gods, the latter to the Pitṛs.

6. Mahat, the first product of nature, intellect.

7. The preceding passage was addressed to the Puruṣa. or spiritual nature, of the supreme being : this is addressed to his material essence, his other energy, अपराशक्तिः। that is, to Pradhāna.

8. Or rather, 'woven as the warp and woof;' यत्रोतं प्रोतं विश्वं—उत meaning wovea by the long threads, and प्रोत 'by the cross threads.'

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CHAPTER 20

विंशोऽध्याय:

(श्रीभगवत आविर्भाव:, हिरण्यकशिपुवधश्च)

पराशर उवाच

एवं सञ्चिन्तयन् विष्णुमभेदेनात्मनो द्विज।
तन्मयत्वमवाप्याग्र्यं मेने चात्मानमच्युतम्॥ १॥
विसस्मार तथात्मानं नान्यत् किञ्चिदजानत।
अहमेवाव्ययोऽनन्त: परमात्मेत्यचिन्तयत्॥ २॥
तस्य तद्भावनायोगात् क्षीणपापस्य वै क्रमात्।
शुद्धेऽन्त:करणे विष्णुस्तस्थौ ज्ञानमयेऽच्युत:॥ ३॥
योगप्रभावात् प्रह्लादे जाते विष्णुमयेऽसुरे।
चलत्युरगबन्धैस्तैर्म्मैत्रिय त्रुटितं क्षणात्॥ ४॥
भ्रान्तग्राहगण: सोर्मिर्ययौ क्षोभं महार्णव:।
चचाल च मही सर्वा सशैलवनकानना॥ ५॥
स च तं शैलसम्पातं दैत्यैर्न्यस्तमथोपरि।

प्रक्षिप्य तस्मात् सलिलान्निश्चक्राम महामति:॥६॥
दृष्ट्वा च स जगद् भूयो गगनाद्युपलक्षणम्।
प्रह्लादोऽस्मीति सस्मार पुनरात्मानमात्मना॥७॥
तुष्टाव च पुनर्धीमाननादिं पुरुषोत्तमम्।
एकाग्रमतिरव्यग्रो यतवाक्कायमानस:॥८॥

Parāśara said—Thus meditating upon Viṣṇu, as identical with his own spirit, Prahlāda became as .one with him, and finally regarded himself as the divinity : he forgot entirely his own individuality, and was conscious of nothing else than his being the inexhaustible, eternal, supreme soul; and in consequence of the efficacy of this conviction of identity, the imperishable Viṣṇu, whose essence is wisdom, became present in his heart, which was wholly purified from sin. As soon as, through the force of his contemplation, Prahlāda had become one with Viṣṇu, the bonds with which he was bound burts instantly asunder; the ocean was violently uplifted; and the monsters of. the deep were alarmed; earth with all her forests and mountains trembled; and the prince, putting aside the rocks which the demons bad piled upon him, came forth from out the main. When he beheld the outer world again, and contemplated earth and heaven, he remembered who he was, and recognised himself to be Prahlāda; and again he hymned Puruṣottama, who is without beginning or end; his mind being steadily and undevia cingly addressed to the object of his prayers, and his speech, thoughts, and acts being firmly under control.

प्रह्लाद उवाच

ॐ नम: परमार्थार्थ स्थूलसूक्ष्मक्षराक्षर।
व्यक्ताव्यक्त कलातीत सकलेश निरञ्जन॥९॥
गुणाञ्जन गुणाधार निर्गुणात्मन् गुणस्थिर।
मूर्त्तामूर्त महामूर्ते सूक्ष्ममूर्त्ते स्फूटास्फुट॥१०॥
करालसौम्यरूपात्मन् विद्याविद्यालयाच्युत।
सदसद्रूप सद्भाव सदसद्भावभावन॥११॥
नित्यानित्यप्रपञ्चात्मन् निष्प्रपञ्चामलाश्रित।
एकानेक नमस्तुभ्यं वासुदेवादिकारण॥१२॥

य: स्थूलसूक्ष्म: प्रकट: प्रकाशो
य: सर्वभूतो न च सर्वभूत:
विश्वं यतश्चैतदविश्वहेतो-
र्नमोऽस्तु तस्मै पुरुषोत्तमाय॥ १३॥

"Om glory to the end of all: to you. lord, who are subtile and substantial; mutable and immutable; perceptible and imperceptible; divisible and indivisible; indefinable and definable; the subject of attributes, and void of attributes; abiding in qualities, though they abide not in you; morphous, and amorphous; minute and vast; visible and invisible; hideousness and beauty; ignorance and wisdom; cause and effect: existence and non-existence; comprehending all that is good and evil; essence of perishable and imperishable elements; asylum of undeveloped rudiments. Oh you who are both one and many, Vāsudeva, first cause of all; glory be unto you. Oh you who are large and small, manifest and hidden; who are all beings, and are not all beings; and from whom, although distinct from universal cause, the universe proceeds; to you, Puruṣottama, be all glory."

पराशर उवाच।

तस्य तच्चेतसो देव: स्तुतिमित्थं प्रकुर्वत:।
आविर्बभूव भगवान् पीताम्बरधरो हरि:॥ १४॥
ससम्भ्रमस्तमालोक्य समुत्थायाकुलाक्षरम्।
नमोऽस्तु विष्णवेत्येतद् व्याजहारासकृद् द्विज॥ १५॥

Whilst with mind intent on Viṣṇu, he thus pronounced his praises, the divinity, clad in yellow robes, suddenly appeared before him. Startled at the sight, with hesitating speech Prahlāda pronounced repeated salutations to Viṣṇu, and said,

प्रह्लाद उवाच

देव प्रपन्नार्त्तिहर प्रसादं कुरु केशव।
अवलोकनदानेन भूयो मां पावयाच्युत॥ १६॥

Prahlāda said— "Oh you who removest all worldly grief, Keśava. be propitious unto me; again sanctify me, Acyuta, by your sight."

श्रीभगवानुवाच

कुर्वतस्ते प्रसन्नोऽहं भक्तिमव्यभिचारिणीम्।
यथाभिलषितो मत्त: प्रह्लाद व्रियतां वर:॥ १७॥

The deity replied– "I am pleased with the faithful attachment you have shown to me: demand from me, Prahlāda. whatever you desire."

प्रह्लाद उवाच

नाथ योनिसहस्रेषु येषु येषु व्रजाम्यहम्।
तेषु तेष्वच्युता भक्तिरच्युतास्तु सदा त्वयि॥ १८॥
या प्रीतिरविवेकानां विषयेष्वनपायिनी।
त्वामनुस्मरत: सा मे हृदयान्माऽपसर्पतु॥ १९॥

श्रीभगवानुवाच

मयि भक्तिस्तवास्त्येव भूयोऽप्येवं भविष्यति।
वरस्तु मत्त: प्रह्लाद व्रियतां यस्तवेप्सित:॥ २०॥

Prahlāda replied, "In all the thousand births through which I may be doomed to pass, may my faith in you, Acyuta, never know decay; may passion, as fixed as that which the worldly-minded feel for sensual pleasures, ever animate my heart, always devoted unto you." Bhagavān answered, "You have already devotion unto me, and ever shall have it: now choose some boon, whatever is in your wish."

प्रह्लाद उवाच

मयि द्वेषानुबन्धोऽभूत् संस्तूतावुद्यते तव।
मत्पितुस्तत्कृतं पापं देव तस्य प्रणश्यतु॥ २१॥
शास्त्राणि पातितान्यङ्गे क्षिप्तो यच्चाग्निसंहतौ।
दंशितश्चोरगैर्दत्तं यद्विषं मम भोजने॥ २२॥
बद्ध्वा समुद्रे यत् क्षिप्तो यच्चितोऽस्मि शिलोच्चयै:।
अन्यानि चाप्यसाधूति यानि यानि कृतानि मे॥ २३॥
त्वयि भक्तिमतो द्वेषादघं तत्सम्भवञ्च यत्।
त्वत्प्रसादात् प्रभो सद्यस्तेन मुच्येत मे पिता॥ २४॥

Prahlāda then said, "I have been. hated, for that I assiduously proclaimed your praise: do you, oh lord, pardon in my father this sin that he has committed. Weapons have been hurled against me; I have been thrown into the flames; I have been bitten by venomous, snakes; and poison has been mixed with my food; I have been bound and cast into the sea; and heavy rocks have been heaped upon me: but all this. .and whatever ill beside has been wrought against me; whatever wickedness has been done to me, because I put my faith in you; all, through your mercy, has been suffered by me unharmed: and do, you therefore free my father from this iniquity."

श्रीभगवानुवाच

प्रह्लाद सर्वमेतत् ते मत्प्रसादाद भविष्यति।
अन्यञ्च ते वरं दद्मि व्रियतामसुरात्मज॥ २५॥

To this application Viṣṇu replied, "All this shall be unto you. through my favour: but I give you another boon: demand it, son of the Asura."

प्रह्लाद उवाच

कृतकृत्योऽस्मि भगवन् वरेणानेन यत् त्वयि।
भवित्री त्वत्प्रसादेन भक्तिरव्यभिचारिणी॥ २५॥
धर्म्मार्थकामैः किं तस्य मुक्तिस्तस्य करे स्थिता।
समस्तजगतां मूले यस्य भक्तिः स्थिरा त्वयि॥ २७॥

Prahlāda answered and said, ``All my desires, oh lord, have been fulfilled by the boon that you have granted, that my faith in you shall never know decay. Wealth, virtue, love, are as nothing; for even liberation is in his reach whose faith is firm in you, root of the universal world."

श्रीभगवानुवाच

यथा ते निश्चलं चेतो मयि भक्तिसमन्वितम्।
तथा त्वं मत्प्रसादेन निर्वाणं परमाप्स्यसि॥ २८॥

Viṣṇu said. "Since your heart is filled immovably with trust in me, you shalt, through my blessing, attain freedom from existence."

पराशर उवाच

इत्युक्त्वान्तर्दधे विष्णुस्तस्य मैत्रेय! पश्यतः।
स चापि पुनरागम्य ववन्दे चरणौ पितुः॥ २९॥
तं पिता मूर्द्धन्युपाघ्राय परिष्वज्य च पीडितम्।
जीवसीत्याह वत्सेति बाष्पार्द्रनयनो द्विज॥ ३०॥

प्रीतिमांश्चाभवत् तस्मिन्ननुतापी महासुरः।
गुरुपित्रोश्चकारैवं शुश्रूषां सोऽपि धर्म्मवित्॥ ३१॥
पितर्य्युपरतिं नीते नरसिंहस्वरूपिणा।
विष्णुना सोऽपि दैत्यानां मैत्रेयाभूत पतिस्ततः॥ ३२॥
ततो राज्यद्युतिं प्राप्य कर्म्मशुद्धिकरीं द्विज।
पुत्रपौत्रांश्च सुबहूनवाप्यैश्वर्य्यमेव च॥ ३३॥
क्षीणाधिकारः स यदा पुण्यपापविवर्जितः।
तदासौ भगदद्ध्यानात् परे निर्वाणमाप्तवान्॥ ३४॥

Thus saying, Viṣṇu vanished from his sight, and Prahlāda repaired to his father, and bowed down before him. His father kissed him on the forehead[1], and embraced him, and shed tears, and said, "Dost you live. my son?" And the great Asura repented of his former cruelty, and treated him with kindness: and Prahlāda, fulfilling his duties like any other youth, continued diligent in the service of his preceptor and his father. After his father had been put to death by Viṣṇu in the form of the man-lion[2]. Prahlāda became the sovereign of the Daityas; and possessing the splendours of royalty consequent upon his piety, exercised extensive sway, and was blessed with a numerous progeny. At the expiration of an authority which was the reward of his meritorious acts, he was freed-from the consequences of moral merit or demerit, and obtained, through meditation on the deity, final exemption from existence.

एवम्प्रभावो दैत्योऽसौ मैत्रेयासीन्महामतिः।
प्रह्लादो भगवद्भक्तो यं त्वं मामनुपृच्छसि॥ ३५॥
यस्त्वेतच्चरितं तस्य प्रह्लादस्य महात्मनः।
शृणोति तस्य पापानि सद्यो गच्छन्ति संक्षयम्॥ ३६॥
अहोरात्रकृतं पापं प्रह्लादचरितं नरः।
शृण्वन् पठंश्च मैत्रेय व्यपोहति न संशयः॥ ३७॥
पौर्णमास्याममावस्यामष्टम्यामथवा पठन्।
द्वादश्यां वा तदाप्नोति गोप्रदानफलं द्विज॥ ३८॥
प्रह्लादं सकलापत्सु यथा रक्षितवान् हरिः।
तथा रक्षित यस्तस्य शृणोति चरितं सदा॥ ३९॥

इति श्रीविष्णुपुराणे प्रथमांशे विंशोऽध्यायः

Such, Maitreya, was the Daitya Prahlāda, the wise and faithful worshipper of Viṣṇu, of whom you wished to hear; and such was his miraculous power. Whoever listens to the history of Prahlāda is immediately cleansed from his sins: the- iniquities that he commits, by night or by day, shall be expiated by once hearing, or once reading, the history of Prahlāda, The perusal of this history on the day of full moon, of new moon, or on the eighth or twelfth day of the lunation, shall yield fruit equal to the donation of a cow[4]. As Viṣṇu protected Prahlāda in all the calamities to which he was exposed, so shall the deity protect him who listens constantly to The tale[5].

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NOTES

1. Literally, 'having smelt his forehead.' I have elsewhere had had occasion to observe this practice : Hindu Theatre. 11. 45.

2. Here is another instance of that brief reference to popular and prior legends, which is frequent in this Purāṇa. The man-lion Avatāra is referred to in several of the Purāṇas, but I have met with the story in detail only in the Bhāgavata. It is there said that Hiraṇyakaśipu asks his son, why if Viṣṇu is every where, he is not visible in a pillar in the hall, where they are assembled. He then rises, and strikes the column with his first: on which Viṣṇu, in a form which is neither wholly a lion nor a man, issues from it, and a conflict ensues, which ends in Hiraṇyakaśipu's being torn to pieces. Even this account, therefore, is not in all particulars the same as the popular version of the story.

3. The days of full and new moon are sacred with all sects of Hindus : the eighth and twelfth days of the lunar half month were considered holy by the Vaiṣṇavas, as appears from the text. The eighth maintains its character in a great degree from the eighth of Bhādra being the birthday of Kṛṣṇa; but the eleventh, in more recent Vaiṣṇava works, as the Brahma Vaivartta Purāṇa, has taken the place of the twelfth, and is even more sacred than the eighth.

4. Or any solemn gift: that of a cow is held particularly sacred; but it implies accompaniments of a more costly character, ornaments and gold.

5. The legend of Prahlāda is inserted in detail in the Bhāgavata and Nāradīya Purāṇas, and in the Uttara Khaṇḍa of the Pādma: it is adverted to more briefly' in the Vāyu, Liṅga, Kūrma, etc . in the Mokṣa Dharma of the Mahābhārata, and in the Hari Vaṁśa.

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CHAPTER 21

एकविंशोऽध्याय:

(प्रह्लादवंशकथनम्)

पराशर उवाच

संह्लादपुत्र आयुष्मान शिविर्वाष्कल एव च।
विरोचनस्तु प्राह्लादिर्बलिर्जज्ञै विरोचनात्॥ १॥
बले: पुत्रशतन्त्वासीद् बाणज्येष्ठं महामुने!
हिरण्याक्षसुताश्चासन् सर्व एव महाबला:॥ २॥
उत्कुर: शकुनिश्चैव भूतसन्तापनस्तथा।
महानाभो महाबाहु: कालनाभस्तथापर:॥ ३॥

The sons of Saṁhrāda. the son of Hiraṇyakaśipu were Āyauṣmān, Śivi. and Vāṣkala[1]. Prahlāda had a son named Virocana; whose son was Bali, who had a hundred sons, of whom Bāṇa was the eldest[2]. Hiraṇyākṣa also had many sons, all of whom were Daityas of great prowess; Utkura, Śakuni, Bhūtasantāpana, Mahānābha, the mighty-armed and the valiant Tāraka. These were the sons of Diti".

अभवन् दनुपुत्राश्च द्विमूर्द्धा शङ्करस्तथा।
अयोमुख: शङ्कुशिरा: कपिल: शम्बरस्तथा॥ ४॥
एकचक्रो महाबाहुस्तारकश्च महाबल:।
स्वर्भानुर्वृषपर्वा च पुलोमा च महाबल:॥ ५॥
एते दना: सुता: ख्याता विप्रचित्तिश्च वीर्यवान्।
स्वर्भानोस्तु प्रभा कन्या शर्म्मिष्ठा वार्षपर्वणी॥ ६॥
उपदानवी-हयशिरा: प्रख्याता वरकन्यका:।

The children of Kaśyapa by Danu were Dvimūrddhā, Śankara, Ayomukha, Śaṅkuśiras, Kapila, Samvara, Ekachakra, and another mighty Tāraka, Svarbhānu, Vṛṣaparvan. Puloman, and the powerful Vipracitti; these were the renowned Dānavas, or sons of Danu[4]. Swarbhānu had a daughter named Prabhā[5]; and Śarmiṣṭhā[6] was the daughter of Vṛṣaparvan, as were Upadānavī and Hayaśirā[7].

वैश्वानरसुते चोभे पुलोमा कालका तथा॥७॥
उभे सुते महाभागे मरीचेस्तु परिग्रहः।
ताभ्यां पुत्रसहस्राणि षष्टिर्दानवसत्तमाः॥८॥
पौलोमा कालकेयाश्च मारीचतनयाः स्मृताः।
ततोऽपरे महावीर्य्या दारुणास्त्वतिनिर्घृणाः॥९॥

Vaiśvānara[8] had two daughters, Pulomā aud Kālikā. who were both married to Kaśyapa, and bore him sixty thousand distinguished Dānavas, called Paulomas and Kālakanjas[9], who were powerful, ferocious, and cruel.

सिंहिकायामथोत्पन्ना विप्रचित्तेः सुतास्तथा।
व्यंशः शल्यश्च बलवान् नभश्चैव महाबलः॥१०॥
वातापिर्नमुचिश्चैव इल्वलः खसृमस्तथा।
अञ्जको नरकश्चैव कालनाभस्तथैव च॥११॥
स्वर्भानुश्च महावीर्य्यश्चक्रयोधी महाबलः।
एते ते दानवाः श्रेष्ठा दनुवंशविवर्द्धनाः॥१२॥
एतेषां पुत्रपौत्राश्च शतशोऽथ सहस्रशः।
प्रह्लादस्य तु दैत्यस्य निवातकवचाः कुले॥१३॥
समुत्पन्नाः सुमहता तपसा भावितात्मनः।

The sons of Vipracitti by Sinhikā (the sister of Hiraṇyakaāśipu) were Vyanśa. Śalya the strong. Nabha the powerful. Vatāpi, Namuchī. Ilwala. Khasrima. Anjaka. Nārāka, and Kālanābha, the valiant Swarbhānu, and the mighty Vakttayodhī[10]. These were the most eminent Dānavas[11], through whom the race of Danu was multiplied by hundred, and thousands through succeeding generations.

षट् सुताः सुमहासत्त्वास्ताम्रायाः परिकीर्त्तिताः॥१४॥
शुकी श्येनी च भासी च सुग्रीवी शुचिगृध्रिका।
शुकी शुकानजनयदुलूकी प्रत्युलूककान्॥१५॥
श्येनी श्येनांस्तथा भासी भासान् गृध्रांश्च गृध्र्यपि।
शुच्यौदकान् पक्षिगणान् सुग्रीवी तु व्यजायत॥१६॥
अश्वानुष्ट्रान् गर्दभांश्च ताम्रवंशः प्रकीर्तितः।

In the family of the Daitya Prablāda, the Nivāta Kavachas were born, whose spirits were purified by rigid austerity[12]. *Tāmrā (the* wife of Kaśyapa) had six illustrious daughters, named Śukī, Syenī. Bhāsī, Sugrīvī, Suchī, and Gridhṛkā. Śukī gave birth to parrots, owls, and crows[13]; Syenī to hawks; Bhāsī to kites; Gṛdhrkā to vultures; Śuci to water-fowl; Sugrīvī to horses, camels, and asses, Such were the progeny of Tāmrā.

विनतायास्तु पुत्रौ द्वौ विख्यातौ गरूडारूणौ।। १७ ।।
सुपर्णः पततां श्रेष्ठो दारुणः पन्नगाशनः।

Vinatā bore to Kaśyapa two celebrated sons, Garūda and Aruṇa : the former, also called Suparṇa, was the king of the feathered tribes, and the remorseless enemy of the serpent race[14].

सुरसायां सहस्त्रन्तु सर्पाणाममितौजसाम्।। १८ ।।
अनेकशिरसां ब्रह्मन् खेचराणां महात्मनाम्।

The children of Surasā were a thousand mighty many-headed serpents, traversing the sky[15].

काद्रवेयास्तु बलिनः सहस्त्रममितौजसः।। १९ ।।
सुपर्णवशगा ब्रह्मन् जज्ञिरे नैकमस्तकाः।
तेषां प्रधानभूतास्तु शेषवासुकितक्षकाः।। २० ।।
शङ्खः श्वेतो महापद्मः कम्बलाश्वतरौ तथा।
एलापत्रस्तथा नागः कर्कोटक-धनञ्जयौ।। २१।।
एते चान्ये च बहवो दन्दशूका विषोल्वणाः।

The progeny of Kadru were a thousand powerful many-headed serpents, of immeasurable might, subject to Garuḍa; the chief amongst whom were Śeṣa, Vāsukī Takṣuka. Śankha, Śweta. Mahāpadma. Kambala, Asvatara, Elāpatra, Nāga, Karkkota, Dhananjaya, and many other fierce and venomous serpents,[16].

गणं क्रोधवशं विद्धि तस्याः सर्वे च दंष्ट्रिणः।। २२।।
स्थलजाः पक्षिणोऽब्जाश्च दारुणाः पिशिताशनाः।
क्रोधा तु जनयामास पिशाचांश्च महाबलान्।। २३ ।।

The family of Krodhavaśā were all Sharp-toothed monsters[17], whether on the earth, amongst the birds, or in the waters, that were devourers of flesh.

गास्तु वै जनयामास सुरभिर्म्महिषांस्तथा।
इरा वृक्ष-लता-बल्लीस्तृणजातीश्च सर्वशः।
खसा तु यक्षरक्षांसि मुनिरप्सरसस्तथा।। २४।।
अरिष्टा तु महासत्त्वान् गन्धर्वान् समजीजनत्।

Surabhi[18] was the mother of cows and buffaloes[18]: Irā, of trees and creeping plants and shrubs, and every kind of grass: Khaśa, of the Rākṣhasas and Yakṣas[20]: Muni, of the Apsarasas[21]: and Ariṣṭā, of the illustrious Gandharvas.

एते कश्यपदायादाः कीर्त्तिताः स्थाणु-जङ्गमाः।। २५।।
तेषां पुत्राश्च पौत्राश्च शतशोऽथ सहस्रशः।

These were the children of Kaśyapa, whether movable or stationary, whose descendants multiplied infinitely through successive generations",

एष मन्वन्तरे सर्गो ब्रह्मन् स्वारोचिषे स्मृतः।। २६।।
वैवस्वते च महति वारुणे वितते क्रतौ।
जुह्वानस्य ब्रह्मणो वै प्रजासर्ग इहोच्यते।। २७।।
पूर्वं यत्र तु सप्तर्षीनुत्पन्नान् सप्त मानसान्।
पुत्रत्वे कल्पयामास स्वयमेव पितामहः।। २८।।
गन्धर्वभोगिदेवानां दानवानाञ्च सत्तम!

This creation, oh Brahman, took place in the second or Śvārociśa Manvantara. In the present or Vaivasvata Manvantara, Brahmā being engaged at the great sacrifice instituted by Varuṇa, the creation of progeny, as it is called, occurred; for he begot, as his sons. the seven Ṛṣis, who were formerly mind-engendered; and was himself the grandsire of the Gandharvas, serpents, Dānavas, and gods"[23].

दितिर्विनष्टपुत्रा वै तोषयामास कश्यपम्।। २९।।
तया चाराधितः सम्यक् कश्यपस्तपतां वरः।
वरेण च्छन्दयायास सा च वव्रे ततोवरम्।। ३०।।
पुत्रमिन्द्रवधार्थाय समर्थममितौजसम्।
स च तस्मै वरं प्रादाद् भार्य्यायै मुनिसत्तम।। ३१।।
दत्त्वा च वरमत्युग्रं कश्यपस्तामुवाच ह।

शक्रं पुत्रो निहन्ता ते यदि गर्भं शरच्छतम्॥ ३२॥
समाहितातिप्रयता शुचिनी धारयिष्यसि।
इत्येवमुक्त्वा तां देवीं सङ्गतः कश्यपो मुनिः॥ ३३॥
दधार सा च तं गर्भं सम्यक् शौचसमन्विता।
गर्भमात्मवधार्थाय ज्ञात्वातं मघवानपि॥ ३४॥
शुश्रूषुस्तामथागच्छद् विनयादमराधिपः।
तस्याश्चैवान्तरं प्रेप्सुरतिष्ठत् पाकशासनः॥ ३५॥

Diti, having lost her children, propitiated Kaśyapa; and the best of ascetics, being pleased with her, promised her a boon; on which she prayed for a son of irresistible prowess and valour, who should destroy Indra. The excellent Muni granted his wife the great gift she had solicited, but with one condition : "You shall bear a son," he said, "who shall slay Indra, if with thoughts wholly pious, and person entirely pure, you carefully carry the babe in your womb for a hundred years. ' Having thus said, Kaśyapa departed; and the dame conceived. and during gestation assiduously observed the rules of mental and personal purity. When the king of the immortals learnt that Diti bore a son destined for his destruction, he came to her, and attended upon her with the utmost humility. watching for an opportunity to disappoint her intention.

ऊने वर्षशते चास्या ददर्शान्तरमात्मना।
अकृत्वा पादयोः शौचं दितिः शयनमाविशत्॥ ३६॥
निद्राञ्चाहारयामास तस्याः कुक्षिं प्रविश्य सः!
वज्रपाणिर्म्महागर्भं चिच्छेदाथ स सप्तधा॥ ३७॥
स पीड्यमानो वज्रेण प्ररुरोदातिदारुणम्।
मा रोदीरिति तं शक्रः पुनः पुनरभाषत॥ ३८॥
सोऽभवत् सप्तधा गर्भस्तमिन्द्रः कुपितः पुनः।
एकैकं सप्तधा चक्रे वज्रेणारिविदारिणा॥ ३९॥
मरुतो नाम देवास्ते बभूवुरतिवेगिनः।
यदुक्तं वै मघवता तेनैव मरुतोऽभवन्॥ ४०॥
इति श्रीविष्णुपुराणे प्रथमेऽंशे एकविंशोऽध्यायः।

At last, in the last year of the century, the opportunity occurred. Diti retired one night to rest without performing the prescribed ablution of her feet, and fell asleep; on which the thunderer divided with his thunderbolt the embryo in her womb into seven portions, The child, thus mutilated, cried bitterly; and Indra repeatedly attempted to console and silence it. but in vain: on which the god, being incensed, again divided each of the seven portions into seven, and thus formed the swift-moving deities called Marutas (winds). They derived this appellation from the words with which Indra bad addressed them (Mā rodīh, 'Weep not'); and they became forty-nine subordinate diviniities, the associates of the wielder of the thunderbolt.[24]

NOTES

1. The Pādma Purāṇa makes these the sons of Prahlāda. The Bhāgavata says there were five sons, but does not give the names. It also insects the sons of Hlāda, making them the celebrated demons Ilwala and Vatāpi. The Vāyu refers to Hlāda, other Daityas, famous in Paurāṇic legend. making his son, Nisunda; and his sons. Sunda and Upasunda : the former the father of Marīcha and Tārakā; the latter, of Mūka.

2. The Padma Purāṇa and Vāyu name several of these, but they are not of any note : the latter gives the names of two daughters, who are more celebrated, Pūtanā and Śakuni.

3. The descendents of Hiraṇynkṣa are said. in the Pādma Purāṇa. to have extended to seventy-seven crores. or seven hundred and seventy millions. Some copies, for Tāraka, read Kālanābha.

4. The Pādma and Vāyu Purāṇa furnish a much longer list of names. but those of most note are the same as of the text. with which also the Bhāgavata for the most part agrees.

5. The Bhāgavata makes Prabhā the wife of Namuci : according to the Vāyu, she is the mother of Nahuṣa.

6. Married to Yayāti. as will be related.

7. The text might be understood to imply that the latter two were the daughters of Vaiśwānara; and the Bhāgavata has, "The four lovely daughters of Vaiśwānara were Upadānavī, Hayaśiras, Pulomā, and Kélakā." The Pādma substitutes Vajrā and Sundarī for the two formet names. The Vāyu

specifies only Puloma and Kālikā as the daughters of Vaiśwānara, as does our text. Upadānavī, according to the Bhāgavata. is the wife of Hiraṇyākṣa : and Hayaśiras. of Kratu,

8. Though not specified by the text as one of the Dānavas, he is Included in the catalogue of the Vāyu, and the commentator on the Bhāgavata calls him a son of Danu.

9. The word is also read Kūlakas and Kālakeyas: the Mahābhārata, I. 643, has Kālakanjas.

10. The text omits the two most celebrated of the Sainhikeyas, or sons of Sinhikā. Rāhu (see ch. IX. note 8.) and Ketu. who are specified both in the Bhāgavata and the Vāyu, the former as the eldest son. Of the other sons it is said by the Vāyu that they were all killed by Paraśurāma.

11. Two names of note, found in the Vāyu, are omitted by the Viṣṇu; that of Puloman. the father of Sachi. the wife of Indra. and mother of Jayanta; and Māyā, the father of Vajrakāmā and Mahodarī.

12. The Bhāgavata says the Paulomas were killed by Arjuna. who therefore, the commentator observes, were the same as the Nivāta Kavachas : but the Mahābhārata describes the destruction of the Nivāta Kavachas and of the Paulomas and Kālakeyas as the successive exploits of Arjuna. Vana Purāṇa 8. I. 633. The story is narrated of detail only in the Mahābhārata, which is consequently prior to all the Purāṇas in which the allusion occurs. According to that work, the Nivāta Kavachas were Dānavas, to the number of thirty millions, residing in the depths of the sea : and the Paulomas and Kālakanjas were the children of two Daitya dames, Pulomā and Kālakā, inhabiting Hiraṇyapura, the golden city, floating in the air.

13. All the copies read शुको शुकानजनयदुलूकी प्रत्युलूककान्। which should be, Śūkī bore parrots; and Ulūkī, the several sorts of owls :' but *Ulūkī* is nowhere named as one of the daughters of Tāmrā; and the reading may be,उलूकप्रत्यलूककान्। 'Owls and birds opposed to owls, i. e, crows. The authorities generally concur with our text; but the Vāyu has a somewhat different account: or. Śūkī, married to Garuḍa, the mother of parrots; : Śyenī. married to Aruṇa, mother of Sampāti and Jaṭāyu : Bhāsī, the mother of jays, owls, crows, peacocks, pigeons, and fowls : Krauñcī, the parent of curlews, herons, cranes : and Dhṛtarāṣṭrī, the mother of geese, ducks,

teal, and other water-fowl. The three last are also called the wives of Garuḍa.

14. Most of the Purāṇas agree in this account: but the Bhāgavata makes Vinatā the wife of Tārkṣa and in this place substitutes Saramā, the mother of wild animals. The Vāyu adds the metres of the Vedas as the daughters of Vinatā : and the Pādma gives her one daughter Sau-dāminī.

15. The dragons of modern fable. Anāyuṣa or Dānayuṣa is substituted for Surasā in the Vāyu, and in one of the accounts of the Pādma. The Bhāgavata says Rākṣasas were her offspring. The Matsya has both Surasā and Anāyuṣa, making the former the parent of all quadrupeds, except cows; the latter, the mother of diseases.

16. The Vāyu names forty : the most noted amongst whom, in addition to those of the text, are Airāvata, Dhṛtarāṣṭra, Mahānila Balāhaka. Añjana, Puṣpadanṣṭra, Durmukha, Kālīya, Puṇḍarīka, Kapila. Nāhuṣa, and Maṇi.

17. By Danṣṭṛṇa (दंष्ट्रिण:) some understand serpents, some Rākṣasas; but by the context carnivorous animals, birds, and fishes seem intended, the Vāyu makes Krodhavaśa the mother of twelve daughters, Mṛgi and others, from whom all wild animals, deer, elephants. monkeys, tigers, lions, dogs. also fishes, reptiles, and Bhūtas and Pisāchas, or goblins, sprang.

18. One copy only inserts a half stanza here; "Krodhā was the mother of the Piśāchas;" which is an interpolation apparently from the Mataya or Hari Vaṁśa. The Pādma Purāṇa. second legend, makes Krodhā the mother of the Bhūtas; and Piśācā, of the Piśācās.

19. The Bhāgavata says, of animals with cloven hoofs. -The Vāyu has, of the eleven Rudras. of the bull of Śiva, and of two daughters, Rohiṇī and Gandharbī: from the former of whom descended horned cattle; and from the latter, horses.

20. According to the Vāyu, Khasā had two sons, Yakṣa and Rākṣas. severally the progenitors of those beings.

21. The Padma, second series, makes Vāch the mother of both Apsarasas and Gandharvas: the Vāyu has long lists of the names of both classes, as well as of Vidyādharas and Kinnaras. The Apsaraas are distinguished as of two kinds, Laukika, 'worldly,' of whom thirty-four are specified; and Daivika, or 'divine.' ten in number : the latter

furnish the individuals most frequently engaged in the interruption of the penances of holy sages, such as Menakā. Sahajanyā, Ghṛtācī. Pramlocā, Visvāci, and Pūrvacitti. Urvaśī is of a different order to both, being the daughter of Nārāyaṇa. Rambhā, Tillotamā, Misrakeśi. are included amongst the Laukika nymphs. There are also fourteen Gaṇas, or troops, of Apsaraas, bearing peculiar designations, as Āhūtas. Sobhayantīs, Vagavatīs, etc.

22. The Kūrma, Matsya, Brahma, Liṅga. Agni. Padma, and Vāyu Purāṇas agree generally with our text in the description of Kaśyapa's wives and progeny. The Vāyu enters most into details, and contains very long catalogues of the names of the different characters descended from the sage. The Pādma and Matsya and the Hari Vaṁśa repeat the story, but admit several variations, some of which have been adverted to in the preceding notes.

23. We have a considerable variation here in the commentary, and it may be doubted if the allusion in the text is accurately explained by either of the versions. In one it is said that 'Brahmā. the grandsire of the Gandharvas. etc., appointed the seven Ṛṣis. who were born in a former Manvantara. to be his sons. or to be the intermediate agents in creation : he created no other beings himself, being engrossed by the sacrificial ceremony : पूर्व्वमन्वन्तरोत्पन्नान् सप्तर्षीन् देवदानवगन्धर्व्वादीनां पितामहो ब्रह्मा पुत्रत्वे प्रजासर्गाधिकारे कल्पयामास न त्वन्यान् ससर्ज्ज स्वयं तद्यज्ञव्यापृतत्वात्। Instead of "putratwe," 'in the state of sons.' the reading is sometimes "Piṭratwe." in the character of fathers .' that is, to all other beings. Thus the gods and the rest, who in a former Manvantara originated from Kaśyapa, were created in the present period as the offspring of the seven Ṛṣis. The other explanation agrees with the preceding in ascribing the birth of all creatures to the intermediate agency of the seven Ṛṣis, but calls them the actual sons of Brahmā, begotten at the sacrifice of Varuṇa, in the sacrificial fire : एवं कथा क्रतौ व्यापृतेन ब्रह्मणा देवकन्यादर्शनस्कन्ने रेतसि अग्नौ हुते जाता: सप्तर्षय: पुत्रत्वे कल्पिता इति। authority for the story is not given, beyond its being in other Purāṇas, पुराणान्तरेषु it has the air of a modern mystification. The latter member of the passage is separated altogether from the foregoing, and carried on to what follows : thus; "In the war of the Gandharvas, serpents. gods and demons, Diti having lost her children," etc.: the word 'virodha' being understood, it is said, विरोध इति

शेषे। This is defended by the authority of the Hari Vaṁśa, where the passage occurs word for word, except in the last half stanza, which, instead of गन्धर्वभोगिदेवानां दानवानां स सत्तम्। occurs ततो विरोधे देवानां दानवानां च भारत। The parallel passages are thus rendered by M. Langlois : 'Le Mouni Svarotchicha avoit cessé de régner quand cette création eut lieu : c'était sous l'empire du Menoa Vevasvata le sacrifice de Varouna avait commencé. La premiére création fut celle de Brahmā, quand il Jugea qu'il était temps de procéder á son sacrifice, et que, souverain aïeul du monde- il forma luiméme dans sa peasée et enfanta les sept Brahmarchis.'

24. This legend occurs in all those Purāṇas in which the account of Kaśyapa's family is related.

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CHAPTER 22

द्वाविंशोऽध्याय:

(श्रीभगवतो विष्णोश्चतुर्विधविभूतिवर्णनम्)

पराशर उवाच

यदाभिषिक्त: स पृथु: पूर्वं राज्ये महर्षिभि:।
तत: क्रमेण राज्यानि ददौ लोकपितामह:॥ १॥
नक्षत्र-ग्रह-विप्राणां वीरुधाञ्चाप्यशेषत:।
सोमं राज्येऽदधाद् ब्रह्मा यज्ञानां तपसामपि॥ २॥
राज्ञां वैश्रवणं राज्ये जलानां वरुणं तथा।
आदित्यानां पतिं विष्णुं वसूनामथ पावकम्॥ ३॥
प्रजापतीनां दक्षन्तु वासवं मरुतामपि।
दैत्यानां दानवानाञ्च प्रह्लादमधिपं ददौ॥ ४॥
पितृणां धर्मराजं तं यमं राज्येऽभ्यषेचयत्।
ऐरावतं गजेन्द्राणाम् अशेषाणां पतिं ददौ॥ ५॥
पतत्रिणाञ्च गरुडं देवानामपि वासवम्।
उच्चै:श्रवसमश्वानां वृषभन्तु गवामपि॥ ६॥
शेषन्तु नागराजानं मृगाणां सिंहमीश्वरम्।
वनस्पतीनां राजानं प्लक्षमेवाभ्यषेचयत्॥ ७॥

Parāśara said– When Pṛthu was installed in the government of the earth, the great father of the spheres established sovereignties in other pares of the creation. Soma was appointed monarch of the stars and planets, of Brahmans

and of planes, of sacrifices and of penance. Vaisravaṇa was made lung over kings; and Varuṇa, over the waters. Viṣṇu was the chief of the Ādityas; Pāvaka. of the Vasus; Dakṣa, of the patriarchs; Vāsava of the winds. To Prahlāda was assigned dominion over the Daityas and Dānavas; and Yama, the king of Justice, was appointed the monarch of the Manes (Pitṛs). Aitāvata was made the king of elephants; Garuḍa of birds; Indra, of the gods. Ucchaiśravas was the chief of horses; Vṛṣabha. of kine. Śesha became the snake-king; the lion, the monarch of the beasts; and the sovereign of the trees was the holy fig-tree.[1]

एवं विभज्य राज्यानि दिशां पालाननन्तरम्।
प्रजापतिपतिर्ब्रह्मा स्थापयामास सर्वतः॥८॥
पूर्वस्यां दिशि राजानं वैराजस्य प्रजापतेः।
दिशः पालं सुधन्वानं सुतं वै सोऽभ्यषेचयत्॥९॥
दक्षिणस्यां दिशि तथा कर्दमस्य प्रजापतेः।
पुत्रं शङ्खपदं नाम राजानं सोऽभ्यषेचयत्॥१०॥
पश्चिमस्यां दिशि तथा रजसः पुत्रमच्युतम्।
केतुमन्तं महात्मानं राजानमभिषिक्तवान्॥११॥
तथा हिरण्यरोमाणं पर्जन्यस्य प्रजापतेः।
उदीच्यां दिशि दुर्द्धर्षं राजानमभ्यषेचयत्॥१२॥
तैरियं पृथिवी सर्वा सप्तद्वीपा सपत्तना।
यथाप्रदेशमद्यापि धर्मतः परिपाल्यते॥१३॥

Having thus fixed the limits of each authority, the great progenitor Brahmā stationed rulers for the protection of the different quarters of the world: he made Sudhanvan, the son of the patriarch Virāja. the regent of the east; Śaṅkhapāda, the son or the patriarch Kardama, of the south; the unmoctal Ketumat, the son of Rajas, regent of the west, and Hiraṇyaroman, the son of the patriarch Parjanya, regent of the north.[3] By these the whole earth, with its seven continents and its cities, is to the present day vigilantly protected, according to their several limits.

एते सर्वे प्रवृत्तस्य स्थितौ विष्णोर्महात्मनः।
विभूतिभूता राजानो ये चान्ये मुनिसत्तम॥१४॥

ये भविष्यति ये भूता: सर्वे भूतेश्वरा द्विज।
ते सर्वे सर्वभूतस्य विष्णोरंशा द्विजोत्तम॥ १५॥
ये तु देवाधिपतयो ये च दैत्याधिपास्तथा।
दानवानाञ्च ये नाथा ये नाथा: पिशिताशिनाम्॥ १६॥
पशूनां ये च पतय: पतयो ये च पक्षिणाम्।
मनुष्याणाञ्च सर्पाणां नागानाञ्चाधिपाश्च ये॥ १७॥
वृक्षाणां पर्वतानाञ्च ये भविष्यन्ति येऽधिपा:।
अतीता वर्त्तमानाश्च ये भविष्यन्ति चापरे॥ १८॥
ते सर्वे सर्वभूतस्य विष्णोरंशसमुद्भवा:।
न हि पालनसामर्थ्यमृते सर्वेश्वरं हरिम्॥ १९॥
स्थितौ स्थिरं महाप्राज्ञ भवत्यन्यस्य कस्यचित्॥ २०॥
सृजत्येषु जगत्सृष्टौ स्थितौ पाति सनातन:।
हन्ति चैवान्तकत्वे च रज:सत्त्वादिसंश्रय:॥ २१॥
चतुर्विभाग: संसृष्टौ चतुर्धा संस्थित: स्थितौ।
प्रलयञ्च करोत्यन्ते चतुर्भेदो जनार्दन:॥ २२॥
एकेनांशेन ब्रह्मासौ भवत्यव्यक्तमूर्तिमान्।
मरीचिमिश्रा: पतय: प्रजानामन्यभागत:॥ २३॥
कालस्तृतीयस्तस्यांश: सर्वभूतानि चापर:।
इत्थं चतुर्धा संसृष्टौ वर्त्ततेऽसौ रजोगुण:॥ २४॥

All these monarchs, and whatever others may be invested with authority by the mighty Viṣṇu, as instruments for the preservation of the world; all the kings who have been, and all who shall be; are all, most worthy Brahman, but portions of the universal Viṣṇu. The rulers of the gods, the rulers of the Daityas, the rulers of the Dānavas, and the rulers of all malignant spirits; the chief amongst beasts, amongst birds, amongst men, amongst serpents; the best of trees, of mountains, of planets; either those that now are, or that shall hereafter be, the most exalted of their kind; are but protions of the universal Viṣṇu. The power of protecting created things, the preservation of the world, resides with no other than Hari, the lord of all. He is the creator, who creates the world; he, the eternal, preserves it in its existence; and he, the destroyer, destroys it; invested severally with the attributes of foulness, goodness, and gloom. By a fourfold manifestation does Janārddana operate in creation, preservation, and destruction. In one pottion, as Brahmā, the invisible assumes a visible form; in another portion he, as Marīchi and the rest, is the progenitor of all creatures; his third portion is time; his fourth is all beings: and thus he becomes quadruple in creation, invested with the quality of passion.

एकांशेन स्थितौ विष्णुः करोति प्रतिपालनम्।
मन्वादिरूपश्चान्येन कालरूपोऽपरेण च॥ २५॥
सर्वभूतेषु चान्येन संस्थितः कुरुते रतिम्।
सत्त्वं गुणं समाश्रित्य जगतः पुरुषोत्तमः॥ २६॥
आश्रित्य तमसो वृत्तिमन्तकाले तथा पुनः।
रुद्रस्वरूपो भगवानेकांशेन भवत्यजः॥ २७॥
अग्न्यन्तकादिरूपेण भागेनान्येन वर्त्तते।
कालस्वरूपो भागोऽन्यः सर्वभूतानि चापरः॥ २८॥
विनाशं कुर्वतस्तस्य चतुर्धैवं महात्मनः।
विभागकल्पना ब्रह्मन् कथ्यते सार्वकालिकी॥ २९॥

In the preservation of the world he is, in one portion. Viṣṇu; in another portion he is Maun and the other patriarchs; he is time in a third; and all beings in a fourth portion: and thus, endowed with the property of goodness, Puruṣottama preserves the world. When he assumes the property of darkness, at the end of all things, the unborn deity becomes in one portion Rudra; in another, the destroying fire, in a third, time; and in a fourth, all beings: and thus, in a quadruple form, he is the destroyer of the world. This, Brahman, is the fourfold condition of the deity at all seasons,

ब्रह्मा दक्षादयः कालस्तथैवाखिलजन्तवः।
विभूतयो हरेरेता जगतः सृष्टिहेतवः॥ ३०॥
विष्णुर्मन्वादयः कालः सर्वभूतानि च द्विज!
स्थितेर्निमित्तभूतस्य विष्णोरेता विभूतयः॥ ३१॥
रुद्रकालान्तकाद्याश्च समस्ताश्चैव जन्तवः।
चतुर्धा प्रलयायैता जनार्द्दनविभूतयः॥ ३२॥
जगदादौ तथा मध्ये सृष्टिरा प्रलयाद् द्विज।
धात्रा मरीचिमिश्रैश्च क्रियते जन्तुभिस्तथा॥ ३३॥
ब्रह्मा सृजत्यादिकाले मरीचिप्रमुखास्ततः।

उत्पादयन्त्यपत्यानि जन्तवश्च प्रतिक्षणम्॥ ३४॥
न कालेन विना ब्रह्मा सृष्टिनिष्पादको द्विज।
न प्रजापतय: सर्वे न चैवाखिलजन्तव:॥ ३५॥
एवमेव विभागोऽयं स्थितावप्युपदिश्यते।
चतुर्धा देवदेवस्य मैत्रेय प्रलये तथा॥ ३६॥

Brahmā, Dakṣa, time, and all creatures are the four energies of Hari, which are the causes of creation. Viṣṇu, Manu and the rest, time, and all creatures are the four energies of Viṣṇu, which are the causes of duration. Rudra, the destroying fire, time and all creatures are the four energies of Janārddana that are exerted for universal dissolution. In the beginning and the duration of the world, until the period of its end, creation is the work of Brahmā, the patriarchs, and living animals. Brahmā creates in the beginning; then the patriarchs beget progeny; and then animals incessantly multiply their kinds: but Brahmā is not the active agent in creation, independent of time; neither are the patriarchs, nor living animals. So. in the periods of creation and of dissolution the four portions of the god of gods are equally essential.

यत्किञ्चित् सृज्यते येन सत्त्वजातेन वै द्विज।
तस्य सृज्यस्य सम्भूतौ तत् सर्वं वै हरेस्तनु:॥ ३७॥
हन्ति वा यत् क्वचित् किञ्चिद् भूतं स्थावरजङ्गमम्।
जनार्दनस्य तद् रौद्रं मैत्रेयान्तकरं वपु:॥ ३८॥
एवमेव जगत्स्रष्टा जगत्पाता तथैव च।
जगद् भक्षयता चेश: समस्तस्य जनार्दन:॥ ३९॥
सर्गस्थित्यन्तकालेषु त्रिधैवं सम्प्रवर्त्तते।
गुणप्रवृत्त्या परमं पदं तस्यागुणं महत्॥ ४०॥
तत्त्वज्ञानमयं वापि स्वसंवेद्यमनौपमम्।
चतु-प्रकारं तदपि स्वरूपं परमात्मन:॥ ४१॥

Whatever, oh Brahman, is engendered by any living being, the body of Hari is cooperative in the birth of that being; so whatever destroys any existing thing, movable or stationary, at any time, is the destroying form of Janārddana as Rudra. Thus Janārddana is the creator, the preserver, and the destroyer of the whole world—being threefold—in the several seasons of creation, preservation, and destruction, according to his assumption of the three qualities: but his highest glory[3] is detached from all qualities; for the fourfold essence of the supreme spirit is composed of true wisdom, pervades all things, is only to be appreciated by itself, and admits of no similitude,

मैत्रेय उवाच

चतु:प्रकारतां तस्य ब्रह्मभूतस्य वै मुने।
ममाचक्ष्व यथान्यायं यदुक्तं परमं पदम्॥४२॥

Maitreya said—But, Muni, describe to me fully the four varieties of the condition of Brahma, and what is the supreme condition[4].

पराशर उवाच

मैत्रेय कारणं प्रोक्तं साधनं सर्ववस्तुषु।
साध्यञ्च वस्त्वभिमतं यत्साधयितुमात्मन:॥४३॥
योगिनो मुक्तिकामस्य प्राणायामादिसाधनम्।
साध्यञ्च परमब्रह्म पुनर्नावर्त्तते यत:॥४४॥
साधनालम्बनं ज्ञानं मुक्तये योगिनो हि यत्।
स भेद: प्रथमस्तस्य ब्रह्मभूतस्य वै मुने॥४५॥
युञ्जत: क्लेशमुक्त्यर्थं साध्यं यद् ब्रह्म योगिन:।

Parāśara replied—That, Maitreya, which is the cause or a thing is called the means of effecting it; and that which it is the desire of the soul to accomplish is the thing to be effected. The operations of the Yogi who is desirous of liberation, as suppression of breath and the like, are his means: the end is the supreme Brahmā, whence he returns to the world no more. Essentially connected with, and dependant upon, the means employed for emancipation by the Yogi, is discriminative knowledge; and this is the first variety of the condition of Brahmā[5].

तदालम्बनविज्ञानं द्वितीयोऽंशो महामुने॥४६॥
उभयोस्त्वविभागेन साध्यसाधनयोर्हि यत्।
विज्ञानमद्वैतमयं तद्भागोऽन्यो मयोदित:॥४७॥
ज्ञानत्रयस्य चैतस्य विशेषो यो महामुने।

तन्निराकरणद्वारा दर्शितात्मस्वरूपवत्॥४८॥
निर्व्यापारमनाख्येयं व्याप्तिमात्रमनौपमम्।
आत्मसम्बोधविषयं सत्तामात्रमलक्षणम्॥४९॥
प्रशान्तमभयं शुद्धमविभाव्यमसंश्रितम्।
विष्णोर्ज्ञानमयस्योक्तं तज्ज्ञानं परमं पदम्॥५०॥

The second sort is knowledge that is to be acquired by the Yogi whose end is escape from suffering, or eternal felicity. The third kind is the ascertainment of the identity of the end and the means, the rejection of the notion of duality. The last kind is the removal of whatever differences may have been conceived by the three first varities of knowledge, and the consequent contemplation of the true essence of soul. The supreme condition of Viṣṇu, who is one with wisdom, is the knowledge of truth; which requires no exercise; which is not to be taught; which is internally diffused; which is unequalled; the object of which is self-illumination; which is simply existent, and is not to be defined; which is tranquil, fearless, pure; which is not the theme of reasoning; which stands in need of no support[6].

तत्रान्यज्ञानरोधेन योगिनो यान्ति ये लयम्।
संसारकर्षणोप्तौ ते यान्ति निर्बीजतां द्विज॥५१॥
एवम्प्रकारममलं नित्यं व्यापकमक्षयम्।
समस्तभेदरहितं विष्ण्वाख्यं परमं पदम्॥५२॥
तद् ब्रह्म परमं योगी यतो नावर्त्तते पुनः।
अपुण्यपुण्योपरमे क्षीणक्लेशोऽतिनिर्मलः॥५३॥

Those Yogis who, by the annihilation of ignorance, are resolved into this fourfold Brahmā, lose the seminal property, and can no longer germinate in the ploughed field of worldly existence. This is the supreme condition, that is called Viṣṇu, perfect, perpetual, universal, undecaying, entire, and uniform: and the Yogi who attains this supreme spirit (Brahmā) returns not to life again; for there he is freed from the distinction of virtue and vice, from suffering, and from soil.

द्वे रूपे ब्रह्मणस्तस्य मूर्त्तञ्चामूर्त्तमेव च।
क्षराक्षरस्वरूपे ते सर्वभूतेष्ववस्थिते॥५४॥
अक्षरं तत् परं ब्रह्म क्षयं सर्वमिदं जगत्।
एकदेशस्थितस्याग्नेर्ज्योत्स्ना विस्तारिणी यथा॥५५॥
परस्य ब्रह्मण: शक्तिस्तदेतदखिलं जगत्।
तत्राप्यासन्नदूरत्वाद् बहुत्वस्वल्पतामय:।
ज्योत्स्नाभेदोऽस्ति तच्छक्तेस्तद्वन्मैत्रेय विद्यते॥५६॥
ब्रह्मविष्णुशिवा ब्रह्मन् प्रधाना ब्रह्मशक्तय:।
ततश्च देवा मैत्रेय न्यूना दक्षादयस्तत:॥५७॥
ततो मनुष्या: पशवो मृग-पक्षि-सरीसृपा:।
न्यूना न्यूनतराश्चैव वृक्ष-गुल्मादयस्तत:॥५८॥
तदेतदक्षरं नित्यं जगन्मुनिवराखिलम्।
आविर्भाव-तिरोभाव-जन्म-नाश-विकल्पवत्॥५९॥

There are two states of this Brahma', one with, and one without shape; one perishable, and one imperishable; which are inherent in all beings. The imperishable is the supreme being, the perishable is all the world. The blaze of fire burning on one spot diffuses light and heat around, so the world is nothing more than the manifested energy of the supreme Brahmā: and inasmuch as, Maitreya. as the light and heat are stronger or feebler as we are near to the fire, or far off from it, so the energy of the supreme is more or less intense in the beings that are less or more remote from him. Brahmā. Viṣṇu, and Śiva are the most powerful energies of god; next to them are the inferior deities, then the attendant spirits, then men, then animals, birds insects, vegetables; each becoming more and more feeble as they are farther from their primitive source. In this way, illustrious Brahman, this whole world, although in essence imperishable and eternal, appears and disappears, as if it was subject to birth and death.

सर्वशक्तिमयो विष्णु: स्वरूपं ब्रह्मणोऽपरम्।
मूर्त्तं यद् योगिभि: पूर्वं योगारम्भेषु चिन्त्यते॥६०॥
सालम्बनो महायोग: सबीजो यत्र संस्थित:।
मनस्यव्याहते सम्यग् युञ्जतां जायते मुने॥६१॥
स पर: सर्वशक्तीनां ब्रह्मण: समनन्तर:।

मूर्त्तं ब्रह्म महाभाग सर्वब्रह्ममयो हरि:।।६२।।
तत्र सर्वमिदं प्रोतमोतञ्चैवाखिलं जगत्।
ततो जगज्जगत् तस्मिन् स जगच्चाखिलं मुने।।६३।।
क्षराक्षरमयो विष्णुर्विभर्त्यखिलमीश्वर:।
पुरुषाव्याकृतमयं भूषणास्त्रस्वरूपवत्।।६४।।

The supreme condition of Brahma, which is meditated by the Yogis in the commencement of their abstraction, as invested with form, is Viṣṇu, composed of all the divine energies, and the essence of Brahma, with whom the mystic union that is sought, and which is accompanied by suitable elements, is effected[7] by the devotee whose whole mind is addressed to that object. This Hari, who is the most immediate of all the energies, of Brahmā, is his embodied shape, composed entirely of his essence; and in him therefore is the whole world interwoven; and from him, and in him, is the universe, and he, the supreme lord of all, comprising all that is perishable and imperishable, bears upon him all material and spiritual existence, identified in nature with his ornaments and weapons.

मैत्रेय उवाच

भूषणास्त्रस्वरूपस्थं यच्चैतदखिलं जगत्।
बिभर्ति भगवान् विष्णुस्तन्ममाख्यातुमर्हसि।।६५।।

Maitreya said— Tell me in what manner Viṣṇu bears the whole world, abiding in his nature, characterised by ornaments and weapons.

पराशर उवाच

नमस्कृत्वाप्रमेयाय विष्णवे प्रभविष्णवे।
कथयामि यथाख्यातं वसिष्ठेन ममाभवत्।।६६।।
आत्मानमस्य जगतो निर्लेपमगुणामलम्।
बिभर्ति कौस्तुभमणिस्वरूपं भगवान् हरि:।।६७।।
श्रीवत्ससंस्थानधरमनन्ते च समाश्रितम्।
प्रधानं बुद्धिरप्यास्ते गदारूपेण माधवे।।६८।।

Parāśara replied— Having offered salutation to the mighty and indescribable Viṣṇu, I repeat to you what was formerly related to me by Vasiṣṭha. The glorious Hari wears the pure soul of the world, undefiled and void of qualities, as the Kaustubha gem. The chief principle of things (Pradhāna) is seated on the eternal, as the Śrivatsa mark. Intellect abides in Mādhava, in the form of his mace.

भूतादिमिन्द्रियादिञ्च द्विधाहंकारमीश्वरः।
बिभर्ति शङ्खरूपेण शार्ङ्गरूपेण च स्थितम्॥६९॥
बलस्वरूपमत्यन्तजवेनान्तरितानिलम्।
चक्रस्वरूपञ्च मनो धत्ते विष्णुः करे स्थितम्॥७०॥
पञ्चरूपा तु या माला वैजयन्ती गदाभृतः।
सा भूतहेतुसंघातो भूतमाला च वै द्विज॥७१॥
यानीन्द्रियाण्यशेषाणि बुद्धिकर्मात्मकानि वै।
शररूपाण्यशेषाणि तानि धत्ते जनार्दनः॥७२॥
बिभर्ति यच्चासिरत्नमच्युतोऽत्यन्तनिर्मलम्।
विद्यामयन्तु तज्ज्ञानमविद्याकोशसंस्थितम्॥७३॥
इत्थं पुमान् प्रधानञ्च बुद्ध्यहङ्कारमेव च।
भूतानि च हृषीकेशे मनः सर्वेन्द्रियाणि च।
विद्याविद्ये च मैत्रेय सर्वमेतत् समाश्रितम्॥७४॥
अस्त्रभूषणसंस्थानस्वरूपं रूपवर्जितः।
बिभर्ति मायारूपोऽसौ श्रेयसे प्राणिनां हरिः॥७५॥
सविकारं प्रधानञ्च पुमांश्चैवाखिलं जगत्।
बिभर्ति पुण्डरीकाक्षस्तदेवं परमेश्वर :॥७६॥

The lord (Īśwara) supports egotism (Ahaṁkāra) in its twofold division, into elements and organs of sense, in the emblems of his conch-shell and his bow. In his hand Viṣṇu holds, in the form of his discus, the mind, whose thoughts (like the weapon) fly swifter than the winds. The necklace of the deity Vaijayantī, composed of five precious gems[8] is the aggregate of the five elemental rudiments, Janārddana bears, in his numerous shafts, the faculties both of action and of perception. The bright sword of Acyuta is holy wisdom, concealed at some seasons in the scabbard of ignorance. In this manner soul nature, intellect, egotism, the elements. the senses, mind ignorance, and wisdom, are all assembled in the person of Hṛṣikeśa. Hari, in a delusive form embodies the shapeless elements of the world, as his weapons and his ornaments, for the salvation of mankind[9]. Puṇḍarīkākṣa, the lord of all, assumes nature, with all its products, soul and all the world.

या विद्या या तथाऽविद्या यत् सद् यच्चासदव्ययम्।
तत् सर्वं सर्वभूतेशे मैत्रेय मधुसूदने॥७७॥
कला-काष्ठा-निमेषादि-दिनर्त्वयन-हायनैः।
कालस्वरूपो भगवानपरो हरिरव्ययः॥७८॥
भूर्लोकोऽथ भुवर्लोकः स्वर्लोको मुनिसत्तम!
महर्जनस्तपः सत्यं सप्तलोका इमे विभुः॥७९॥
लोकात्ममूर्तिः सर्वेषां पूर्वेषामपि पूर्वजः।
आधारः सर्वविद्यानां स्वयमेव हरिः स्थितः॥८०॥
देव-मानुष-पश्वादिस्वरूपैर्बहुभिः स्थितः।
ततः सर्वेश्वरोऽनन्तो भूतमूर्त्तिरमूर्त्तिमान्॥८१॥
ऋचो यजूंषि सामानि तथैवाथर्वणानि वै।
इतिहासोपवेदास्तु वेदान्तेषु तथोक्तयः॥८२॥

All that is wisdom, all that is ignorance, all that is, all that is not, all that is everlasting, is centred in the destroyer of Madhu, the lord of all creatures. The supreme, eternal Hari is time, with its divisions of seconds, minutes, days, months, seasons, and years: he is the seven worlds, the earth, the sky. heaven, the world of patriarchs, of sages, of saints, of truth: whose form is all worlds; first-born before all the first-born; the supporter of all beings, himself self-sustained: who exists in manifold forms', as gods, men, and animals; and is thence the sovereign lord of all, eternal: whose shape is all visible things; who is without shape or form: who is celebrated in the Vedānta as the Ṛk, Yajuś. Sāma. and Atharva Vedas inspired history, and sacred science.

वेदाङ्गानि समस्तानि मन्वादिगदितानि च।
शस्त्राण्यशेषाण्याख्यानान्यनुवाकाश्च ये क्वचित्॥८३॥
काव्यालापाश्च ये केचिद् गीतकान्यखिलानि च।
शब्दमूर्त्तिधरस्यैतद् वपुर्विष्णोर्महात्मनः॥८४॥
यानि मूर्त्तान्यमूर्त्तानि यान्यत्रान्यत्र वा क्वचित्।
सन्ति वै वस्तुजातानि तानि सर्वाणि तद्वपुः॥८५॥

The Vedas, and their divisions; the institutes of Manu and other lawgivers;

traditional scriptures, and religious manuals;[10] poems, and all that is said or sung; are the body of the mighty Viṣṇu, assuming the form of sound. All kinds of substances, with or without shape, here or elsewhere, are the body of Viṣṇu.

अहं हरिः सर्वमिदं जनार्दनो
नान्यत् ततः कारणकार्यजातम्।
ईदृङ्मनो यस्य न तस्य भूयो
भवोद्भवा द्वन्द्वगदा भवन्ति॥८६॥

I am Hari. All that I behold is Janārddana; cause and effect are from none other than him. The man who knows these truths shall never again experience the afflictions of worldly existence.

इत्येष तेऽंशः प्रथमः पुराणस्यास्य वै द्विज!
यथावत् कथितो यस्मिन् श्रुते पापैः प्रमुच्यते॥८७॥
कार्त्तिक्यां पुष्करस्नाने द्वादशाब्देन यत् फलम्।
तदस्य श्रवणात् सर्वं मैत्रेयाप्नोति मानवः॥८८॥
देवर्षिपितृगन्धर्वयक्षादीनाञ्च सम्भवम्।
भवन्ति शृण्वतः पुंसो देवाद्या वरदा मुने॥८९॥

इति श्रीविष्णुपुराणे प्रथमांशे द्वाविंशोऽध्यायः।

प्रथमांशः सम्पूर्णः

Thus, Brahman, has the first portion of this Purāṇa been duly revealed to you: listening to which, expiates all oflences. The man who hears this Purāṇa obtains the fruit of bathing in the Puṣkara lake[11] for twelve years, in the month of Kārtik. The gods bestow upon him who hears this work the dignity of a divine sage, of a patriarch, or of a spirit of heaven.

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NOTES

1. These are similarly enumerated in the Vāyu, Brāhma, Pādma. Bhāgavata, etc.. with some additions; as, Agni, king of the Pitṛs; Vāyu. of the Gandharvas; Sūlapāṇi (Śiva), of the Bhūtas : Kubera, of riches, and of the Yakṣas; Vāsuki of the Nāgas; Takṣaka, of serpents; Chitraratha, of the Gandharvas; Kāmadeva, of the Apsaraas; Vipracitta, of the Dānavas; Rāhu, of meteors; Parjanya, of clouds; Samvatsara, of times and

seasons : Samudra, of rivers; Himavat, of mountains, etc.

2. We have already had occasion to notice the descent of those Lokapālas, as specified in the Vāyu Purāṇa; and it is evident, although the Viṣṇu does not supply a connected series of generations, yet that both accounts are derived from a common source.

3. Vibhūti, superhuman or divine power or dignity.

4. The question, according to the commentator, implies a doubt how the supreme being, who is without qualities, can be subject to specific variety, or to existence in divided and different conditions.

5. Of Brahmabhūta (ब्रह्मभूतस्य); of him who or that which becomes identified with the supreme spirit, which is the same respectively with absolute wisdom. Jñāna (ज्ञान), and discriminative wisdom. Vijñāna (विज्ञान); leading to felicity, or the condition of Brahmā, expressed by the words. Satcitānandam (सच्चिदानन्दं), 'entire tranquillity of mind, 'or internal enjoyment :' the same also with the combination of wisdom and tranquillity, which the devotee believes to exist in Adwaita 'non-duality." or unity of god and himself: and finally the same with the aggregate of these three processes or the conviction that spirit is one, universal, and the same.

6. The epithets of Jnāna, 'wisdom,' here employed, are taken from the Yoga philosophy. 'Requires no exercise,' Nirvyāpāra (निर्व्यापारं), is explained, 'without the practice of abstract contemplation,' etc. (ध्यानादिशून्यं). 'Not to be taught.' Anākhyeyam (अनाख्येयं), 'not capable of being enjoined' (निर्देशानर्हं). 'Internally diffused.' Vyāptimātram (व्याप्तिमात्रं), means 'menial identification of individual with universal spirit' (मनसा ब्रह्माकारतामाक्षरूपं). The phrase आत्मसम्बोधविषयं। translated 'the object of which is self-illumination.' is explained स्वप्रकाशं. 'Simply existent' (सत्तामात्रं) is said to mean. 'being unmodified by the accidents of happiness etc. (आनन्दादिविशेषशून्यं), consequently it is not to be defined (अलक्षणं). So the Yoga Pradīpa explains Samādhi, or contemplation, to be the entire occupation of the thoughts by the idea of Brahma, without any effort of the mind. It is the entire abandonment of the faculties to one all-engrossing notion (मनोवृत्तिशून्यस्य ब्रह्माकारतया स्थितिः या संप्रज्ञातनामासौ समाधिरभिधीयते). 'Tranquil,' Praśāntam (प्रशान्तं), is 'being void of passion.' etc. (रागादिशून्यं).

'Fearless:' not dreading agitation or perplexity by ideas of duality (द्वैतस्फुर्त्तेरभयं) 'Pure;' undisturbed by external objects (निर्विषयं). 'Not the theme of reasoning: (दुर्विभाव्यं); that is. 'not to be ascertained by logical deduction' (अवितर्क्यं). 'Stands in no need of support' (असंश्रितं), not resting or depending upon perceptible objects (निर्विषयत्वादाश्रयशून्यं).

7. The great Yoga is produced (महायोगो जायते). This great Yoga, or union, is to have its relation or dependence (सालम्बन:). which is Viṣṇu (वैष्णव:; and its seed (सवीज:), or mystical ejaculations; and to be accompanied with Mantras and silent repetitions, or Japa (मन्त्रजपादि सहित).

8. Or of pearl, ruby, emerald, sapphire, and diamond.

9. We have in the text a representation of one mode of Dhyāna, or contemplation, in which the

conception of a thing is attempted to be rendered more definite by thinking upon its types : or in which, at least. the thoughts are more readily concentrated by being addressed to a sensible emblem, instead of an abstract truth. Thus the Yogi here says to himself. "I meditate upon the jewel on Viṣṇu's brow, as the soul of the world : upon the gem on his breast, as the first principle of things;" and so on : and thus through a perceptible substance proceeds to an imperceptible idea.

10. Ākhyānāni (आख्यानानि) is said to denote the Purāṇas, and Anuvāda (अनुवाद:) the Kalpa, Sūtra, and similar works, containing directions for supplementary rites.

11. The celebrated lake Pokher in Ajmer.

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END OF THE FIRST BOOK

THE VIṢṆU-PURĀṆAM

BOOK II

द्वितीयांश:

CHAPTER 1

प्रथमोऽध्यायः

(प्रियव्रतस्य पुत्राणां विवरणं, भरतवंशकथनञ्च)

मैत्रेय उवाच

भगवन् सम्यगाख्यातं ममैतदखिलं त्वया।
जगतः सर्गसम्बन्धि यत् पृष्टोऽसि गुरो मया।। १।।
योऽयमंशो जगत्सृष्टिसम्बद्धो गदितस्त्वया।
तत्राहं श्रोतुमिच्छामि भूयोऽपि मुनिसत्तम।। २।।
प्रियव्रतोत्तानपादौ सुतौ स्वायम्भुवस्य यौ।
तयोरुत्तानपादस्य ध्रुवः पुत्रस्त्वयोदितः।। ३।।
प्रियव्रतस्य नैवोक्ता भवता द्विज सन्ततिः।
तामहं श्रोतुमिच्छामि प्रसन्नो वक्तुमर्हसि।। ४।।

Maitreya said– You have related to me, venerable preceptor, most fully, all that I was curious to hear respecting the creation of the world; but there is a part of the subject which I am desirous again to have described. You stated that Priyavrata and Uttānapāda were the sons of Svāyambhuva Manu, and you repeated the story of Dhruva. the son of Uttānapāda: you made no mention of the descendants of Priyavrata, and it is an account of his family that I beg you will kindly communicate to me.

पराशर उवाच

कर्द्दमस्यात्मजां कन्यामुपयेमे प्रियव्रतः।
सम्राट कुक्षी च तत्कन्ये दश पुत्रास्तथापरे।। ५।।
महाप्राज्ञा महावीर्या विनीता दयिताः पितुः।
प्रियव्रतसुताः ख्यातास्तेषां नामानि मे शृणु।। ६।।
अग्नीध्रश्चाग्निबाहुश्च वपुष्मान् द्युतिमांस्तथा।
मेधा मेधातिथिर्भव्यः सवनः पुत्र एव च।। ७।।
ज्योतिष्मान् दशमस्तेषां सत्यनामा सुतोऽभवत्।
प्रियव्रतस्य पुत्राणां प्रख्यातो बलवीर्यतः।। ८।।

मेधाग्निबाहु-पुत्रास्तु त्रयो योगपरायणाः।
जातिस्मरा महाभाग न राज्याय मनो दधुः॥ ९॥
निर्ममाः सर्वकालन्तु समस्तार्थेषु वै मुने।
चक्रुः क्रिया यथान्यायमफलाकाङ्क्षिणो हि ते॥ १०॥

Parāśara said– Priyavrata married Kāmyā, the daughter of the patriarch Kardama[1], and had by her two daughters, Samrāṭ and Kukṣī, and ten sons, wise, valiant, modest, and dutiful, named Agnīdhra, Agnibāhu, Vapuṣmat, Dyutimat, Medhātithi, Bhavya, Sabala, Putra, and the tenth was Jyotiṣmat,[2] illustrious by nature as by name. These were the sons of Priyavrata, famous for strength and prowess. Of these, three, or Medha, Putra, and Agnibāhu, adopted a religious life: remembering the occurrences of a prior existence, they did not covet dominion, but diligently practised the rites of devotion in due season, wholly disinterested, and looking for no reward.

प्रियव्रतो ददौ तेषां सप्तानां मुनिसत्तम!
विभज्य सप्त द्वीपानि मैत्रेय सुमहात्मनाम्॥ ११॥
जम्बूद्वीपं महाभाग सोऽग्नीध्राय ददौ पिता।
मेधातिथेस्तथा प्रादात् प्लक्षद्वीपमथापरम्॥ १२॥
शाल्मले च वपुष्मन्तं नरेन्द्रमभिषिक्तवान्।
ज्योतिष्मन्तं कुशद्वीपे राजानं कृतवान् प्रभुः॥ १३॥
द्युतिमन्तञ्च राजानं क्रौञ्चद्वीपे समादिशत्।
शाकद्वीपेश्वरञ्चापि भव्यञ्चक्रे च स प्रभुः॥ १४॥
सवनं पुष्करद्वीपे राजानं समकारयत्॥ १५॥

Priyavrata having divided the earth into seven continents, gave them respectively to his other seven sons.[3] To Agnīdhra he gave Jambūdvīpa; to Medhātihi he gave Plakṣa-dvīpa: he installed Vapuṣmat in the sovereignty over the Dvīpa of Śālmalī; and made Jyotiṣmat king of Kuśa-dvīpa: he appointed Dyutimat to rule over Krauñca-dvīpa; Bhavya to reign over Śāka-dvīpa; and Savala he nominated the monarch of the Dvīpa of Puṣkara.

जम्बूद्वीपेश्वरो यस्तु अग्नीध्रो मुनिसत्तम।
तस्य पुत्रा बभुवुस्ते प्रजापितसमा नव।। १६।।
नाभिः किम्पुरुषश्चैव हरिवर्ष इलावृतः।
रम्यो हिरण्वान् षष्ठश्च कुरुर्भद्राश्च एव च।। १७।।
केतुमालस्तथैवान्यः साधुचेष्टो नृपोऽभवत्।

Agnīdhra, the king of Jambu-Dvīpa. had nine sons, equal in splendour to the patriarchs: they were named Nābhi, Kimpuruṣa, Hariramvarṣa. Ilāvṛta, Ramya, Himvat, Kuru, Bhadrāśva, and Ketumāla.[4] who was a prince ever active in the practice of piety.

जम्बूद्वीपविभागांश्च तेषां विप्र निशामय।। १८।।
पित्रा दत्तं हिमाह्वन्तु वर्षं नाभेस्तु दक्षिणम्।
हेमकूटं तथा वर्षं ददौ किम्पुरुषाय सः।। १९।।
तृतीयं नैषधं वर्ष हरिवर्षाय दत्तवान्।
इलावृताय प्रददौ मेरुर्यत्र तु मध्यगः।। २०।।
नीलाचलाश्रितं वर्षं रम्याय प्रददौ पिता।
श्वेतं तदुत्तरं वर्षं पित्रा दत्तं हिरण्वते।। २१।।
यदुत्तरं श‍ृङ्गवतो वर्ष तत् कुरवे ददौ।
मेरोः पूर्वेण यद् वर्षं भद्राश्वाय प्रदत्तवान्।। २२।।
गन्धमादनवर्षन्तु केतुमालाय दत्तवान्।
इत्येतानि ददौ तेभ्यः पुत्रेभ्यः स नरेश्वरः।। २३।।
वर्षेष्वेतेषु तान् पुत्रानभिषिच्य स भूमिपः।
शालग्रामं महापुण्यं मैत्रेय तपसे ययौ।। २४।।

Hear next, Maitreya, in what manner Agnidhra apportioned Jambu-Dvīpa amongst his nine sons. He gave to Nābhi the country called Hima, south of the Himavat, or snowy mountains. The country of Hemakūṭa he gave to Kimpuruṣa; and to Harivarṣa, the country of Niṣadha. The region in the centre of which mount Meru is situated he conferred on Ilāvṛta; and to Ramya, the countries lying between it and the Nila mountain. To Hiraṇvat his father gave the country lying to the north of it, called Sveta; and on the north of the

Sveta mountains, the country bounded by the Sringavan range he gave to Kuru. The countries on the east of Meru he assigned to Bhadrāśva; and Gandhmādana, which lay west of it, he gave to Ketumāla.[5] Having installed his sons sovereigns in these several regions, the pious king Agnidhra retired to a life of penance at the holy place of pilgrimage, Sālagrāma.[6]

यानि किम्पुरुषादीनि वर्षाण्यष्टौ महामुने।
तेषां स्वाभाविकी सिद्धिः सुखप्राया ह्ययत्नतः॥ २५॥
विपर्ययो न तेष्वस्ति जरामृत्युभयं न च।
धर्माधर्मौन तेष्वास्तां नोत्तमाधममध्यमाः॥ २६॥
न तेष्वस्ति युगावस्था क्षेत्रेष्वष्टासु सर्वदा।

The eight Varṣas, or countries, Kimpuruṣa and the rest, are places of perfect enjoyment, where happiness is spontaneous and uninterrupted. In them there is no vicissitude, not the dread of decrepitude or death: there is no distinction of virtue or vice, nor difference of degree as better or worse, nor any of the effects produced in this region by the revolutions of ages.

हिमाह्वं यस्य वै वर्षं नाभेरासीन्महात्मनः॥ २७॥
तस्यर्षभोऽभवत् पुत्रो मेरुदेव्यां महाद्युतिः।
ऋषभाद् भरतो जज्ञे ज्येष्ठः पुत्रशतस्य सः॥ २८॥
कृत्वा राज्यं स्वधर्मेण तथेष्ट्वा विविधान् मखान्।
अभिषिच्य सुतं ज्येष्ठं भरतं पृथिवीपतिम्॥ २९॥
तपसे स महाभागः पुलस्त्यस्याश्रमं ययौ।
वानप्रस्थविधानेन तत्रापि कृतनिश्चयः॥ ३०॥
तपस्तेपे यथान्यायं यदा च स महीपतिः।
तपसा कर्शितोऽत्यर्थं कृशो धमनिसन्ततः॥ ३१॥
नग्नो वीटां मुखे दत्त्वा वीराध्वानं ततो गतः।
ततश्च भारतं वर्षमेतल्लोकेषु गीयते॥ ३२॥
भरताय यतः पित्रा दत्तं प्रातिष्ठता वनम्।

Nābhi, who had for his portion the country of Himāhwa. bad by his queen Meru the magnanimous Ṛṣabha; and he had a hundred sons, the eldest of whom was Bharata. Ṛṣabha having ruled with equity and wisdom, and celebrated many sacrificial rites, resigned the sovereignty of the earth to the heroic Bharata, and, retiring to the hermitage of Pulastya, adopted the life of an anchoret, practising religious penance, and performing all prescribed ceremonies, until, emaciated by his austerities, so as to be but a collection of skin and fibres. he put a pepple in his mouth, and naked went the way of all flesh.[7] The country was termed Bharata from the time that it was relinquished to Bharata by his father, on his retiring to the woods.[8]

सुमतिर्भरतस्याभूत् पुत्रः परमधार्मिकः॥ ३ ३॥
कृत्वा सम्यग् ददौ तस्मै राज्यमिष्टमखः पिता।
पुत्रसङ्क्रामितश्रीस्तु भरतः स महीपतिः॥ ३ ४॥
योगाभ्यासरतः प्राणान् शालग्रामेऽत्यजन्मुने!
अजायत च विप्रोऽसौ योगिनां प्रवरे कुले॥ ३ ५॥
मैत्रेय! तस्य चरितं कथयिष्यामि ते पुनः।

Bharata, having religiously discharged the duties of his station, consigned the kingdom to his son Sumati, a most virtuous prince; and, engaging in devout practices, abandoned his life at the holy place, Sālagrāma: he was afterwards born again as a Brāhmaṇa, in a distinguished family of ascetics. I shall hereafter relate to you his history.

सुमतेस्तेजसस्तस्मादिन्द्रद्युम्नो व्यजायत॥ ३ ६॥
परमेष्ठी ततस्तस्मात् प्रतिहारस्तदन्वयः।
प्रतिहर्त्तेति विख्यात उत्पन्नस्तस्य चात्मजः॥ ३ ७॥
भुवस्तस्मात् तथोद्गीथः प्रस्तारस्तत्सुतो विभुः।
पृथुस्ततोऽभवन्नक्तो नक्तस्यापि गयः सुतः॥ ३ ८॥
नरो गयस्य तनयस्तत्पुत्रोऽभूद् विराट् ततः।
तस्य पुत्रो महावीर्यो धीमांस्तस्मादजायत॥ ३ ९॥
महान्तस्तत्सुतश्चाभून्मनस्युस्तस्य चात्मजः।
त्वष्टा त्वष्टुश्च विरजो रजस्तस्याप्यभूत् सुतः॥ ४ ०॥
शतजिद्रजसस्तस्य जज्ञे पुत्रशतं मुने!
विश्वग्ज्योतिः प्रधानास्ते यैरिमां वर्द्धिताः प्रजाः॥ ४ १॥
तैरिदं भारतं वर्षं नवभेदमलङ्कृतम्।
तेषां वंशप्रसूतैश्च भुक्तेयं भारती पुरा॥ ४ २॥
कृतत्रेतादिसर्गेण युगाख्या ह्येकसप्ततिः॥ ४ ३॥

From the illustrious Sumati was born Indradyumna: his son was Parameṣṭhin: his son was Pratihāra, who had a celebrated son, named Pratiharttā: his son was Bhava, who begot Udgītha, who begot Prastāra; whose son was Prithu. The son of Prithu was Nakta: his son was Gaya: his son was Nara; whose son was Virāṭ. The valiant son of Virāṭ was Dhīmat, who begot Mahānta; whose son was Manasyu; whose son was Twaṣṭā: his son was Virāja: his son was Raja: his son was Śatajit, who had a hundred sons, of whom Visvagjyotiṣ was the eldest.[9] Under these princes, Bhārata-varṣa (India) was divided into nine portions (to be hereafter particularised); and their descendants successively held possession of the country for seventy-one periods of the aggregate of the four ages (or for the reign of a Manu).

एष स्वायम्भुवः सर्गो येनेदं पूरितं जगत्।
वाराहे तु मुने! कल्पे पूर्वमन्वन्तराधिपः॥४४॥

इति श्रीविष्णुपुराणे द्वितीयांशे प्रथमोऽध्यायः।

This was the creation of Svāyambhuva Manu. by which the earth was peopled, when he presided over the first Manvantara, in the Kalpa of Varāha.[10]

NOTES

1. The text reads Kanyā (कर्दमस्यात्मजां कन्यां); and the commentator has, 'he married the daughter of Kardama. whose name was Kanyā, (कन्यां कन्यासंज्ञामिति). The copies agree in the reading, and the Vāyu has the same name' Kanyā; but the Mārkaṇḍeya, which is the same in other respects as our text, has Kāmyā: Kāmyā also is the name else, where given by the Vāyu to the daughter of Kardama (Ch. X. n. 6). Kāmyā, as has been noticed, appears in the Brahmā and Hari V. (Ch. VII. n. 6) as the mother of Priyavrata, but erroneously : and the same authorities specify a Kāmyā as the wife of that sovereign. So the commentator on the Hari V. states, 'another Kāmyā is mentioned (in the text), the daughter of Kardama, the wife of Priyavrata:" प्रियव्रतस्य भार्या कर्दमपुत्री काम्यान्येत्याह। The name Kanyā is therefore most probably an error of the copyists. The Bhāgavata

calls the wife of Priyavrata. Barhiṣmatī. the daughter of Viśvakarman.

2. These names nearly agree in the authorities which specify the descendants of Priyavrata, except in the Bhāgavata; that has an almost entirely different series of names, or Āgnidhra. Idhmajihwa, Yajñabāhu. Mahāvīra, Hiraṇyaretas, Medhatithi, Ghṛtaprishṭha, Savana. Vitihotra. and Kavi: with one daughter, Urjjasvatī. It also calls the Manus Uttama, Tamasa, and Raivata the sons of Priyavrata by another wife.

3. According to the Bhāgavata, he drove his chariot seven times round the earth, and the ruts left by the wheels became the beds of the oceans, separating it into seven Dvīpas.

4. Even the Bhāgavata concurs with the other Purāṇas in this series of Priyavrata's grandsons.

5. Of these divisions, as well as of those of the earth, and of the minor divisions of the Varṣas. we have further particulars in the following chapter.

6. This place of pilgrimage has not been found elsewhere. The term is usually applied to a stone, an ammonite, which is supposed to be a type of Viṣṇu. and of which the worship is enjoined in the Uttara Khaṇḍa of the Padma P. and in the Brahma Vaivartta, authorities of no great weight or antiquity. As these stones are found chiefly in the Gandak river, the Sālagrāma Tirtha was probably at the source of that stream, or at its confluence with the Gaṅgā. Its sanctity, and that of the stone, are probably of comparatively modem origin.

7. 'The great road' or 'road of heroes' (महाप्रस्थानं or वीरस्थानं) The people was intended either to compel perpetual silence, or to prevent the eating. The Bhāgavata adverts to the same circumstance; आस्ये कृताश्मकबल: । That work enters much more into detail on the subject of Ṛṣabha'a devotion, and particularizes circumstances not found in any other Purāṇa. The mot interesting of these are the scene of Ṛṣabha's a wanderings, which is said to be Konka, Venkaṭa, Kūṭaka. and southern Karnāṭaka, or the western part of the Peninsula : and the adoption of the Jain belief by the people of those countries. Thus it is said, "A king of the Kankas, Venkaṭas, and Kūṭakas. named Arhat, having heard the tradition of Ṛṣabha's practices (or his wandering about naked, and desisting from religious rites), being infatuated by necessity, under the evil influence of the Kali age will become needlessly

alarmed, and abandon his own religious duty, and will foolishly enter upon an unrighteous and heretical path. Misled by him and bewildered by the iniquitous operation of the Kali age, disturbed also by the delusions.of the deity, wicked men will, in great numbers, desert the institutes and purifications of their own ritual; will observe vows injurious and disrespectful to the gods : will desist from ablutions, mouthwashings, and purifications, and will pluck out the hair of the head; and will revile the world, the deity, sacrifices. Brāhmaṇas. and the Vedas." It if also said, that Sumati the son of Bharata, will be irreligiously worshipped by some infidels, as a divinity. Besides the import of the term Arhat, or Jain. Ṛṣabha is the name of thc first, and Sumati of thc fifth Tŏrthaṇkara, or Jain saint of the present era. There can be no doubt, therefore, that the Bhāgavata intends this sect, and as thc Jain system was not matured until a comparatively modern date, this composition is determined to be also recent. The allusions to the extension of the Jain faith in the western parts of the Peninsula, may serve to fix the limit of its probable antiquity to the 11 or 12 century, when the fains seem to have been flourishing in Guzerat and the Konkan. *As. Res.* XVII. 282,

8. This etymology is given in other Purāṇas; but the Matsya and Vāyu have a different one, deriving it from the Manu, called Bharata. Or the cherisher, one who rears or cherishes progeny-- भरणात्तु प्रजानां वै मनुर्भरत इत्युच्यते। निरुक्त्वचनाद्येव वर्षं तद्भारतं स्मृतं। The Vāyu has, in another place, the more common explanation also : हिमाह्वं दक्षिणवर्षं तस्य (भरतस्य) नाम्ना विदुर्बुधाः॥

9. The Agni. Kūrma, Mārkaṇḍeya, Liṅga, and Vāyu Purāṇas agree with the Viṣṇu in these genealogical details. Thc Bhāgavata has some additions and variations of nomenclature, but is not essentially different. It ends, however, with Śatajit, and cites a stanza which would seem to make Viraja the last of the descendants of Priyavrta : प्रैयव्रतं वंशमिमं विरजश्चरमोद्भवः। अकरोदत्यलं कीर्त्या विष्णुः सुरगणं यथा॥

10. The dcscendants of Priyavrata were the kings of the earth in the first or Svāyambhuva Manvantara. Those of Uttānapāda his brother are placed rather incongruously in the second or Svārochiṣa Manvantara : whilst, with still more palpable inconsistency. Dakṣa, a descendant of

Uttānapāda, gives his daughter to Kaśyapa in the seventh or Vaivasvata Manvantara. It seems probable that the patriarchal genealogies are older than the chronological system of Manvantaras and Kalpas. and have been rather clumsily distributed amongst the different periods.

***

CHAPTER II

द्वितीयोऽध्यायः

(जम्बूद्वीपवर्णनम्)

मैत्रेय उवाच

कथितो भवता ब्रह्मन्! सर्गः स्वायम्भुवश्च मे।
श्रोतुमिच्छाम्यहं त्वत्तः समलं मण्डलं भुवः॥ १॥
यावन्तः सागरा द्वीपास्तथा वर्षाणि पर्वताः।
वनानि सरितः पुर्यो देवादीनां तथा मुने॥ २॥
यत्प्रमाणमिदं सर्वं यदाधारं यदात्मकम्।
संस्थानमस्य च मुने! यथावद् वक्तुमर्हसि॥ ३॥

Maitreya said– You have related to me Brahman, the creation of Svāyambhuva; I am now desirous to hear from you a description of the earth: how many are its oceans and islands, its kingdoms and it mountains, its forests and rivers and the cities of the gods, its dimensions, its contents, its nature, and its form.

पराशर उवाच

मैत्रेय श्रूयतामेतत् संक्षेपाद् गदतो मम।
नास्य वर्षशतेनापि वक्तुं शक्यो हि विस्तरः॥ ४॥
जम्बू-प्लक्षाह्वयौ द्वीपौ शाल्मलिश्चापरो द्विज।
कुशः क्रौञ्चस्तथा शाकः पुष्करश्चैव सप्तमः॥ ५॥
एते द्वीपाः समुद्रैस्तु सप्त सप्तभिरावृताः।
लवणेक्षु-सुरा-सर्पिर्दधि-दुग्ध-जलैः समम्॥ ६॥

Parāśara replied– You shall hear, Maitreya, a brief account of the earth from me: a full dctail I could not give you in a century. The seven great insular continents are Jambu, Plaksna. Sālmali, Kuśa. Krauñca. Śāka. and Puṣkara: and they are surrounded severally by seven great scas; the sea of salt water (Lavaṇa) of sugar-cane Juice (Ikṣu). of (wine (Surā), of clarified butter (Sarpi), of curds (Dadhi). of milk (Dugdha). and of fresh water (Jala).[1]

जम्बूद्वीपः समस्तानाम् एतेषां मध्यसंस्थितः।
तस्यापि मेरुर्मैत्रेय! मध्ये कनकपर्वतः॥७॥
चतुराशीतिसाहस्रो योजनैरस्य चोच्छ्रयः।
प्रविष्टः षोडशाधस्ताद् द्वात्रिंशन्मूदर्ध्नि विस्तृतः॥८॥
मूले षोडशसाहस्रो विस्तारस्तस्य सर्वशः।
भूपद्मस्यास्य शैलेशः कर्णिकाकारसंस्थितः॥९॥

Jambū-dvīpa is in the centre of all these: and in the centre of this continent is the golden mountain Meru. The height of Meru is eighty-four thousand Yojanas; and its depth below the surface of the earth is sixteen thousand. Its diameter ac the summit is thirty-two thousand Yojanas; and at its base, sixteen thousand: so thar this mountain is like the seed-cup of the locus of the earth.[2]

हिमवान् हेमकूटश्च निषधश्चास्य दक्षिणे।
नीलः श्वेतश्च शृङ्गी च उत्तरे वर्षपर्वताः॥१०॥
लक्षप्रमाणौ द्वौ मध्यौ दशहीनास्तथापरे।
सहस्रद्वितयोच्छ्रायास्तावद्विस्तारिणश्च ते॥११॥
भारतं प्रथमं वर्षं ततः किम्पुरुषं स्मृतम्।
हरिवर्षं तथैवान्यन्मेरोर्दक्षिणतो द्विज॥१२॥
रम्यकश्चोत्तरे वर्षं तस्यैवानु हिरण्मयम्।
उत्तराः कुरवश्चैव यथा वै भारतं तथा॥१३॥
नवसाहस्रमेकैकमेतेषां द्विजसत्तम!
इलावृतञ्च तन्मध्ये सौवर्णो मेरुरुच्छ्रितः॥१४॥
मेरोश्चतुर्दिशं तत्तु नवसाहस्रविस्तृतम्।
इलावृतं महाभाग! चत्वारश्चात्र पर्वताः॥१५॥
विष्कम्भा रचित मेरोर्योजनायुतमुच्छ्रिताः॥१६॥
पूर्वेण मन्दरो नाम दक्षिणो गन्धमादनः।
विपुलः पश्चिमे पार्श्वे सुपार्श्वश्चोत्तरे स्मृतः॥१७॥
कदम्बस्तेषु जम्बूश्च पिप्पलो वट एव च।
एकादशशतायामाः पादपा गिरिकेतवः॥१८॥
जम्बूद्वीपस्य सा जम्बूर्नामहेतुर्महामुने।
महागजप्रमाणानि जम्ब्वास्तस्याः फलानि वै॥१९॥
पतन्ति भूभृतः पृष्ठे शीर्यमाणानि सर्वतः।

रसेन तेषां प्रख्याता तत्र जम्बूनदीति वै॥ २०॥
सरित् प्रवर्त्तते सा च पीयते तन्निवासिभिः।
न स्वेदो न च दौर्गन्ध्यं न जरा नेन्द्रियक्षयः॥ २१॥
तत्पानात् स्वच्छमनसां जनानां तत्र जायते।
तीरमृत् तद्रसं प्राप्य सुखवायुविशोषिता।
जाम्बूनदाख्यं भवति सुवर्णं सिद्धभूषणम्॥ २२॥

The boundary mountains (of the earth) are Himavān, Hemakūta, and Niṣadha. which lie south of Meru; and Nīla. Śveta, and Śṛṅgī, which are situated to the north of it. The two central ranges (those next to Meru, or Niṣadha and Nīla) extend for a hundred thousand (Yojanas, running east and west). Each of the others diminishes ten thousand Yojanas, as it lies more remote from the centre. They are two thousand Yojanas in height, and as many in breadth.[3] The Varṣas or countries between these ranges are Bhārata (India), south of the Himavān mountains; next Kimpuruṣa, between Himavān and Hemakūta; north of the latter, and south of Niṣadha, is Harivarṣa; north of Meru is Ramyaka, extending from the Nīla or blue mountains to the Śveta (or white) mountains; Hiraṇmaya ties between the Śveta and Śṛṅgī ranges; and Uttarakuru is beyond the latter, following the same direction as Bhārata.[4] Each of these is nine thousand Yojanas in extent. Ilāvṛta is of similar dimensions, but in the centre of it is the golden mountain Meru, and the country extends nine thousand Yojanas in each direction from the four sides of the mountain.[5] There are four mountains in this Varṣa, formed as buttresses to Meru. each ten thousand Yojanas in elevation : that on the east is called Mandara; that on the south, Gandhamādana; that on the west, Vipula; and that on the north, Supārśva:[6] on each of these stands severally a Kadamba-tree, a Jambu-tree, a Pīpal, and a Vaṭa;[7] each spreading over eleven hundred Yojanas, and towering aloft like banners on the mountain. From the Jambu-tree the insular continent Jambu-Dvīpa derives its appellations. The apples of that tree are as large as elephants:

when they are rotten, they fait upon the crest of the mountain, and from their expressed juice is formed the Jambu river, the waters of which are drunk by the inhabitants; 'and in consequence of drinking of that stream, they pass their days in content and health, being subject neither to perspiration, to foul odours, to decrepitude, nor organic decay. The soil on the banks of the river, absorbing the Jambu juice, and being dried by gentle breezes, becomes the gold termed Jāmbu-nada, of which the ornaments of the Siddhas are fabricated.

भद्राश्वं पूर्वतो मेरोः केतुमालञ्च पश्चिमे।
वर्षे द्वे तु मुनिश्रेष्ठ! तयोर्मध्ये इलावृतम्॥ २३॥
वनं चैत्ररथं पूर्वे दक्षिणे गन्धमादनम्।
वैभ्राजं पश्चिमे तद्वदुत्तरे नन्दनं स्मृतम्॥ २४॥
अरुणोदं महाभद्रमसितोदं समानसम्।
सरांस्येतानि चत्वारि देवभोग्यानि सर्वदा॥ २५॥

The country of Bhadrāśva lies on the east of Meru, and Ketumāla on the west; and between these two is the region of Ilāvṛta, On the east of the same is the forest Caitraratha; the Gandhamādana wood is on the south; the forest of Vaibhrāja is on the west; and the grove of Indra, or Nandana, is on the north. There are also four great lakes, the waters of which are partaken of by the gods, called Aruṇoda, Mahābhadra, Śitoda, and Mānasa.[8]

शीतान्तश्चक्रमुञ्जश्च कुररी माल्यवांस्तथा।
वैकङ्कप्रमुखा मेरोः पूर्वतः केशराचलाः।
त्रिकूटः शिशिरश्चैव पतङ्गो रुचकस्तथा॥ २६॥
निषधाया दक्षिणतस्तस्य केसरपर्वताः।
शिखिवासाः सवैदूर्यः कपिलो गन्धमादनः।
जारुधिप्रमुखास्तद्वत् पश्चिमे केसराचलाः॥ २७॥
मेरोरनन्तराङ्गेषु जठरादिष्ववस्थिताः।
शङ्खकूटोऽथ ऋषभो हंसो नागस्तथापरः।
कालञ्जराद्याश्च तथा उत्तरे केशराचलाः॥ २८॥

The principal mountain ridges which project from the base of Meru, like filaments from the root of the lotus, are, on the east, Sītānta, Mukunda, Kurarī, Mālyavān, and Vaikanka; on the south, Trikūṭa, Siśira, Patanga, Rucaka, and Niṣadha; on the west, Śikhivāsas, Vaidūrya, Kapila, Gandhamādana, and Jārudhi; and on the north, Śankhakūṭa, Ṛṣabha, Nāga, Haṃsa, and Kālanjara. These and others extend from between the intervals in the body, or from the heart of Meru.[9]

चतुर्द्दशसहस्राणि योजनानां महापुरी।
मेरोरूपरि मैत्रेय! ब्रह्मण: प्रथिता दिवि॥ २९॥
तस्या: समन्ततश्चाष्टौ दिशासु विदिशासु च।
इन्द्रादिलोकपालानां प्रख्याता: प्रवरा: पुर:॥ ३०॥
विष्णुपादविनिष्क्रान्ता प्लावयित्वेन्दुमण्डलम्।
समन्ताद् ब्रह्मण: पुर्यां गङ्गा. पतति वै दिव:॥ ३१॥
सा तत्र पतिता दिक्षु चतुर्धा प्रतिपद्यते।
सीता चालकनन्दा च चक्षुर्भद्रा च वै क्रमात्॥ ३२॥
पूर्वेण शैलात् सीता तु शैलं यात्यन्तरिक्षगा।
ततश्च पूर्ववर्षेण भद्राश्वेनैति सार्णवम्॥ ३३॥
तथैवालकनन्दापि दक्षिणेनैत्य भारतम्।
प्रयाति सागरं भूत्वा सप्तभेदा महामुने॥ ३४॥
चक्षुश्च पश्चिमगिरीनतीत्य सकलांस्तत:।
पश्चिमं केतुमालाख्यं वर्षं गत्वेति सागरम्॥ ३५॥
भद्रा तथोत्तरगिरीनुत्तरांश्च तथा कुरून्।
अतीत्योत्तरमम्भोधिं समभ्येति महामुने॥ ३६॥

On the summit of Meru is the vase city of Brahmā, extending fourteen thousand leagues, and renowned in heaven; and around it, in the cardinal points and the intermediate quarters, are situated the stately cities of Indra and the other regents of the spheres.[10] The capital of Brahmā is enclosed by the river Gaṅgā, which, issuing from the foot of Viṣṇu, and washing the lunar orb, falls here from the skies[11] and after encricling the city, divides into four mighty rivers, flowing in opposite directions. These rivers are the Śītā, the Alakanandā, the Cakṣu, and the Bhadrā. The first, falling upon the tops of the inferior mountains, on the east side of Meru, flows over their crests, and passes through the country of Bhadrāśva to the ocean: the Alakanandā flows south, to the country of Bhārata, and dividing into seven rivers on the way tails into the sea: the Cakṣu falls into the sea, after traversing all the western mountains, and passing through the country of Ketumāla : and the Bhadrā washes the country of the Uttarakurus, and empties itself into the northern ocean.

आनीलनिषधायामौ माल्यवद्-गन्धमादनौ।
तयोर्मध्यगतो मेरुः कर्णिकाकारसंस्थितः॥ ३७॥
भारताः केतुमालाश्च भद्राश्वाः कुरवस्तथा।
पत्राणि लोकपद्मस्य मर्यादा शैलबाह्यतः॥ ३८॥
जठरो देवकूटश्च मर्यादापर्वतावुभौ।
तौ दक्षिणोत्तरायामावानीलनिषधायतौ॥ ३९॥
गन्धमादन-कैलासौ पूर्वपश्चायतावुभौ।
अशीतियोजनायामावर्णवान्तर्व्यवस्थितौ॥ ४०॥
निषधः पारिपात्रश्च मर्यादापर्वतावुभौ।
मेरोः पश्चिमदिग्भागे यथा पूर्वौ तथा स्थितौ॥ ४१॥
त्रिशृङ्गो जारुधिश्चैव उत्तरौ वर्षपर्वता।
पूर्वपश्चायतावेतावर्णवान्तर्व्यवस्थितौ॥ ४२॥
इत्येते मुनिवर्योक्ता मर्यादापर्वतास्तव।
जठराद्याः स्थिता मेरोस्तेषां द्वौ द्वौ चतुर्दिशम्॥ ४३॥
मेरोश्चतुर्दिशं ये तु प्रोक्ताः केसरपर्वताः।
शीतान्ताद्या मुने! तेषामतीव हि मनोरमाः॥ ४४॥
शैलानामन्तरे द्रोण्यः सिद्धचारणसेविताः।
सुरम्याणि तथा तासु काननानि पुराणि च॥ ४५॥
लक्ष्मी-विष्ण्वग्निसूर्यादिदेवानां मुनिसत्तम।
तास्वायतनवर्षाणि जुष्टानि वरकिन्नरैः॥ ४६॥
गन्धर्वयक्षरक्षांसि तथा दैतेयदानवाः।
क्रीडन्ति तासु रम्यासु शैलद्रोणीष्वहर्निशम्॥ ४७॥
भौमा ह्येते स्मृताः स्वर्गा धर्मिणामालया मुने!
नैतेषु पापकर्माणो यान्ति जन्मशतैरपि॥ ४८॥

Meru, then, is confined between the mountains Nīla and Niṣadha (on the north and south) and between Mālyavān and Gandhamādana (on the west and east): it lies between them like the pericarp of a lotus. The countries of Bhārata, Ketumāla, Bhadrāśva and Uttarakuru lie, like leaves of the lotus of the world, exterior to the boundary mountains.

Jaṭhara and Devakūṭa are two mountain ranges running north and south, and connecting the two chains of Niṣadha and Nīla. Gandhamādana and Kailāsa extend, east and west, eighty Yojanas in breadth, from sea to sea. Niṣadha and Pāriyātra are the limitative mountains on the westi stretching, like those on the ease, between the Nīla and Niṣadha ranges: and the mountains Tṛśṛṅga and Jārudhi are the northern limits of Meru, extending, east and west, between the two seas. Thus I have repeated to you the mountains described by great sages as the boundary mountains situated in pairs, on each of the four sides of Meru. Those also, which have been mentioned as the filament mountains (or spurs), Śitānta and the rest are exceedingly delightful. The vallies embosomed amongst them are the favourite resorts of the Siddhas and Chāraṇas: and there are situated upon them agreeable forests, and pleasant cities, embellished with the palaces of Viṣṇu, Lakṣmī, Agni, Sūrya, and other deities, and peopled by celestial spirits, whilst the Yakṣas. Rākṣasas, Daityas, and Dānavas pursue their pastimes in the vales. These, in short are the regions of Paradise, or Svarga, the seats of the righteous, and where the wicked do not arrive even after a hundred births.

भद्राश्वे भगवान् विष्णुरास्ते हयशिरा द्विज!
वराहः केतुमाले तु भारते कूर्मरूपधृक्॥४९॥
मत्स्यरूपश्च गोविन्दः कुरुष्वास्ते जनार्द्दनः।
विश्वरूपेण सर्वत्र सर्वः सर्वेश्वरो हरिः॥५०॥
सर्वस्याधारभूतोऽसौ मैत्रेयास्तेऽखिलात्मकः।
यानि किम्पुरुषादीनि वर्षाण्यष्टौ महामुने!
न तेषु शोको नायासो नोद्वेगः क्षुद्भयादिकम्॥५१॥
सुस्थाः प्रजा निरातङ्काः सर्वदुःखविवर्जिताः।
दशद्वादशवर्षाणां सहस्राणि स्थिरायुषः॥५२॥
न तेषु वर्षते देवो भौमान्यम्भांसि तेषु वै।
कृत-त्रेतादिका नैव तेषु स्थानेषु कल्पना॥५३॥
सर्वष्वेतेषु वर्षेषु सप्त सप्त कुलाचलाः।
नद्यश्च शतशस्तेभ्यः प्रसूता या द्विजोत्तम॥५४॥

इति श्रीविष्णु पुराणे द्वितीयांशे द्वितीयोऽध्याय:।

In the country of Bhadrāśva, Viṣṇu resides as Hayaśīrṣa (the horse-headed); in Ketumāla, as Varāha (the boar); in Bhārata, as the tortoise (Kūrma); in Kuru, as the fish (Matsya); in his universal form, every where; for Hari pervades all places: he, Maitreya, is the supporter of all things; he is all things. In the eight realms of Kimpuruṣa and the rest (or all exclusive of Bhārata) there is no sorrow, nor weariness, nor anxiety, nor hunger, nor apprehension; their inhabitants are exempt from all infirmity and pain, and live in uninterrupted enjoyment for ten or twelve thousand years. India never sends rain upon them, for the earth abounds with water. In those places there is no distinction of Kṛta, Tretā, or any succession of ages. In each of these Varṣas there are respectively seven principal ranges of mountains, from which, oh best of Brahmaṇs. hundreds of rivers take their rise.

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NOTES

1. The geography of the Purāṇas occurs in most of these works; and in all the main features, the seven Dvīpas, seven seas, the divisions of Jambu-dvīpas, the situation and extent of Meru, and the sub-divisions of Bhārata, is the same. The Agni and Brāhma are word for word the same with our text; and the Kūrma, Liṅga, Matsya, Mārkaṇḍeya. and Vāyu present many passages common to them and the Viṣṇu, or to one another. The Vāyu, as usual, enters most fully into particulars. The Bhāgavata differs in its nomenclature of the subordinate details from all, and is followed by the Padma. The others either omit the subject, or advert to it but briefly. The Mahābhārata, Bhīṣma Parva. has an account essentially the same, and many of the stanzas are common to it and different Purāṇas. It does not follow the same order, and has some peculiarities; one of which is calling Jambu-dvīpas, Sudarśana, such being the name of the Jambu-tree; it is said also to consist of two portions, called Pippala and Śaśa, which are reflected in the lunar orb is in a mirror.

2. The shape of Meru, according to this description, is that of an cverted cone; and by the comparison to the seed-cup its form should be circular: but there seems to be some uncertainty upon this subject amongst the Paurāṇikas. The Padma compares its form to the bell-shaped flower of the Dhutura. The Vāyu represents it as having four sides of different colours; or white on the east, yellow on the south, black on the west, and red on the north; but notices also various opinions of the outline of the mountain, which, according to Atri had a hundred angles; to Bhṛgu, a thousand: Sāvarni calls it octangular; Bhāguri, quadrangular; and Varṣayani says it has a thousand angles: Gālava makes it saucer-shaped; Garga. twisted, like braided hair; and others maintain that it is circular. The Linga makes its eastern face of the colour of the ruby; its southern, that of the lotus; its western, golden and its northern, coral. The Matsya has the same colours as the Vāyu and both contain this line; चतुर्वर्णुसौवर्णश्चतुरस्त्र: समुच्छ्रित:। 'Four coloured, golden, four-cornered lofty: but the Vāyu compares its summit in one place, to a saucer; and observes that its circumference must be thrice its diameter: विस्तारात्त्रिगुणास्यास्य परिणाह: समन्तत:। The Matsya also rather incompatibly, says the measurement is that of a circular form but it is considered quadrangular: वृत्ताकृतिप्रमाणश्च चतुरस्त्र: समाहित:। According to the Buddhists of Ceylon, Meru is said to be of the same diameter throughout. Those of Nepal conceive it to be shaped like a drum. A translation of the description of Meru and its surrounding mountains, contained in the Brahmāṇḍa, which is the same exactly as that in the Vāyu, occurs in the *As. Researches*. VIII. 343. There are some differences in Wilford version from that which my MSS. would authorize, but they are not in general of much importance. Some, no doubt, depend upon variation in the readings of the different copies: of others, I must question the accuracy.

3. This diminution is the necessary consequence of the diminished radius of the circle of Jambu-dvīpas. as the mountain ranges recede from the centre.

4. These, being the two outer Varṣas, are said to take the form of a bow; that is, they are exteriorly convex, being segments of the circle.

5. The whole diameter of Jambu-dvīpa has been said to be 100,000 Yojanas. This is thus divided

from north to south: Ilāvṛta, in the centre, extends each way 9000, making 18000: Meru itself, at the base, is 16000: the six Varṣas at 9000 each, are equal to 54000 and the six ranges, at 2000 each, are 12000 and 18+16+54+12=100. From east to west the Varṣas are of the extent necessary to occupy the space of the circle.

6. The Bhāgavata and Padma call these Mandara, Merumandara, Supārśva, and Kumuda.

7. Nauclea Kadamba, Eugenia Jambu, Ficus religiosa, and F, Indica. The Bhāgavata substitutes a mango-tree for the Pīpal; placing it on Mandāra, the Jambu on Merumandara. the Kadamba on Supārśva, and the Vaṭa on Kumuda.

8. The Bhāgavata substitutes Sarvatobhadra for the Gandhamādana forest; and calls the lakes, lakes of milk, honey, treacle, dad sweet water.

9. The Vāyu gives these names, and many more and describes at great length forests, lakes, and cities of gods and demi-gods upon these fabulous mountains, or in the valleys between them, *(As. Res.* VIII, 354).

10. The Lokapālas. or eight deities in that character, Indra, Yama. Varuṇa. Kuvera, Vivaswat, Soma. Agni. and Vāyu. Other cities of the gods are placed upon the spurs, or filament mountains, by the Vāyu; or that of Brahmā on Hemaśringa, of Śankara on Kālanjara. of Garuḍa on Vaikanka, and of Kuvera on Kailāsa. Himavat is also specified by the same work as the scene of Śiva's penance, and marriage with Umā; of his assuming the form of a Kirāta, or forester; of the birth of Kārtikeya, in the Śara forest; and of his dividing the mountain Krauñca with his spear. This latter legend, having been somewhat misunderstood by Wilford, is made the theme of one of his fanciful verifications. "Here, he (the author of the Vāyu) says in the forest of Śaṅkha. was born Shaḍānana or Kārtikeya, Mars with six faces. Here he wished or formed the resolution of going to the mountains of Krauñca Germany, part of Poland &c. to rest and recreate himself after his fatigues in the wars of the gods with the giants. There, in the skirts of the mountains of Krauñca, he flung his sword; the very same which Attila, in the fifth century, asserted he had found under a clod of earth. It was placed in his tomb, where it is probably to be found." As. *Res.* VIII. 364. The text of which this is in part a representation is, तत्र शरवण नाम यत्र जातः षडाननः। यत्र चैव

कृतोत्साहः क्रौञ्चशैलवरं प्रति॥ चित्रपुष्पनिकुंजस्य क्रौंचस्य च गिरेस्तटे। देवारिस्कन्दनः स्कन्दो यत्र शक्तिविमुक्त्वान्॥ The legend here alluded to if told at length in the Vāmana Purāṇa. Mahishāsura, flying from the battle, in which Tāraka had been slain by Kārtikeya, took refuge in a cave in the Krauñca mountain. A dispute arising between Kārtikeya and Indra, as to their respective prowess, they determined to decide the question by circumbulating the mountain; the palm to be given to him who should first go round it. Disagreeing about the result, they appealed to the mountain, who untruly decided in favour of Indra Kārtikeya, to punish his injustice, hurled his lance at the mountain Krauñca. and pierced at once it and the demon Mahiṣa. एवं ब्रुवन्तं क्रौंचं सः (कार्त्तिकेयेः) क्रोधात्प्रस्फुरिताधरः। विभेद शक्त्या कौटिल्यान्महिषेण समं तथा। Another division of Krauñca is ascribed to Parasurāma. Megha Dūta, v. 59. Krauñca is also sometimes considered to be the name of an Asura. killed by Kārtikeya; but this is perhaps some misapprehension of the Paurāṇīk legend by the grammarians, springing out of the synonyms of Kārtīkeya, Krauñcāri. Krauñcadāraṇa. &c., implying the foe or destroyer of Krauñca. occurring in the Amara and other Koshas.

11. The Bhāgavata is more circumstantial. The river flowed over the great toe of Viṣṇu's left foot, which had previously, as he lifted it up, made a fissure in the shell of the mundane egg, and thus gave entrance to the heavenly stream. The Vāyu merely brings it from the lunar orb and takes no notice of Viṣṇu's interposition. In a different passage it describes the detention of Gangā amidst the tresses of Śiva, in order to correct her arrogance, until the divinity was moved by the penance and prayers of king Bhagīratha to set her free. The Mahābhārata represents Śiva's bearing the river for a hundred years on his head, merely to prevent its falling too suddenly on the mountains.

12. Although the Vāyu has this account, it subsequently inserts another, which is that also of the Matsya and Padma. In this the Gaṅgā, after escaping from Śiva. is Raid to have formed seven streams; the Nalinī, Hlādinī and Pavanī going to the east; the Cakṣu, Śītā, and Sindhu to the wet and the Bhagirathī the south. The Mahābhārata calls them Vasvaukasāra, Nalinī Pavanī. Gangā, Śītā, Sindhu and Jambunadī. The more usual legend, however, is

the first, and it offers some trace of actual geogcaphy. Faber, indeed, thinks that Meru, with the surrounding Varṣa of Ilāvṛta, and its four rivers, is a representation of the garden of Eden. *(Pagan Idolatry.* I. 315.). However this may be, it seems not unlikely to have originated in some imperfect account of four great rivers flowing from the Himālaya, and the high lands north of that range, towards the cardinal points; the Bhadrā, to the north, representing the Oby of Siberia; and the Śātā, the river of China, or Hoangho. The Alakanandā is well known as a main branch of the Gaṅgā, near its source; and the Cakṣus is very possibly, as Wilford supposed, the Oxus. *(As. Res.* VIII. 309.). The printed copy of the Bhāgavata, and the MS. Padma, read Bankṣu; but the former is the more usual reading. It is said, in the Vāyu, of Ketumāla, through which this river runs, that it is peopled by various races of barbarians : केतुमाल महाद्वीप नानाम्लेच्छगणैर्युतं।

13. The text applies the latter name so variously as to cause confusion: it is given to one of the four buttresses of Meru, that on the south; to one of the filament mountains, on the west; to a range of boundary mountains, on the south; and to the Varsa of Ketumāla: here another mountain range is intended, or a chain running north and south upon the east of Ilāvṛta, connecting the Nīla and Niṣadha ranges. Accordingly the Vāyu states it to be 34000 Yojanas in extent; that is the diameter of Meru 16000, and the breadth of Ilāvṛta on each side of it, or together 18000. A similar range, that of Mālyavān, bound-Ilāvṛta on the vest. It was probably to avoid the confusion arising from similarity of nomenclature, that the author of the Bhāgavata substituted different names for Gandhamādana in the other instances. calling the buttress, as we have seen, Merumandara; the southern forest, Sarvatobhadra; and the filament mountain. Hansa; restricting the term Gandhamādana to the eastern range a correction, it may be remarked, corroborative of a subsequent date.

14. These eight mountains are smilarly enumerated the in Bhāgavata and Vāyu. but no mention is made in them of any seas (अर्णवान्तर्व्यवस्थितौ), and it is clear that the eastern and western oceans cannot be intended, as the mountains Mālyavat and Gandhamādana intervene.

'between the seas means within Mālyavat and Gandhamādana; माल्यवद्गन्धमादनयोर्मध्यार्णवस्यान्तर्व्यवस्थितौ। The Bhāgavata describes these eight mountains as circling Meru for 18000 Yojanas in each direction, leaving, according to the commentator, an interval of a thousand Yojanas between them and the base of the central mountain, and being 2000 high, and as many broad: they may be understood to be the exterior barriers of Meru, separating it from Ilāvṛta. The names of these mountains, according to the Bhāgavata, are Jaṭhara and Devakūṭa on the east, Pavana and Parīpātra on the west. Tṛṣriṅga and Makara on the north, and Kailāsa and Karavīra on the south. Without believing it possible to verify the position of these different creations of the legendary geography of the Hindus, it can scarcely admit of doubt that the scheme was suggested by imperfect acquaintance with the actual character of the country, by the four great ranges, the Altai, Muztag or Thian-shan, Ku-en-lun, and Himālaya, which traverse central Asia in the direction from east to west, with a greater or less inclination from north to south, which are connected or divided by many lofty transverse ridges, which enclose several large lakes, and which give rise to the great rivers that water Siberia, China, Tartary, and Hindustan. (Humboldt oo the Mountains of Central Asia, and Ritter *Geogr. Asia.)*

15. More ample details of the Varṣas are given in the Mahābhārata, Bhāgavata, Pādma, Vāyu, Kūrma, Liṅga. Matsya, and Mārkaṇḍeya Purāṇas; but they are of an entirely fanciful nature. Thus of the Ketumāla-varṣa it is said, in the Vāyu. the men are black, the women of the complexion of the lotus; the people subsist upon the fruit of the Panasa or jack-tree, and live for ten thousand years, exempt from sorrow or sickness: seven Kula or main ranges of mountains in it are named and a long list of countries and rivers is added, none of which can be identified with any actually existing, except perhaps the great river the Sucakṣus the Amu or Oxus. According to the Bhāgavata, Viṣṇu is worshipped as Kāmadeva id Ketumāla. The Vāyu says the object of adoration there is Īśvara, the son of Brahmā. Similar circumstances are asserted of the other Varśas. See also *As. Res.* VIII. 352.

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CHAPTER 3

तृतीयोऽध्याय:

(भारतवर्षवर्णनम्)

पराशर उवाच

उत्तरं यत् समुद्रस्य हिमाद्रेश्चैव दक्षिणम्।
वर्षं तद् भारतं नाम भारती यत्र सन्तति:॥ १॥
नवयोजनसाहस्रो विस्तारोऽस्य महामुने!
कर्मभूमिरियं स्वर्गमपवर्गञ्च गच्छताम्॥ २॥

The country that lies north of the ocean, and south of the snowy mountains, is called Bhārata, for there dwelt the descendants of Bharata. It is nine thousand leagues in extent,[1] and is the land of works, in consequence of which men go to heaven, or obtain emancipation.

महेन्द्रो मलय: सह्य: शक्तिमान् ऋक्षपर्वत:।
विन्ध्यश्च पारिपात्रश्च सप्तात्र कुलपर्वता:॥ ३॥

The seven main chains of mountains in Bhārata are Mahendra. Malaya, Sahya, Śuktimat, Ṛkṣa, Vindhya, and Pāripātra.[2]

अत: सम्प्राप्यते स्वर्गो मुक्तिमस्मात् प्रयान्ति वै।
तिर्यक्त्वं नरकञ्चापि यान्त्यत: पुरुषा मुने॥ ४॥
इत: स्वर्गश्च मोक्षश्च मध्यश्चान्तश्च गम्यते।
न खल्वन्यत्र मर्त्यानां कर्म भूमौ विधीयते॥ ५॥

From this region heaven is obtained, or even in some cases, liberation from existence; or men pass from hence into the condition of brutes, or fall into hell. Heaven, emancipation, a state in mid-air, or in the subterraneous realms, succeeds to existence here, and the world of acts is not the title of any other portion of the universe.

भारतस्यास्य वर्षस्य नव भेदान् निशामय।
इन्द्रद्वीप: कशेरुमान् ताम्रवर्णो गभस्तिमान्।
नागद्वीपस्तथा सौम्यो गन्धर्वस्त्वथ वारूण:॥ ६॥
अयन्तु नवमस्तेषां द्वीप: सागरसंवृत:।
योजनानां सहस्रन्तु द्वीपोऽयं दक्षिणोत्तरात्॥ ७॥

The Varṣa of Bhārata is divided into nine portions, which I will namc to you; they are Indra-Dvīpa, Kaserumat, Tāmravarṇa. Gabhastimat Nāga-dvīpa, Saumya, Gāndharva and Vāruṇa; the last or ninth Dvīpa is surrounded by the ocean, and is a thousand Yojanas from north to south.[3]

पूर्वे किराता यस्य स्युः पश्चिमे यवनाः स्थिताः।
ब्राह्मणाः क्षत्रिया वैश्या मध्ये शूद्राश्च भागशः॥८॥
इज्या-युद्ध-वाणिज्याद्यैर्वर्त्तयन्तो व्यवस्थिताः।
शतद्रूचन्द्रभागाद्या हिमवत्पादनिर्गताः॥९॥
सेद-स्मृतिसुखाद्याश्च पारिपात्रोद्भवा मुने।
नर्मदा सुरसाद्याश्च नद्यो विन्ध्याद्रिनिर्गताः॥१०॥
तापी-पयोष्णी-निर्विन्ध्याप्रमुखा ऋक्षसम्भवाः।
गोदावरी भीमरथी कृष्णवेण्यादिकास्तथा॥११॥
सह्यपादोद्भवा नद्यः स्मृताः पापभयापहाः।
कृतमाला-ताम्रपर्णीप्रमुखा मलयोद्भवाः॥१२॥
त्रिसामाचार्यकुल्याद्या महेन्द्रप्रभवाः स्मृताः।
ऋषिकुल्या-कुमार्याद्याः शुक्तिमत्पादसम्भवाः॥१३॥
आसां नद्युपनद्यश्च सन्त्यन्याश्च सहस्रशः।

On the east of Bhārata dwell the Kīrātas (the barbarians); on the west, the Yavanas; in the centre reside Brāhmaṇas, Kṣatriyas, Vaiśyas, and Śūdras, occupied in their respective duties of sacrifice, arms, trade, and service.[4] The Śatdru, Candrabhāgā, and other rivers. How from the foot of Himālaya: the Vedasmriti and others from the Parīpātra mountains; the Narmadā and Surasā from the Vindhya hills: the Tāpi. Payoṣṇi and Nirvindhyā from the Ṛkṣa mountains; the Godāvari, Bhimarathi, Krishṇaveni. and others, from the Sahya mountains: the Kritamālā, Tāmraparṇi and others, from the Malaya hills: the Trisāmā, Ṛṣikulyā, etc. from the Mahendra: and the Riṣikulyā, Kumati, and others, from the Śuktimat mountains. Of such as these, and of minor rivers, there is an infinite number; and many nations inhabit the countries on their borders.[5]

तास्विमे कुरुपाञ्चाला मध्यदेशादयो जनाः॥१४॥
पूर्वदेशादिकाश्चैव कामरूपनिवासिनः।

पुण्ड्राः कलिङ्गा मगधा दाक्षिणात्याश्च सर्वशः॥ १५॥
तथापरान्ताः सौराष्ट्राः शूराभीरास्तथार्बुदाः।
कारूषा माल्यवांश्चैव पारिपात्रनिवासिनः॥ १६॥
सौवीराः सैन्धवा हूणाः शाल्वाः शाकलवासिनः।
मद्रारामास्तथाम्बष्ठाः पारसीकादयस्तथा॥ १७॥
आसां पिबन्ति सलिलं वसन्ति सरितां सदा।
समीपतो महाभागा हृष्टपुष्टजनाकुलाः॥ १८॥

The principal nations of Bhārata are the Kurus and Pāñcālas, in the middle districts: the people of Kāmarūpa, in the east: the Puṇdras, Kaliṅgas, Magadhas, and southern nations, are in the south: in the extreme west are the Saurāṣtras, Śūras, Bhiras, Arbudas: the Kāruṣ as and Mālavas. dwelling along the Pāripātra mountains: the Sauviras, the Saindhavas, the Hunas. the Sālwas, the people of Śākala, the Madras, the Rāmas, the Ambashthas. and the Pārasikas, and others. These nations drink of the water of the rivers above enumerated, and inhabit their borders, happy and prosperous.[6]

चत्वारि भारते वर्षे युगान्यत्र महामुने।
कृतं त्रेता द्वापरश्च कलिश्चान्यत्र न क्वचित्॥ १९॥
तपस्तप्यन्ति मुनयो जुह्वते चात्र यज्विनः।
दानानि चात्र दीयन्ते परलोकार्थमादरात्॥ २०॥
पुरुषैर्यज्ञपुरुषो जम्बूद्वीपे सदेज्यते।
यज्ञैर्यज्ञमयो विष्णुरन्यद्वीपेषु चान्यथा॥ २१॥
अत्रापि भारतं श्रेष्ठं जम्बूद्वीपे महामुने।
यतो हि कर्मभूरेषा ततोऽन्या भोगभूमयाः॥ २२॥
अत्र जन्मसहस्राणां सहस्रैरपि सत्तम।
कदाचिल्लभते जन्तुर्मानुष्यं पुण्यसञ्चयात्॥ २३॥
गायन्ति देवाः किल गीतकानि
    धन्यास्तु ते भारतभूमिभागे।
स्वर्गापवर्गास्पदमार्गभूते
    भवन्ति भूयः पुरुषाः सुरत्वात्॥ २४॥
कर्माण्यसङ्कल्पिततत्फलानि
    संन्यस्य विष्णौ परमात्मभूते।
अवाप्य तां कर्ममहीमनन्ते
    तस्मिँल्लयं ये त्वमलाः प्रयान्ति॥ २५॥

जानीम नैतत् क्व वयं विलीने
स्वर्गप्रदे कर्मणि देहबन्धम्।
प्राप्स्याम धन्या: खलु ते मनुष्या
ये भारते नेन्द्रियविप्रहीणा:॥ २६॥

In the Bhārata-varṣa it is that the succession of four Yugas or ages, the Kṛta the Treta. The Dvāpara, and Kali, takes place; that pious ascetics engage in rigorous penance; that devout men offer sacrifices; and that gifts are distributed; all for the sake of another world. In Jambu-dvīpa, Viṣṇu, consisting of sacrifice, is worshipped, as the male of sacrificial rites, with sacrificial ceremonies: he is adored under other forms elsewhere. Bhārata is therefore the best of the divisions of Jambu-dvīpa, because it is the land of works: the others are places of enjoyment alone. It is only after many thousand births, and the aggregation of much merit, that living beings are sometimes born in Bhārata as men. The gods themselves exclaim, "Happy are those who are born, even from the condition of gods, as men in Bhārata-varṣa, as that is the way to the pleasures of Paradise, or the greater blessing of final liberation. Happy are they who, consigning all the unheeded rewards of their acts to the supreme and eternal Viṣṇu, obtain existence in that land of works, as their path to him. We know not, when the acts that have obtained us heaven shall have been fully recompensed,[7] where we shall renew corporeal confinement; but we know that those men are fortunate who are born with perfect faculties in Bhārata-varṣa.

नववर्षं तु मैत्रेय! जम्बूद्वीपमिदं मया।
लक्षयोजनविस्तारं संक्षेपात् कथितं तव॥ २७॥
जम्बूद्वीपं समावृत्य लक्षयोजनविस्तर:।
मैत्रेय! वलयाकार: स्थित क्षारोदधिर्बहि:॥ २८॥

इति श्रीविष्णुपुराणे द्वितीयेऽंशे तृतीयोऽध्याय:।

I have thus briefly described to you, Maitreya, the nine divisions of Jambu-dvīpa, which is a hundred thousand Yojanas in extent, and which is encircled, as if by a bracelet, by the ocean of salt water, of similar dimensions.

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NOTES

1. As Bhārata-varśa means India, a nearer approach to the truth, with. regard to its extent, might have been expected: and the Vāyu has another measurement, which is not much above twice the actual extent, or 1000 Yojanas from Kumāri (Comorin) to the source of the Gaṅgā.

2. These are called the Kulaparvatas, family mountains, or mountain ranges or systems. They are similarly enumerated in all the authorities, and their situation may be determined with some confidence by the rivers which flow from them. Mahendra is the chain of hills that extends from Orissa and the northern Circars to Gonḍwānā part of which, near Ganjam, is still called Mahindra Malei. or hills of Mahindra : Malaya is the southern portion of the western Ghats: Śuktimat is doubtful, for none of its streams can be identified with any certainty: Sahya is the northern portion of the western Ghats, the mountains of the Konkan: Ṛkṣa is the mountains of Gonḍwānā: Vindhya is the general name of the chain that stretches across central India, but it is here restricted to the eastern division; according to the Vāyu it is the part south of the Narmadā, or the Sathpura range: Pāripātra, as frequently written Pāriyātra, is the northern and western portion of the Vindhya: the name. indeed, is still given to a range of mountains in Guzerat (see Tod's Map of Rajasthān), but the Chambal and other rivers of Mālwa, which are said to flow from the Pāriyātra mountains,, do not rise in that province. All these mountains therefore belong to one system, and are connected together. The classification seems to have been known to Ptolemy, as he specifies seven ranges of mountains, although his names do not correspond, with the exception of the Vindus mons: of the others, the Adisathrus and Uxentus agree nearly is position with the Pāriyātra and Ṛkṣa: the Apocopi. Sardonix, Bettigo, and Orudī must be left for consideration. The Bhāgavata, Vāyu. Padma, and Mārkaṇḍeya add a list of inferior mountains to these seven.

3. This last is similarly left without a name in all the works: it is the most southerly, that on the

borders of the sea, and no doubt intends India proper. Wilford places here a division called Kumārikā. No description is anywhere attempted of the other divisions. To these the Vāyu adds six minor Dvīpas, which are situated beyond sea and are islands, Anga-dvīpa. Yama- dvīpa, Matsya-dvīpa, Kumuda or Kuśa dvīpa, Varāha- dvīpa, and Śankha- dvīpa; peopled for the most part by Mlechchhas, but who worship Hindu divinities. The Bhāgavata and Padma name eight such islands. Swarṇaprastha. Candraśukla. Avarttana. Ramaṇaka. Mandahāra. Pāñcajaya. Sinhalā, and Laṅkā Wilford has endeavoured to verify the first series of Upadvīpas, making Varāha Europe; Kuśa, Asia Minor, etc., Śankha, Africa; Malaya, Mlecchā: Yama is undetermined; and by Anga, he says, they understand China. How all this may be is more than doubtful, for in the three Purāṇas in which mention is made of them, very little more is said upon the subject.

4. By Kirātas, foresters and mountaineers are intended, the inhabitants to the present day of the mountains east of Hindustan. The Yavanas, on the west, may be either the Greeks of Bactria and the Punjab– to whom there can be tittle doubt the term was applied by the Hindus– or the Mohammedans, who succeeded them in a later period, and to whom it is now applied. The Vāyu calls them both Mlechchhas, and also notices the admixture of barbarians with Hindus in India proper: तैर्विमिश्रा जनपदा आर्य्या म्लेच्छाश्च नित्यश:। The same passage, slightly varied occurs in the Mahābhārata: it is said especially of the mountainous districts, and may allude therefore to the Gonds and Bhils of central India, as well as to the Mohammedans of the north west. The specification implies that infidels and outcastes had not yet descended on the plains of Hindustan.

5. This is a very meagre list, compared with those given in other Purāṇas. That of the Vāyu is translated by Wilford, *As. Res.* vol. VIII: and much curious illustration of many of the places by the same writer occurs. *As. Res.* vol. XIV. The lists of the Mahābhārara, Bhāgavata and Padma are given without any arrangement: those of the Vāyu, Matsya, Mārkaṇḍeya, and Kūrma are classed as in the text. Their lists are too long for insertion in this place. Of the rivers named in the text, most are capable of verification. The Śatadru, 'the hundred

channelled'– the Zaradrus of Ptolemy, Hesidrus of Pliny–is the Satlej. The Candrabhāgā, Sandabalis. or Acesnes, is the Chinab. The Vedasmṛti in the Vāyu and Kūrma is classed with the Vetravatī or Betwā, the Carmaṇvatī or Chambal and Siprā and Pārā, rivers of Mālwa. and may be the same with the Beos of the maps. The Narmadā or Narbadda, the Namadus of Ptolemy, is well known; according to the Vāyu it rises, not in the Vindhya, but in the Ṛkṣa mountains, taking its origin in fact in Gondwana. The Suraśa is uncertain. The Tāpi is the Tāpti rising also in Gondwana: the other two are not identified. The Godavari preserves its name: in the other two we have the Beemah and the Kṛṣṇa. For Kṛtamālā the Kūrma reads Ṛtumālā, but neither is verified. The Tāmraparnī is in Tinivelly, and rises at the southern extremity of the western Ghats. The Risikulyā, that rises in the Mahendra mountain, is the Rasīkulia or Rasīkoila. which flows into the sea near Ganjam. The Trisāmā is undetermined. The text assigns another Riṣikulyā to the Suktimat mountains, but in all the other authorities the word is Rishīka. The Kumārī might suggest some connexion with Cape Comorin, but that the Malaya mountains seem to extend to the extreme south. A Rishikulyā river is mentioned (Vana P. v. 3026) as a Tīrtha in the Mahābhārata. in connexion apparently with the hermitage of Vasiṣṭha, which in another passage (v. 4096) is said to be on mount Arbuda or Abu. In that case, and if the reading of the text be admitted for the name of the river, the Śuktimat range would be the mountains of Guzerat; but this is doubtful.

6. The list of nations is as scanty as that of the rivers: it is, however, omitted altogether in the Bhāgavata. The Padma has a long catalogue, but without arrangement; so has the Mahābhārata. The lists of the Vāyu, Matsya, and Mārkaṇḍeya class the nations as central northern, eastern, southern, and western. The names are much the same in all and are given in the 8th vol. of the *As. Res.* from the Brahmāṇḍa. or, for it is the same account, the Vāyu. The Mārkaṇḍeya has a second classification, and, comparing Bhārata-varṣa to a tortoise, with its head to the east, enumerates the countries in the head, tail, flanks, and feet of the animal. It will be sufficient here to attempt an identification of the names in text, but some further illustration is offered at the end of the chapter. The Kurus are the

people of Kurukaṣetra, or the upper part of the Doab about Delhi. The Pāñcālas, it appears from the Mahābhārata, occupied the lower part of the Doab, extending across the Yamunā to the Chambal. Kullūka Bhaṭṭa, in his commentary on Manu, II-19, places them at Kanouj. Kāmarupa ia the north-eastern part of Bengal, and western portion of Assam. Puṇḍra is Bengal proper, with part of south Behar and the Jungle Mahal. Kaliṅga is the sea-coast west of the mouths of the Gaṅgā, with the upper part of the Coromandel coast. Magadha is Bihar. The Saurāṣṭras are the people of Surat. the Surastrene of Ptolemy. The Śūras and Bhīras, in the same direction. may be the Sun and Phauni or Phryni of Strabo. The Arbudas must be the people about mount Abu, or the natives of Mewar. The Kāruṣas and Mālavas are of course the people of Malwa. The Sauvīras aud Saindhavas are usually conjoined as the Sindhu-Sauvīras, and must be the nations of Sindh and western Rajputānā. By the Hūnas we are to understand the white Huns or Indo-Scythians, who were established in the Punjab and along the Indus at the commencement of our era, as we know from Arrian, Strabo, and Ptolemy, confirmed by recent discoveries of their coins. The śālwas or, as also read śālyas are placed by the Vāyu and Matasya amongst the central nations, and seen to have occupied part of Rājasthan, a Śālwa Rāja being elsewhere described as engaging in hostilities with the people of Dwarakā in Guzerat. Śākala. as I have elsewhere noticed, is a city in the Punjab *(As. Res.* XV. 108), the Sagala of Ptolemy *(ibid.* 107); the Mahābhārata makes it the capital of the Madras, the Mardi of the ancients; but they are separately named in the text, and were situated something more to the south-east. The Rāmas and Ambashṭhas are not named in other Purāṇas, but the latter are amongst the western, or more properly north-western nations subjugated by Nakula. in his Dig-vijaya. Mahābh. Sabhā P. Ambas and and Ambashṭhas are included in the list extracted by Wilford from the Varāha Saṃhitā and the latter are supposed by him to be the Ambasta of Arrian. The Pārasīkas carry us into Persia, or that part of it adjoining to the Indus. As far as the enumeration of the text extends, it seems applicable to the political and geographical divisions of India about the era of Christianity.

7. Enjoyment in Svarga like punishment in Naraka, is only for a certain period, according to the merit or demerit of the individual. When the account is balanced, the man is born again amongst mankind.

8. A crippled or mutilated person, or one whose organs are defective cannot at once obtain liberation: his merits must first secure his being born again perfect and entire.

TOPOGRAPHICAL LISTS

From the Mahābhārata, Bhīṣma Parva. II. 342

MOUNTAINS AND RIVERS[1]

Sañjaya speaks to Dhṛtarāshtra– Hear me, monarch, in reply to your inquiries, detail to you the particulars of the country of Bhārata.

Mahendra, Malaya, Sahya, Śuktīmat,[2] Gandhamādana, Vindhya, and Pāripātra are the seven mountain ranges: as subordinate portions of them are thousands of mountains; some unheard of, though lofty, extensive, and abrupt; and others better known, though of lesser elevation, and inhabited by people of low stature:[3] there pure and degraded tribe, mixed together, drink[4] of the following streams: the stately Gangā, the Sindhu, and the Sarasvatī;[5] the Godāvarī, Narmadā, and the great river Bāhudā;[6] the Śatadru, Candrabhāgā, and great river Yamunā; the Dṛṣadvatī,[7] Vipāśā,[8] and Vipāpā, with coarse sands; the Vettavati, the deep Krishṇaveṇī, the Irāvatī,[9] Vitastā,[10] Payoshṇī[11] and Devīkā[12] the Vedasmritā,[13] Vedavatī,[14] Tridivā,[15] Ikṣumālavī Karīthiṇi, Chitrabahā, the deep Chitrasenā, the Gomatī, the Dhūtapāpā and the great river Gandakī;[16] the Kauśikī, Niśchitā,[17] Kṛtya, Nichitā Lonatarinī,[18] Rabasyā Śatakumbhā,[19] and also the Śarayū the Carmaṇvatī, Candrabhāgā,[20] Hastisomā, Dis, Śaravatī,[21] Payoshṇī, Parā,[22] and Bhīmarathī,[23] Kāverī,[24] Chulakā,[25] Vīnā,[26] Śatabalā,[27] Nivārā, Mahitā,[27] Suprayogā,[28] Pavittā,[29] Kuṇdalā, Sindhu,[30] Rajāni,[31] Purvābhirāmā, Vīrā, Bhīmā,[32] Oghavatī, Palāśinī,[33] Pāpahatrā, Mahendrā, Pātalavatī,[34] Karīśiṇī, Asiknī, the great river Kuśachīrā,[35] the Makarī,[36] Pravatrā, Menā,[37] Hemā, and Dhṛtavatī,[38] Purāvatī,[39] Anushṇā,[40] Śaivyā, Kāpī,[41] Sadānīrā. Adhriṣyā the great river Kuśadhārā,[42] Sadākāntā,[43] Śivā, Vīravatī, Vāstu,[44] Suvāstu,[45] Gaurī, Kampanā,[46] Hiraṇvatī, Varā, Vīrankarā, Pañcamī, Rathachitrā, Jyotiratha Visvāmitrā,[47] Kapinijalā, Upendrā, Bahulā, Kuchīrā,[48] Madhuvāhinī,[49] Vinadī,[50] Pinjalā, Veṇā, tungaveṇā,[51] Vidiśā,[52] Krishṇaveṇā, Tāmrā, Kapilā, Selu, Suvāmā,[53] Vedāśvā, Hariśravā, Mahopamā,[54] Śīghrā, Pichchhalā,[55] the deep Bhāradvājī, the Kauśikī, the Sona,[56] Bahudā, and Candramā, Durgā, Amtraśilā,[57] Brahmabodhyā, Vṛhadvatī, Yavakṣā,[58] Rohī, Jāmbunadī, Sunasā,[59] Tamasā,[60] dāsī, Vasā, Varaṇā, Asī,[61] Nālā, Dhṛtamatī, Pūrnāśā,[62] Tāmasī,[63] Vṛshabhā, Brahmamedhyā, Vṛhadvatī. These and many other large streams, as the Krishṇā,[64] whose waters are always salubrious, and the slow-flowing Mandavāhinī,[65] the Brahmāṇī,[66] Mahāgaurī, Durgā,[67] Chitropalā,[68] Chitrarathā, Manjulā,[69] Mandākinī,[70] Vaitaraṇī,[71] the great river Kośā,[72] the Muktimatī,[73] Maningā,[74] Pushpaveṇī, Utpalavatī, Lohityā,[75] Karatoyā,[76] Vrisha-kāhvā,[77] Kumārī, Riśikulyā,[78] Mārishā, Sarasvatī, Mandākinī, Punyā,[79] Sarvasangā, all these the universal mothers, productive of abundance, besides hundreds of inferior note, are the rivers of Bhārata, according to remembrance. [80]

1. In attempting to verify the places or people specified in the text various difficulties are to be encountered, which must serve to apologize for but partial success. Some are inherent in the subject, such as the changes which have taken place in the topography of India since the lists were compiled, and the imperfectness of the specification itself, states and tribes and cities have disappeared, even from recollection, and some of the natural features of the country, especially the rivers, have undergone a total alteration. Buchanan *(Description of Eastern Hindustani)* following Reanell over the same ground at an interval of some thirty or forty years, remarks that many of the streams laid down in the Bengal Atlas (*the* only series of Maps of India yet published, that can be regarded as of authority) are no longer to be traced. Then the lists which are given are such mere catalogues, that they afford no clue to verification beyond names; and names have been either changed or so corrupted, as to be no longer recognizable. On the other hand, much of the difficulty alixes from ourown want of knowledge. Scattered through the Purāṇas and other works, the names given in the topographical lists recur with circumstances which fix their locality; but these means of verification have not yet been sufficiently investigated. There are also

geographical treatises in Sanskrit, which there is reason to believe afford much accurate and interesting information: they are not common. Wilford speaks of having received a number from Jaypur, but upon his death they disappeared. After a considerable interval some of his MSS were purchased for the Calcutta Sanskrit College, but by far the larger portion of his collection had been dispersed. A few leaves only on geographical subjects were found, from which I translated and published a chapter on the geography of some of the districts of Bengal: (*Calcutta Quarterly Magazine,* Dec. 1824:) the details were accurate and valuable though the compilation was modern. Notwithstanding these impediments, however, we should be able to identify at least mountains and rivers to a much greater extent than is now practicable, if our maps were not so miserably defective in their nomenclature. None of our surveyors or geographers have been Oriental scholars. It may be doubted if any of them have been conversant with the spoken language of the country: they have consequently put down names at random, according to their own inaccurate appreciation of sounds carelessly, vulgarly, and corruptly uttered; and their maps of India are crowded with appellations which bear no similitude whatever either to past or present denominations. We need not wonder that we cannot discover Sanskrit names in English maps, when, in the immediate vicinity of Calcutta, Barnagore represents Varāhanagar. Dakṣineswar is metamorphosed into Duckinsore. and Uluberīa is Anglicised into Willoughbury. Going a little farther off, we have Dalkisore for Darikeswarī, Midnapore for Medinipur, and a most unnecessary accumulation of consonants in Caughmahry for Kākamārī. There is scarcely a name in our Indian maps that does not afford proof of extreme indifference to accuracy in nomenclature, and of an incorrectness in estimating sounds, which is in some degree, perhaps, a national defect.

2. The printed edition reads Śaktimat, which is also found in some MSS., but the more usual reading is that of the text. I may here add that a Śuktimat mountain occurs in Bhīma's invasion of the eastern region. Mahābh. Sabhā P. Gandhamādana here takes the place of Ṛkṣa.

3. For additional mountains in the Vāyu, see *Asiatic Researches,* VIII 334. The Bhāgavata, Padma. and Mārkaṇḍeya and the following: Maināka. which it appears from the Rāmāyaṇa is at the source of the Sone, that river being termed Mainākaprabhava. Kishkindhya Kāṇḍa; Trikūṭa, called also in Hemachandra's vocabulary Suvela; Ṛsabha. Kūṭaka, Konva, Devagiri (Deogur or Ellora, the mountain of the gods; the Apocopi are said by Ptolemy to be also called mountains of the gods): Ṛsyamuka in the Dekhin, where the Pampā rises; Śrī-śaila or Śrī-parvata, near the Krishṇa *(As. Res.* V. 303); Venkaṭa. the hill of Tripatī.Vāridhātra, Mangala-prastha. Droṇa, Chitrakūṭa (Chitrakote in Bundelkhand), Govarddhana (near Mathurā), Raivata, the range that branches off from the western portion of the Vindhya towards the north, extending nearly to the Yamunā: according to Hemachandra it is the Giriṇara range; it is the Aravali of Tod; Kakubha. Nīla (the blue mountains of Orissa). Gohamukha, Indrakīla, Ramagiri (Ram-tek, near Nagpur), Valakrama, Sudhāma, Tungaprastha, Nāga (the hills east of Ramghur), Bodhana, Pandara, Durjayanta, Arbuda (Abu in Guzerat), Gomanta (in the western Ghats), Kūṭaśaila, Kritasmara, and Cakora. Many single mountains are named in different works.

4 See Bk. II., Ch. III., note 4.

5 The Sarsuti, or Kaggar or Gaggar, N. W. of Tahnesar. See below, note 6.

6. The Bāhudā is elsewhere said to rise in the Himālaya. Wilford considers it to be the Mahānada, which falls into the Gaṅgā below Malda. The Mahābhārata has amongst the Tīrthas, or places of pilgrimage, two rivers of this name, one apparently near the Sarasvatī one more to the east. Hemachandra gives as synonyms Arjunī and Saitavāhinī both implying the white river: a main feeder of the Mahānada is called Dhavalī or Dauli, which has the same meaning.

7. The Dṛṣadvatī is a river of considerable importance in the history of the Hindus, although no traces of its ancient name exist. According to Manu it is one boundary of the district called Brahmāvartta in which the institution of castes, and their several duties, had for ever existed: implying that in other places they were of more recent origin. This holy land 'made by the gods,' was of very

limited extent. Its other boundary was the Sarasvatī That the Dṛṣadvatī was not far off we learn from Manu, as Kurukṣetra, Matsya, Pañcāla, and Śūrasena, or the upper part of the Doāb, and country to the east, were not included in Brahmâvartta; they constituted Brabmarṣi-desa, contiguous to it; ब्रह्मवर्त्तादनन्तरः। Kullūka Bhaṭṭa explains Anantara, somcthing less or inferior; किंचिदूनः। but it more probably means 'not divided from', immediately contiguous. We must look for the Dṛṣadvatī therefore, west of thc Yamunā. In the Tīrtha Yātrā of the Mahābhārata we find it forming one of the boundaries of Kurukṣetra. It is there said, Those who dwell on the south of the Sarasvati and north of the Driashvati, or in Kurukṣetra, dwell in heaven:' दक्षिणेन सरस्वत्याः दृषद्वदुत्तरेण च। ये वसन्ति कुरुक्षेत्रे ते वसन्ति त्रिविष्टपे॥ In the same place, the confluence of the Dṛṣadvatī with a stream of Kurukṣetra, called the Kauśikī, is said to be of peculiar sanctity. Kurukshetra is the country about Tahnesure or Sthāneśvara, where is spot called Kurukhet still exists, and is visited in pilgrimage. The Kurukṣetra of Manu may be intended for the country of the Kurus, in the more immediate vicinity of Delhi. According to Wilford the Dṛṣadvatī is the Kaggar; in which case our maps have taken the liberty of transposing the names of the rivers, as the Kaggar now is the northern stream, and the Sarsuty the southern, both rising in the Himālaya, and uniting to form one river, called Gagar or Kaggar in the maps, but more correctly Sarsuti or Sarasvatī; which then runs south-west, and is lost in the *desert.* There have no doubt been considerable changes here, both in the nomenclature and in the courses of the rivers.

8. The Beyah, Hyphasis. or Bibasis.

9. The Rāvī or Hydraotes or Adris.

10. The Jhelum, but still called in Kashmir the Vitastā. the Bidaspes or Hydaspes.

11. This river, according to the Viṣṇu P., rises from the Ṛkṣa mountains, but the Vāyu and Kūrma bring it from the Vindhya or Sathpura range. There are several indications of its position in the Mahābhārata, but none very precise. Its source appears to be near that of the Krisṇa: it flows near the beginning of the Daṇḍaka forest, which should place it rather near to the sources of the Godāvari: it passes through Vidarbha or Berar, and, Yudhiṣthira having bathed in it, comes to the Vaidurya

mountain and the Narmadā river. These circumstances make it likely that the Payīn Gangā is the river in question.

12. The Devā or Goggra,

13. Both these are from the Pāripātra range. In some MSS. the latter is read Vedasinī and Vetasini. In the Rāmāyana occur Vedā and Vedavainasikā, which may be the same, as they seem to be in the direction of the Sone. One of them may be the Beos of eastern Malwa, but it rises in the Ṛkṣa mountain.

14. From Pāripātra, Kūrma; from Mahendra, Vāyu.

15. One copy has Ikṣumālimī; two others, Ikṣula and Krimi: one MS. of the Vāyu has an Ikṣula from Mahendra: the Matsya has Ikṣudā; Wilford's list has Drākṣalā.

16. Of these rivers, the two first are named in the Padma P., but not in the Vāyu, &c. The Gomati in Oude, the Gandak, and the Kosi are well known. The Dhutapāpā is said to rise in the Himālaya.

17. In different MSS. read Michitā and Nisṛtā. In the Vāyu and Matsya. Niśchirā or Nirvirā is said to flow from the Himālaya.

18. Also Lohatāraṇī and Lohachāriṇī.

19. The Sarayū or Sarju is commonly identified with the Deva. Wilford says it is so by the Paurāniks, but we have here proof to the contrary. They are also distinguished by the people of the country. Although identical through great part of their course, they rise as different streams, and again divide and enter the Gaṅgā by distinct branches.

20 The recurrence of the same name in this, as in several similar subsequent instances, is possibly an error of the copyist; but it is also sometimes likely that one name is applied to different rivers. In one MS. we have, in place of this word. Caitravatī; and in another Vetravatī.

21. Read also Śatāvarī. According to Wilford, the Sarāvatī is the Ban-gangā.

22. The Vāyu has Pāra, which is a river in Malwa, the Pīrvatī MSS. read Vāṇī and Veṇā.

23. According to the Vāyu, this rises to the Sahya ms. and flows towards the south: it is therefore the Beema of Aurungabad.

24. The Kāverī is well known, and has always borne the same appellation, being the Chaberis of Ptolemy.

25. Read Culukā.

26. Read also Tāpī; the Tāpti river of the Dekhin.

27. Read Ahitā and Sahitā,

28. Rises in the Sahya mountain, and flows southwards : Vāyu. etc.

29. Read Vichitrā.

30. Several rivers are called by this name, as well as the Indus : there is one of some note, the Kāli Sindh in Malwa. .

31. Also Vājinī.

32. This agrees best in name with the Beema : it is also mentioned as a tīrtha in the Mahābhārata.

33. From Śuktimat : Kūrma and Vāyu. There is a Bālasan from the eastern portion of the Himālaya, a feeder of the Mahānanda, which may be the Palāsinī, if the mountain be in this direction.

34. Also Pippalalāvatī, The Vāyu has a Pippalā from the Ṛkṣa mountain.

35. Also Kuśavīrā.

36. Also Mahikā and Maruṇḍācī.

37 Also Śenā.

38. Read Kṛtavatī and Ghṛtavatī.

39. Also Dhuśulyā.

40. Also Atikṛṣṇa.

41. In place of both Suvārthācī.

42 From Pāripātra : Vāyu and Matsya.

43 Also Kuśanāra.

44 Also Śaśikānta.

45 Also Vastrā and Suvastrā.

46. One of the tīrthas in the Mahābhārata.

47. According to the Mahābhārata, this rises in the Vaidurya mountain, part of the southern Vindhya or Sathpura range.

48 Also Kuvīra.

49 Three MSS. agree in reading this Ambuvāhinī.

50 AlsoVainadī.

51. Also Kuveṇā : it is possibly meant for the Tungabhādra or Tumbudra.

52. A river in Malwa. so called from the city of the same name, which I have elsewhere conjectured to be Bhilsa. Megha Dūta. 31. There is a 'Bess' river in the maps, which joins the Betwa at Bhilsa, and is probably the river of the text.

53. The Vāma or Suvāmā. 'the beautiful river.' Wilford identifies with the Rāmagaṅgā.

54 Also Mahapagā, 'the greal river.'

55. Also Kuchchilā.

56. The Sona river, rising in Maināka or Amarakaṇṭaka and flowing east to the Gaṅgā.

57. This and the preceding both rise from theVindhya mountain : the latter is also read Antaḥśilā, 'the river flowing within or amidst rocks.'

58. Also Parokṣā.

59. We have a Suranā in the Vāyu and Surasā in the Kūrma and Matsya, flowing from the Ṛkṣa mountain.

60. The Tamaśa or Tonse, from Ṛkṣa.

61. This and the preceding scarcely merit a place amongst the rivers, being two small streams which fall into the Gaṅgā east and west of Benares, which is thence denominated Varanasi.

62. Parṇāśā or Varṇāśā from the Pāripātra mountain.

63. Also Mānavī.

64. The Kṛṣṇa of the Dakhin is probably here intended, although its more ordinary designation seems to be that already specified. Krishṇaveṇa or Krisṇaveṇī. The meaning is much the same; the one being the 'dark river,' the other simply the 'dark' the Niger.

65. A river from Śuktimat; Vāyu.

66. A river in Cuttack, according to Wilford : it is one of the Tīrthas of the Mahābhārata. and apparently in a different direction, Buchanan *(Eastern Hindustan)* has a river of this name in Dinajpur.

67. Both from the Vindhya : Vāyu and Kūrma. There is a Goaris in Plolemy in central India.

68 From Ṛkṣa : Vāyu.

69. Also Munja and Makaravāhinī.

70. From Ṛkṣa : Vāyu. According to the Mahābhārata, it rises in the mountain Chitrakote.

71. The Vaitaraṇī in Cuttack. It is named in the Mahābhārata as a river of Kaliṅga.

72. Also read Nīpa and Koka.

73. From Ṛkṣa, but read also Śuktimatī. which is the reading of the Matsya. Wilford considers it to be the Svarṇarekhā of Cuttack.

74. Also Anāgā and Surangā; perhaps the preferable reading should be Sumangā. a river flowing from Maināka. according to the Mahābhārata.

75. Part of the Brahmaputra.

76. A considerable river in the east, flowing between Dinajpur and Rangpur.

77. Also Vṛṣasāhva.

78. This and the preceding flow from Śuktimat, according to the Vāyu, Matsya and Kūrma. The last occurs also in Ṛṣīka.

79. Also Suparṇā. The Puṇyā is considered to be the Pun-pun of Bihar. but there is also a Parṇā river in the same province.

80. It is possible that further research will identify more than those attempted to be verified in the foregoing notes, as well as meet with others readily recognizable. In the authorities consulted several occur not comprehended in the text: as the Kuhu and Ikṣu. from the Himālaya; Vṛtraghnī, Candanā (Chandan of Bhagalpur), Mahī (the Mahy of western Malwa), Śiprā, and Avantī (rivers near Ujjain), from Pāripātra; Mahānada in Orissa, Drumā, Daśārṇa (Dhosaun in Bundelkhand). Chitrakūṭā, Śronī or Śyenā, Piśāchikā, Banjulā, Bāluvāhinī, and Matkunā, all from Ṛkṣa, Nirvindhyā, Madrā. Niṣadhā, Śinibāhu, Kumudvatī and Toyā, from Vindhya; Banjula from Sahya; Kṛtamālā, Tāmraparṇī. Puṣpajātī. and Utpalavatī from Malaya, Lāngulinī and Vanśadhārā, from Mahendra; and Mandagā and Kṛpā or Rūpā, from Śuktimat. In the Rāmāyaṇa we have, besides some already specified, the Ruchirā, Pampā, eastern Sarasvatī. Vegavatī or Vyki of Madurā, and Varadā or Wurda of Berar: and we have many others in the Mahābhārata and different works, from which the Sanskrit appellations of most of the Indian rivers might be with some little time and trouble, collected.

PEOPLE AND COUNTRIES

Next hear from me, descendant of Bhārata, the names of the inhabitants of the different countries. They are the Kurus, Pāñcālas,[1] Śālwas, Mādreyas, and dwellers in thickets (Jāngalas), Śūrsenas,[2] Kālinga,[3] Bodhas,[4] Mālas,[5] Matsyas,[6] Sukutyas,[7] Sauvalyas,[8] Kuntalas,[9] Kāśīkośalas,[10] Cedyas,[11] Matsyas,[12] Kārushas,[13] Bhojas,[14] Sindhupulindas,[15] Uttamas,[16] Daśārṇas,[17] Mekalas,[18] Ulkalas[19] Pāñcālas,[20] Kauśijas,[21] Naikaprishthas,[22] Dhutandharas,[23] Sodhas,[24] Madrabhujingas,[25] Kāśis,[26] Aparakāśis, Jātharas, Kukuras, Dasārṇas, Kuntis, Avantis,[27] Aparakuntis,[28] Goghnatas,[29] Maṇdakas, Shaṇdas,[30] Vidarbhas,[31] Rūpavāhikas.[32] Aśwakas,[33] Pānsurāshtras, Goparāshtras,[34] Karītis,[35] the people of Adhivājya,[36] Kulādya,[37] Mallarāshtra,[38] and Kerals;[39] the Varāpāsis[40] Apavāhas,[41] Cakras,[42] Vakrātapas and Śakas,[43] Videhas,[44] Māgadhas,[45] Swakṣas,[46] Malayas,[47] and Vajayas;[48] the Angas,[49] Vangas,[50] Kalingas[51]and Yakrillomas, Mallas,[52] Sudellas,[53] Prahlādas, Māhikas,[54] and Śaśikas,[55] Bāhlikas,[56] Vātādhānas,[57] Abhiras[58] and Kālajoshakas[59] Aparāntas,[60] Pahnavas,[61] Carmamaṇdalas,[62] Atāviśikharas and Merubhūtas,[63] Upāvrittas, Anupāvrittas, Swarāṣ tras,[64] Kekayas,[65] Kuttaparāntas,[66] Māheyas,[67] Kakṣ as,[68] dwellers on the seashore, and the Andhas and many tribes residing within and without the hills; the Malajas,[69] Māgadhas,[70] Mānavarjjakas;[71] those north of the Mahi (Mahyuttaras), the Prāvṛṣeyas, Bhārgavas,[72] Puṇdras,[73] Bhārgas,[74] Mirātas, Sudeshtas; and the people on the Yamunā (Yāmunas), Śakas, Nishādas,[75] Nishadhas,[76] Anarttas;[77] and those in the sourth-west (Nairritas), the Durgalas, Pratimāsyas,[78] Kuntalas, Kuśalas,[79] Tīragrahas, Śūra-senas, Ijikas,[80] Kanyakāguṇos, Tilabhāras, Samīras, Madhumattās, Sukandakas, Kāśmīras,[81] Sindhusauvīras,[82] Gandhāras,[82] Darśakas,[84] Abhisāras,[85] Utūlas,[86] Śaivālas,[87] and Bāhlīkas;[88] the people of Darvī,[89] the Vāṇavas, Darvas, Vātajamatathorajas, Bāhubādhas,[90] Kauravyas, Sudāmas,[91] Sumallis, Badhnas, Karīshakas, Kulindāpatyakas, Vātāyanas,[92] Daśārṇas,[93] Romāṇas,[94] Kuśavindus, Kakṣas,[95] Gopāla-kakṣas,[96] Jāngalas,[97] Kuruvarṇakas,[98] Kirātas, Barbaras,[99] Siddhas, Vaidehas,[100] Tāmraliptas,[101] Audras,[102] Pauṇdras,[103] dwellers in sandy tracts (Śaiśikatas), and in mountains (Pārvatīyas). Moreover, chief of the sons of Bharata, there are the nations of the south, the Drāvīras,[104] Keralas[105] Prāchyas,[106] Mūshikas,[107] and Vānavāsakas;[108] the Karnāṭakas,[109] Māhiṣ akas,[110] Vikalyas[111] and Mūshakas,[112] Jillikas,[113] Kuntalas,[114] Sauhridas, Nalakānanas,[115] Kaukuttakas,[116] Cholas,[117] Kaunkanas,[118] Mālavānas,[119] Samangas, Karakas, Kukkuras, Angāras,[120] Dhwajinyut-savasanketas,[121] Trigarttas,[122] Śālvasenis, Śakas,[123] Kokarakas,[124] Proshtas, Samavegavasas.[125] There are also the Vindhachulukas,[126] Pulindas and Kalkalas,[127] Mālavas,[128] Mallavas,[129] Aparavallabhas, Kulindas,[130] Kālavas,[131] Kunthakas,[132] Karatas,[132] Mūṣakas, Tanabālas,[134] Sanīyas,[135] Ghatasriñjayas,[136] Alindayas,[137] Paśivātas,[138] Tanayas,[139] Sunayas,[140] Daśīvidarbhas,[141] Kāntikas,[142] Tangaṇas,[143] Paratangaṇas, northern and other fierce bartarians (Mlechchhas), Yavanas,[144] Cḥinas,[145] Kāmbojas,[146] ferocious and uncivilized races, Śakridgrahas,[147] Kulatthas,[148] Hūṇas, and Pārasīkas;[149] also Ramaṇas,[150] Chīnas, Daśamālikas,[151] those living near the Kṣatriyas, and Vaiśyas and Śūdras;[152] also Śūdras,[153] Ābhiras,[154] Daradas,[155] Kāśmīras, with Pattis,[156] Khāsiras,[157] Antachāras or borderers Pahnavas,[158] and dwellers in mountain caves (Girigahvaras,[159]) Ātreyas, Bhāradvājas,[160] Stanayoshikas,[161] Proshakas,[162] Kāliṅgas,[163] and tribes of Karātas, Tomaras, Hansamārgas, and Karabhanjikas,[164] These and many other nations, dwelling in the east and in the north, can be only thus briefly noticed.[165]

References

1. The people of the upper part of the Doab. The two words might also be understood as denoting the Pāñcālas of the Kuru country, there being two divisions of the tribe: see below, note 20

2. The Śurasenas were the inhabitants of Mathurā the Suraseni of Arrian.

3. The people of the upper-part of the Coromandel coast, well known in the traditons of the eastern Archipelago as Kling. Ptolemy has a city in that part called Kaliga; and Pliny, Kalingae *proximi mari*.

4. One of the tribes of central India, according to the Vāyu: it is also read Bāhyas.

5. The Mālas and Mālavarttis are placed, in the Vāyu and Matsya, amongst the central nations. The Mārkaṇḍeya reads Gavavarttis. Wilford considers Māla to be the Mal-bhūm of Medinipur. As noticed in the Meghadūtam, I have supposed it to be situated in Chattisgarh. Book I. Ch. III. note.

6. The people of Dinajpur. Rangpur and Cooch Bihar. *Calcutta Mag.* Dec 1824.

7. Read Kuśaṇḍas, Kuśalyas, Kuśādhyas, Kisīdhajas, and placed in central India.

8. Also Sauśalyas and Sauśulyas.

9. Kuntala is in one place one of the central countries; in another, one of the southern: the name is applied in inscriptions to the province in which Kurgode is situated, part of the Adoni district: *(As. Res.* IX. 427:) and consistently with this position it is placed amongst the dependant or allied states of Vidarbha in the Daśa Kumāra. *Calcutta Quarterly Mag.* Sept. 1827.

10. A central nation : Vāyu. The Rāmāyaṇa places them in the east The combination indicates the country between Benares and Oude.

11. Cedi is usually considered as Chandail, on the west of the Jungle Mahals. towards Nagpur. It is known, in times subsequent to the Purāṇas. as Raṇastambha.

12. Some copies read Vatsa and the other Purāṇas have such a name amongst the central countries; the people perhaps of Vatsa Rāja of Kauśāmbī, near the junction of the Yamunā and the Gaṅgā. There are, however, two Matsyas, one of which, according to the Yantra Samrāṭ, is identifiable with Jaipur. In the Dig-vijaya of Nakula he subdues the Matsays farther to the west or in Gujrat.

13. Situated on the back of the Vindhy a range: Vāyu and Matsya. They are generally named with the people of Mālava, which confirms this locality. They are said to be the posterity of Karuṣa, one of the sons of Vaivśvata Manu.

14. These are also placed along the Vindhya chain, but at different times appear to have occupied different positions. They were a kindred tribe with the Andhakas and Vṛṣṇis and a branch of the Yādavas. A Bhoja Rāja is amongst the warriors of the Mahābhārata. At a later period, Bhoja, the Rājā of Dhār, preserves an indication of this people: and from him the Bhojpuris, a tribe still living in western Bihar, profess to be descended: they are not improbable relics of the older tribe. Bhoja is also used sometimes as a synonym of Bhojakaṭa, a city near the Narmadā, founded by Rukmī. brother-in-law of Kṛṣṇa, and before that, prince of Kundiṇa or Kondavir.

15. Pulinda as applied to any wild or barbarous tribe; those here named are some of the people of the deserts along the Indus; but Pulindas are met with in many other positions, especially in the mountains and forests across central India, the haunts of the Bhīls and Gonds. So Ptolemy places the Pulindai along the banks of the Narmadā to the frontiers of Larice; the Lāṭa or Lar of the Hindus; Kandesh and part of Gujarat.

16. In the other three Purāṇas we have Uttāmārṇas. on the Vindhya range.

17. The people of the `ten forts,' subsequently multiplied to 'thirty-six,' such being the import of

Chattisgarh, which seems to be in the site of Daśārṇa. - Megha Dūta, p. 30, note.

18. A Vindhya tribe, according to the other purāṇas. The locality is confirmed by mythological personations; for Mekala is said to be a Ṛṣi, the father of the river Narmadā; thence called Mekala and Mekalakanyā: the mountain where it rises is also called Mekalādri. The Rāmāyaṇa places the Mekalas amongst the southern tribes.

19. Utakala is still the native name of Orissa.

20. These may be the southern Pāñcālas. When Droṇa overcame Drupada, king of Pañcāla, as related in the Mahābhārata, Ādi-parva, he retained half the country, that north of the Gaṅgā, and restored to its former chief the other half, south of that river as for as to the Chambal. The capital of the latter became Mākandi on the Gaṅgā; and the country included also Kāmpilya, the Kampil of the Mohammedans, but placed by them in the Doab. The capital of the northern portion was Ahikṣetra, name traceable in the Adisathrus of Ptolemy, though the position differs; but Ahikṣetra or Ahichchatra, as it is also written, seems to have been applied to more than one city.

21. Perhaps the people of Tirhut, along the Kosi.

22. `Having more than one back :' probable some nickname or term of derision. Thus we have, in the Rāmāyaṇa and other works, enumerated amongst tribes, the Karṇa-prāvaraṇas. `those who wrap themselves up in their ears;' Aṣṭa-karṇakas, "the eight-eared;" or Oṣṭha-karṇakas, ``having lips extending to their ears;" Kākamukhas, "crow-faced"; Eka- pādukas.- `one-footed,' or rather 'one-slippered :' exaggerations of national ugliness, or allusions to peculiar customs, which were not literally intended, although they may have furnished the Mandevilles of ancient and modern times with some of their monsters. The spirit of the nomenclature is shown by these tribes being associated with Kirātas, `barbarians.' and Yavanas, either Greeks or Mohammedans.

23. A preferable reading seems to be Yugandhara : a cily in the Punjab so called is mentioned in the Mahābhārata, Karṇa Parva.

24. Read Bodhas, Godhas. and Saudhas. There is a Rājput tribe called Sodha.

25. This may consist of two names, and is so read in MSS. or the latter term occurs Kaliṅgas; both terms are repeated. Besides the Madra of the

north, a similar word. Madru, is applied to Madura in the south. *As. Res.* IX. 428. The Rāmāyaṇa has Madras in the east, as well as in the north.

26. The people of the Benares district, and that opposite.

27. The inhabitants of Ujjayin.

28. These should be opposite to the Kuntis. but where either is situated does not appear.

29. The best reading is Gomanta. part of the Konkan about Goa.

30. The more usual reading is Khaṇḍas; one MS. has Parṇas.

31. A country of considerable extent and power at various periods. The name remains in Beder, which may have been the ancient capital but the kingdom seems to have corresponded with the great part of Berar and Kandesh. It is mentioned in the Rāmāyaṇa and the Purāṇas amongst the countries of the south.

32. Also Rūpavāsikas. There is a Rupā river from the Śuktimat mountain, the vicinity of which may be alluded to. We have Rūpasas or Rūpapas amongst the southern tribes of the Purāṇas.

33. Read also Aśmalas and Aśmakas : the latter are enumerated amongst the people of the south in the Rāmāyaṇa. and in the Vāyu, Matsya, and Mārkaṇḍeya P. There is a prince of the same name of the solar dynasty.

34. Gova or Kuva is an ancient name of the southern Konkan, and may be intended in this place by the Gopa country; or it may imply 'the district of cow-herds.' that is of Nomadic tribes.

35. Also read Kulatis and Pāṇītakas.

36. Read also Adhirājya and Adhirāṣṭra, which mean the same, 'the over or superior kingdom.'

37. Also Kuśādhya, Kuśānda, and Mukuntha.

38. Also Vallirāṣṭra. There are Mallas in the east, along the foot of the Himālaya, in Bhīma's Digvijaya; but we should rather look for them in the north-west, in the site of the Malli of Arrian. We have in the Purāṇas. Mahārāṣṭra, the Mahratta country, which may be here intended.

39. Two copies read Kevala; one, Kambala. The text is probably wrong, as we have Kerala below.

40. Also Vārāyāsis and Varavāsis: one copy has, what is likely to be most correct, Vānarāsyas, 'the monkey-faced people.

41. Read Upavāha and Pravāha.

42. The MSS. agree in reading this Vakra.

43. The Śakas occur again, more than once, which may be possibly unnecessary repetition : but these people, the Sakai and Sacae of classical writers, the Indo-Scythians of Ptolemy, extended, about the commencement of our era, along the west of India, from the Hindu Koh to the mouths of the Indus.

44. The inhabitants of Tirhut.

45. The people of South Behar.

46. Also read Mahy as and Suhmas : the latter is probably correct. The Suhmas and Prasuhmas were found in the east by Bhīma : and Suhma is elsewhere said to be situated east of Bengal, towards the sea, the king and the people being Mlechchhas, that is not Hindus : it would correspond therefore with Tiperah and Aracan.

47. Also read Malajas, but less correctly perhaps. The Malayas are the people of the southern Ghats.

48. We have Pravijayas in the east, according to the Purāṇas.

49. Aṅga is the country about Bhagalpur, of which Champa was the capital.

50. Eastern Bengal.

51. We have had these before, but they are repeated perhaps in conformity to the usual classification, which connects them with the two preceding, being derived in the genealogical lists from a common ancestor.

52. In Bhima's Dig-vijaya we have two people of this name, both in the east; one along the foot of the Himālaya, and the other more to the south.

53. Uniformly read in the MSS. Sudeṣṇa.

54. Three copies read Māhiṣas. We have Mahiṣ akas amongst the southern people in the Purāṇas; and a Māhiśiki in the Rāmāyaṇa, also in the South: the latter may be connected with Māhiṣmatī, which Sahadeva visits in his southern invasion, and which has been elsewhere conjectured to be in Mysore. *(Calcutta Annual Register.* 1822.) There is also a Māhiṣmatī on the road to the south (Mahābh. Udyoga P.), which is commonly identified with Chuli Maheśvar, on the Narmadā.

55. Also Ṛṣīkas; people placed by the Rāmāyaṇa both in the north and in the south. Arjuna visits the former, and exacts from them eight horses- Dig-vijaya.

56. Also read Bāhīkas; which we may here prefer, as the Bāhlikas are subsequently named : the former are described in the Mahābhārata, Karṇa Parva, with some detail, and comprehend the different nations of the Punjab, from the Sutlej to the Indus.

57. These are Included amongst the northern nations; Vāyu. etc.; but in Nakula's Dig-vijaya they are in the west.

58. The Ābhīras, according to the Purāṇas, are also in the north : in the Rāmāyaṇa and Mahābharat Sabhā P. they are in the west. The fact seems to be, that the people along the Indus, from Surat, to the Himālaya, are often regarded as either western or northern nations, according to the topographical position of the writer : in either case the same tribes are intended.

59. The MSS. read Kālatayakas. a people placed by the Purāṇas in the north.

60. The Vāyu reads Aparītas, a northern nation. There are Aparytae in Herodotus, classed with a people bordering on India, the Gandari. The term in the text signifies also "borderers,'' and is probably correct, as opposed to the following word Parāntas : the latter signifying those beyond, and the former, those not beyond the borders. The latter has for Parāntas, Parītas; and the Matsya, Parādas.

61. Also Pahlavas, a northern or north-western nation, often mentioned in Hindu writings, in Manu. the Rāmāyaṇa, the Purāṇas, &c. They were not a Hindu people and may have been some of the tribes between India and Persia.

62. Also Carmakhāṇḍikas, but the sense is the same : those living in the district Maṇḍala or Khaṇḍa of Charma; they are a northern people : Vāyu, etc. Pliny mentions a king of a people so called, "Charmarum rex."

63. Read Marubhaumas : more satisfactorily, as it means the inhabitants of Marubhūmi, 'the desert;' the sands of Sindh.

64. Also Surāṣṭras, which is no doubt more correct; the inhabitants of Surat.

65 The Kekayas or Kaikeyas appear amongst the chief nations in the war of the Mahābhārata, their king being a kinsman of Kṛṣṇa. The Rāmāyaṇa, II. 53. specifies their position beyond, or west of. the Vipāṣa.

66. We have in the Purāṇas Kuṭṭapracharaṇas and Kuṭṭaprāvarṇas amongst the mountain tribes.

67. These may be people upon the Mahi river : they are named amongst the southern nations by the Vāyu. etc., but the west is evidently intended.

68. Read also Kachchas : the Purāṇas have Kacchiyas. The form is equally applicable to people dwelling in districts contiguous to water and in marshy spots, and denotes the province still called Cutch.

69. Also read Adhya. Antya, and Andhra : the latter is the name of Telingana, the Andhri of Pliny.

70. Three MSS. have Malada, a people of the east in Bhima's Dig-vijaya.

71. Also Mānavalakas.

72. A people of the east.

73. The western provinces of Bengal, or. as sometimes used in a more comprehensive sense, it includes the following districts : Rājshahī, Dinajpur, and Rangpur; Nadiya. Birbhum, Burdwan, part of Midnapur. and the Jungle Mahals; Ramgarh. Pachete, Palamow, and part of Chunar. See an account of Pundra, translated from what is said to be part of the Brahmāṇḍa section of the Bhaviṣya Purāṇa. *Calcutta Quart. Mag.* Dec. 1824.

74. There is considerable variety in this term, Lārga, Mārja. Samuttara, and Samantara: probably neither is correct. Bhargas are amongst the people subdued in the east by Bhīma.

75. These are foresters and barbarians in general.

76. Notwithstanding the celebrity of this country, as the kingdom of Nala. it does not appear exactly where it was situated : we may conclude it was not far from Vidharba (Berar) as that was the country of Damayantī. From the directions given by Nala to Damayantī, it is near the Vindhya mountain and Payoshṇi river, and roads lead from it across the Ṛkṣa mountain to Avantī and the south, as well as to Vidarbha and to Kośalā. Nalopākhyāna, sec. 9.

77. These are always placed in the west : they are fabled to be the descendants of Anartta, the son of Saryāti, who founded the capital Kuśasthali, afterwards Dvārakā. on the sea-shore in Guzerat.

78. Also Pratimatsyas : those opposite or adjacent to the Matsyas.

79. Also Kusajas and Kosalas; the latter is probably correct, as the name does not occur in any other form than that of Kasi-kośalā above, Kośalā is a name variously applied. Its earlicst and most celebrated application is to the country on the banks of the Sarayū, the kingdom of Rāma of

which Ayodhyā was the capital. Rāmāyaṇa, I. s. 5. In the Mahābhārata we have one Kośaṣ in the east and another in the south, besides the Prak-kośalas and Uttara-Kośalas in the east and north. The Purāṇas place the Kosalas amongst the people 'on the back of Vindhya;' and it would appear from the Vāyu that Kuśa, the son of Rāma, transferred his kingdom to a more central position; be ruled over Kośalā at his capital of Kuśasthalī or Kuśāvatī, built upon the Vīndhyan precipices :विन्ध्यपर्वतसानुषु। the same is alluded to in the Pātālá Khaṇḍa of the Padma Purāṇa, and in the Raghu Vaṁśa, for the purpose of explaining the return of Kuśa to Ayodhyā. Certainly in later times the country of Kośalā lay south of Qude, for in the Ratnāvalī the general of Vatsa surrounds the king of Kośalā in the Vindhya mountains: (Hindu Theatre, II.305) and as noticed in the same work, (p. 267) we have in thePurāṇas, Sapta Kośalās, or seven Kośalās. An inscription found at Ratnapur in Chattisgarh,, of which I have an unpublished translation, states that Sri-deva, the governor of Malahari Maṇḍala, having obtained the favour of Prithvideva, king of Kośalā was enabled to build temples, and dig tanks, &c., indicating the extension of the power of Kośalā across the Gnges in that direction. The inscription is dated Samvat 915, or A.D. 858. The Kośalā of the Purāṇas and of the dramatic and poetic writers was however more to the west, along a part of the Vindhya range. Ptolemy has a Kontakossula in the south, probably one of he Kośalās of the Hindus.

80. Also Itīkas; perhaps the Iṣīkas or Aiṣīkas of the Vāyu. &c. a people of the south.

81. The people of Kashmir.

82. One of the chief tribes engaged in the war of the Mahābhārata. The Rāmāyaṇa places them in the west; the Purāṇas in the north. The term Sīndhu shows their position to have been upon the Indus, apparently in the Punjab.

83. These are also a people of the north-west, found both on the west of the Indus and in the Punjab, and well known to classical authors as the Gandharii and Gandaridae. *As. Res,* XV. 103; also *Journal of the R. As. Soc.:* Account of the Foe-küe-ki.

84. From the context this should probably be Darvakas, the people of a district usually specified in connexion with the succeeding.

85. These are the inhabitants of the country bordering on Kashmir, to the south and west; known to the Greeks as the kingdom of Abisaras. It often occurs in composition with Darva, as Darvābhisāra. *As. Res, XV.* 24.

86. Also read Ulūṭas and Kulūtas: the Rāmāyaṇa has Kolūkas or Kaulūṭas amongst the western tribes.

87. Also with the short vowel, Saivalas.

88. The Vāhlīkas or Bābhīkas are always associated with the people of the north, west, and ultra-Indian provinces, and are usually considered to represent the Bactrians, or people of Balkh. It is specified in the Mahābh. Udyoga P. as famous for its horses, a reputation the country bordering upon it. at least Bokhara and Maimena, still preserves: and in Arjuna's Dig-vijaya it is said to be difficult of approach.

89. These are probably intended for the neighbours of the Abhisāsras: they are found in the north by Arjuna. Dig-vijaya. and are there termed also Kṣatriyas.

90. Also read Bāhabādhya and Bāhurada.

91. The name occurs in the Rāmāyaṇa as that of a mountain in the Punjab or in the Bāhīka country. II. 53.

92. The MSS. agree in reading this Vānāyava or Vanayus, a people in the north-west, also famous for horses.

93. A better reading is Dasapārsva, as we have had Daśārṇas before. 94 Also Ropanas: qucrc, Romans?

95. Also Gachchas and Kachchas: the last is the best reading, although it has occurred 'before.

96. Also Gopāla-kachchas: they are amongst the eastern tribes in Bhīma's Dig-vijaya.

97. Or Langalas.

98. Kurujāngalas, or the people of the forests in the upper part of the Doab: it is also read Paravallabhas.

99. The analogy to 'barbarians' is not in sound only, but in all the authorities these are classed with borderers and foreigners and nations not Hindu.

100. Also Dāhas, in which we should have a resemblance to the Scythian Dahae.

101. Or Tāmaliptas or Dāmaliptas: the people at the western mouth of the Gaṅgā in Medinipur and Tamluk. Tamralipli was a celebrated sea-port in the

fourth century. (Account of the Foe-küe-ki.) and retained its character in the ninth and twelfth. *Daśa Kumāra Carita* and *Bṛhat Kathā;* also *Jown, Royal As. Sac.*

102. The people of Odra or Orissa.

103. The inhabitants of Puṇḍra: see note 73.

104. The people of the Coromaṇḍal coast, from Madras southwards: those by whom the Tamil language is spoken.

105. The people of Malabar proper.

106. Also Prāṣyas. Pr&cbyas properly means the people of the east. the Prasii of the Greeks, east of the Gaṅgā.

107. Mūshika is the southernmost part of the Malabar coast. Cochin and Travancore.

108. Also Vānavāsinas and Vānavāsikas; the inhabitants of Banawasi, the Banavasi of Ptolemy, a town the remains of which are still extant in the district of Sunda.

109. The people of the centre of the Peninsula, the proper Karnāta or Karnatic,

110. The people of Mysore: see note 54.

111. Also Vikalpas.

212. Also Pushkalas.

113. Also Karṇikas.

114. Read Kuotikas,

115. Variously read Nalakālaka, Nabhakānana, and Tilakanija.

116. Kaukundaka and Kaukuntaka.

117. The inhabitants of the lower part of the Coromandel coast; so called after them Chola-maṇḍala.

118. People of the Konkan: according to some statements there are seven districts so named.

119. Malavanara and Silavinaka.

120. These two words are sometimes compounded as kukkurāmgāra: it is also read Kanurājada.

121. This is a questionable name, though the MSS. agree. We have in Arjuna's Dig-vijaya, Utsavamanketa; and in Nakūṭa's, to (he west, Utsavasanketa.

122. These are amongst the warriors of the Mahābhārata: they are included in all the lists amongst the northern tribes, and are mentioned in the *Rājatarangini* as not far from Kashmir: they are considered to be the people of Lahore.

123. Also Vyukas and Vṛkas: the latter are specified amongst the central nations: Vāyu.etc.

124. Kokovakas and Kokanakhas.

125. Sāras and Vegasaras: also Parasañcārakas.

126. Vindhyapālakas and Vindhyamulikas: the latter, those at the foot of Vindhya, are named in the Paurāṇik lists amongst the southern tribes.

127. Balvala and Valkaja.

128. Also Mālaka and Mājava.

129. Also Vallabhas. which from the succeeding word may be conjectured to be correct. A city named Vallabhī makes a great figure in the traditions of Rajputana. See Tod's *Rajasthan*.

130. One of the tribes in the west or north-west subdued by Arjuna.

131. Kālada and Dohada.

132. Kuṇḍala. Karantha, and Maṇḍaka: the latter occurs in the Rāmāyaṇa amongst the eastern nations.

133. Kurata, Kunaka.

134. Stanabāla.

135. Satīrtha, Satīya, Nārīya.

136. TheSrinjayas area people from the north-west amongst the warriors of the Mabābhārata: the reading may be incorrect. It occurs also Putīsrinjaya.

137. Also Aninda.

138. Also Sivata. Sirāla, Syuvaka.

139. Tanapa. Stanapa, Sulapa.

140. Pallipanjaka and Vidarbha.

141. Dadhividarbha, but three copies have Rishika. Great variety, and no doubt great inaccuracy, prevails in the MSS. in several of the names here given: they are not found elsewhere.

142. The reading of three copies is Kākas: there is a tribe so called on the banks of the Indus, as it leaves the mountains.

143. These and the following are mountaineers in the north-west. The former are placed by the Purāṇas in the north, and the Vāyu includes them also amongst the mountain tribes. The Rāmāyaṇa has Tankanas in the north.

144. The term Yavanas. although in later times applied to the Mohammedans, designated formerly the Greeks, as observed in the valuable notes on the translation of the Birth of Umā, from the *Kumāra Swnbhava. (Journal As. Soc. of Bengal,* July 1833.) The Greeks were known throughout western Asia by the term ιγ Yavan; or Ion. Ιαονεs : the Yavana, यवन, of the Hindus; or as it occurs in its Prakrit form, in the very curious inscription deciphered by

Prinsep. (J.As. Soc, Beng. Feb. 1838,) Yona: the term Yona Raji being there associated with the name Antiochus, in all likelihood Antiochus the Great, the ally of the Indian prince Sophagasenas, about B. C. 210. That the Macedonian or Bactrian Greeks were most usually intended is not only probable from their position and relations with India, but from their being usually named in concurrence with the north-western tribes, Kambojas, Daradas, Pāradas, Bāhlikas, Śakas. &c. in the Rāmāyaṇa, Mahābhārata, Purāṇas, Manu and in various poems and plays.

145. Chinas or Chinese, or rather the people of Chinese Tarlary, are named in the Rāmāyaṇa and Manu, as well as in the Purāṇas. If the designation China was derived from the Tsin dynasty, which commenced B, C. 260. this forms a limit of antiquity for the works in question. The same word however, or Tsin, was the ancient appellation of the northern province of Shen-sy, and it may have reached the Hindus from thence at an earlier period.

146. These Wilford regards as the people of Arachosia. They are always mentioned together with the north-western tribes, Yavanas, Śakas, and the like: they are also famous tor their horses: and in the Rāmāyaṇa they are said to be covered with golden lotuses : कर्चिनै कमलैश्चापि काम्बोजानपि संवृतान्। What is meant is doubtful, probably some ornament or embellishment of their dress. We have part of the name of Kambi, in the Cambistholi of Arrian: the last two syllables, no doubt, represent the Sanskrit Sthala, 'place' 'district;' and the word denotes the dwellers in the Kamba or Kambis country: so Kāmboja may be explained those born in Kamba or Kambas.

147. Also Śakridvaha or Sakridguha.

148. Also Kulachchas and Kuntalas: the Purāṇas have Kupathas amongst the mountain tribes.

149. Also Pārataka: the first is not a common form in the Purāṇas, although it is in poetical writings, denoting, no doubt, the Persians, or people of Pars or Fars: the latter, also read Pāradas, may imply the same, as beyond (Pāra) the Indus.

150. We nave Ramathas in Nakula's Dig-vijaya. and in the Vāyu and Matsya.

151. Daśamānas and Deśamānikas, in the north: Vāyu and Matsya.

152. The passage occurs in the Vāyu and Mārkaṇḍaya Purāṇas, as well as in the

Mahābhārata; but the purport is not very distinct, and the proper reading is doubtful. In three MSS. of the latter it occurs क्षत्रियो यानि वेशाश्च वश्यशूद्रानि कुलानि च। the latter pāda is the same in all: the former, in a fourth copy. is क्षत्रियोपरिकेशाश्च। in two copies of the Vāyu it is क्षत्रियोयजिवशाश्च। None of these are intelligible, and the Mārkaṇḍeya furnishes the reading followed, क्षत्रियोपनिवेशाश्च। Modern geographers have supposed the Cathaei. Cathari and Chatriaei of the ancients, in the lower parts of the Punjab, to mean a people of Kṣatriyas; but no such people occur directly named in our lists. Considering that the text is speaking of barbarous and foreign tribes, perhaps no particular nation is here meant, and it may be intended as an epithet of those which follow, or of Vaiśya (agricultural) and Sūdra (servile or low) tribes, living either near to or after the manlier of Kṣatriyas: in that case a better reading would be, क्षत्रियोपनिवेशानि वैश्यशूद्रकुलानि च। According to Manu various northern tribes, the Śakas, Kāmbojas, Pāradas, Pahlavas, Kirātas. Daradas and Khasas and even the Chinas and Yavanas, are degraded Kṣatriyas, in consequence of neglecting religious rites. X.43,44. According to the Paurāṇik legend they were overcome in war by Sagara, and degraded from their original caste, See book IV.

153. Here we have a people called Śūdras by all the authorities, and placed in the west or north-west, towards the Indus. They have been ingeniously, and with probability, conjectured by Lassen to be the Oxydracae; for Śūdraka is equally correct with Sūdra; and in place of *Οενδράκαι* various MSS. of Strabo. as quoted by Siebenkees. read *ζιδράκαι* and *Ενδράκαι:* the latter is precisely the Sanskrit appellation. Pliny also has Sudraci for the people who formed the limit of Alexander's eastern conquests, or those hitherto inaccurately called Oxydraces.

154. These are always conjoined with the Śudras, as if conterminous. Their situation is no doubt correctly indicated by Ptolemy by the position of Abiria above Pattalene on the Indus.

155. The Durds are still where they were at the date of our text. and in the days of Strabo and Ptolemy; not exactly, indeed, at the sources of the Indus, but along its course, above the Himālaya, just before it descends to India; a position which might well be taken for its head.

156. Also read Paśus, 'brutes.' If the term might be altered to Palli. it would imply 'village or pastoral tribes '

157. Also Khasīkas and Khasākas. The first of these is probably most correct, being equivalent to Khasas. barbarians named along with the Sakas and Daradas by Manu, etc., traces of whom may be sought amongst the barbarous tribes on the north-east of Bengal, the Kasiyas: or it has been thought that they may be referred to the situation of Kashgar. Two copies have, in place of this, Tukhāras. and the same occurs in the Rāmāyaṇa: the Vāyu has Tushāras. but the Mārkaṇḍeya. Tukhāra: these are probably the Tochari. Tachari. or Thogari, a tribe of the Śakas, by whom Bactria was taken from the Greeks, and from whom Tocharestan derives the name it still bears.

158. Also Pahlavas and Pallavas. The form in the text is the more usual.

159. The Rāmāyaṇa has Gahvaras. The mountains from Kabul to Bamian furnish infinitely numerous instance of cavern habitations.

160. These two, according to the Vāyu, are amongst the northern nations: but they might be thought to be religious fraternities, from the sages Atri and Bharadvāja.

161. The latter member of the compound occurs poṣikas. pāyikas. and yodhikas, cherishers.' `drinkers,' or `fighters :' the first term denotes the female breast.

162. Also Dronākas. 'people of vallies.'

163. Also Kajingas, Kalingas would be here out of place.

164. These and the preceding are included by the Vāyu amongst the mountain tribes of the north.

165. Many names indeed might be added to the catalogue from the lists referred to io the Vāyu, Matsya, and Mārkaṇḍeya Purāṇas, as well as several capable of verification from *the Rāmāyaṇa*, and other passages of the Mahābhārata. This is not the place however to exhaust the subject, and it has been prosecuted too far perhaps already. It is evident that a very considerable proportion of the names recorded can be verified, and that many of them may be traced in the geographical notices of India left by the historians of Alexander's expedition. That more cannot be identified is owing in a great measure to incomplete research; and a more extensive examination of the authorities

would *no* doubt discover passages where circumstances, as well as names, are given by which the places would be recognised. It is evident, however, that much embarrassment also arises from the inaccuracy of manuscripts, which vary -widely and irreconcilably, 1 have given instances from four different copies of the text; one in my own possession, three in the library of the East India Company; all very excellent copies, but manifestly erroneous in many respects in their nomenclature of places. and particularly of those which are least known. No assistance is to be had from any commentary, as the subject is one of little interest in native estimation.

***

CHAPTER 4

चतुर्थोऽध्यायः

(षड्द्वीपवर्णनम्, लोकालोकपर्वतकथनञ्च)

पराशर उवाच

क्षारोदेन यथा द्वीपो जम्बूसंज्ञोऽभिवेष्टितः।
संवेष्ट्य क्षारमुदधिं प्लक्षद्वीपस्तथा स्थितः॥ १॥
जम्बूद्वीपस्य विस्तारः शतसाहस्रसम्मितः।
स एव द्विगुणो ब्रह्मन्! प्लक्षद्वीप उदाहृतः॥ २॥

In the same manner as Jambu-Dvīpa is girt round about by the ocean of salt water, so that ocean is surrounded by the insular continent of Plakṣa; the extent of which is twice that of Jambu-dvīpa.

सप्त मेधातिथेः पुत्राः प्लक्षद्वीपेश्वरस्य वै।
ज्येष्ठः शान्तभयो नाम शिशिरस्तदनन्तरम्॥ ३॥
सुखोदयस्तथानन्दः शिवः क्षेमक एव च।
ध्रुवश्च सप्तमस्तेषां प्लक्षद्वीपेश्वरा हि ते॥ ४॥
पूर्वं शान्तभयं वर्षं शिशिरं सुखदं तथा।
आनन्दञ्च शिवञ्चैवं क्षेमकं ध्रुवमेव च॥ ५॥
मर्यादाकारकास्तेषां तथान्ये वर्षपर्वताः।
सप्तैव तेषां नामानि शृणुष्व मुनिसत्तम॥ ६॥
गोमेदश्चैव चन्द्रश्च नारदो दुन्दुभिस्तथा।
सोमकः सुमनाश्चैव वैभ्राजश्चैव सप्तमः॥ ७॥

वर्षाचलेषु रम्येषु सर्वेष्वेतेषु चानघाः।
वसन्ति देवगन्धर्वसहिताः सततं प्रजाः॥८॥
तेषु पुण्या जनपदाश्चिराच्च म्रियते जनः।
नाधयो व्याधयो वापि सर्वकालसुखं हि तत्॥९॥
तेषां नद्यस्तु सप्तैव वर्षाणाञ्च समुद्रगाः।
नामतस्ताः प्रवक्ष्यामि श्रुताः पापं हरन्ति याः॥१०॥
अनुतप्ता शिखी चैव विपाशा त्रिदिवा क्रमुः।
अमृता सुकृता चैव सप्तैतास्तत्र निम्नगाः॥११॥
एते शैलास्तथा नद्यः प्रधानाः कथितास्तव।
क्षुद्रशैलास्तथा नद्यस्तत्र सन्ति सहस्रशः॥१२॥
ताः पिबन्ति सदा हृष्टा नदीर्जनपदास्तु ते।
अपसर्पणी न तेषां वै न चैवात्सर्पिणी द्विज॥१३॥
न त्वेवास्ति युगावस्था तेषु स्थानेषु सप्तसु।
त्रेतायुगसमः कालः सर्वदैव महामते॥१४॥
प्लक्षद्वीपादिषु ब्रह्मन्! शाकद्वीपान्तिकेषु वै।
पञ्चवर्षसहस्राणि जना जीवन्त्यनामयाः॥१५॥
धर्माः पञ्च त्वथैतेषु वर्णाश्रमविभागजाः।
वर्णाश्च तत्र चत्वारस्तान् निबोध वदामि ते॥१६॥

Medhātithi, who was made sovereign of Plakṣa, had seven sons, Śāntabhaya, Śiśira, Sukhodaya, Ānanda, Śiva, Kṣemaka, and Dhruva; and the Dvīpa was divided amongst them, and each division was named after the prince to whom it was subject. The several kingdoms were bounded by as many ranges of mountains, named severally Gomeda, Candra, Nārada, Dundubhi, Somaka, Sumanas, and Vaibharāja. In these mountains the sinless inhabitants ever dwell along with celestial spirits and gods: in them are many holy places; and the people there live for a long period, exempt from care and pain, and enjoying uniterrupted felicity. There are also, in the seven divisions of Plakṣa, seven rivers, flowing to the sea, whose names alone are sufficient to take away sin: they are the Anutaptā, Śikhī, Vipāsā, Tridivā, Kramu, Amritā and Sukritā. These are the chief rivers and mountains of Plakṣa-dvīpa, which I have enumerated to you; but there are thousands of others of inferior magnitude. The people who

drink of the waters of those rivers are always contented and hapy, and there is neither decrease nor increase amongst them,[1] neither are the revolutions of the four ages known in these Varśas: the character of the time is there uniformly that of the Treta (or silver) age. In the five Dvīpas, worthy Brāhmaṇa, from Plakṣa of Śāka, the length of life is five thousand years, and religious merit is divided amongst the several castes and orders of the people.

आर्यकाः कुरवश्चैव विविंशा भाविनश्च ये।
विप्र-क्षत्रिय-वैश्यास्ते शूद्राश्च मुनिसत्तम॥ १७॥
जम्बूवृक्षप्रमाणस्तु तन्मध्ये सुमहांस्तरुः।
प्लक्षस्तन्नामसंज्ञोऽयं प्लक्षद्वीपो द्विजोत्तम॥ १८॥
इज्यते तत्र भगवांस्तैर्वर्णैरार्यकादिभिः।
सोमरूपी जगत्स्रष्टा सर्वः सर्वेश्वरो हरिः॥ १९॥
प्लक्षद्वीपप्रमाणेन प्लक्षद्वीपः समावृतः।
तथैवेक्षुरसोदेन परिवेशानुकारिणा॥ २०॥
इत्येवं तव मैत्रेय! प्लक्षद्वीप उदाहृतः।
संक्षेपेण मया भूयः शाल्मलं मे निशामय॥ २१॥

The castes are called Aryaka, Kuru, Vivāsa and Bhāvi, corresponding severally with Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. In this Dvīpa is a large fig-tree (F. religiosa), of similar size as the Jambu-tree of Jambu-dvīpa; and this Dvīpa is called Plakṣa, after the name of the tree. Hari, who is all, and the creator of all, is worshipped in this continent in the form of Soma (the moon). Plakṣa-dvīpa is sorrounded, as by a disc, by the sea of molasses, of the same extent as the land. Such, Maitreya, is a brief description of Palkṣa-dvīpa.

शाल्मलस्येश्वरो वीरो वपुष्मांस्तत्सुतान् शृणु।
तेषान्तु नामसंज्ञानि सप्त वर्षाणि तानि वै॥ २२॥
श्वेतोऽथ हरितश्चैव जीमूतो रोहितस्तथा।
वैद्युतो मानसश्चैव सुप्रभश्च महामुने॥ २३॥
शाल्मलेन समुद्रोऽसौ द्वीपेनेक्षुरसोदकः।
विस्ताराद्द्विगुणेनाथ सर्वतः संवृतः स्थितः॥ २४॥
तत्रापि पर्वताः सप्त विज्ञेया रत्नयोनयः।

वर्षान्तव्यञ्जका ये तु तथा सप्त च निम्नगाः॥ २५॥
कुमुदश्चोन्नतश्चैव तृतीयश्च बलाहकः।
द्रोणो यत्र महौषध्यः स चतुर्थो महीधरः॥ २६॥
कङ्कस्तु पञ्चमः षष्ठो महिषः सप्तमस्तथा।
ककुद्मान् पर्वतवरः सरिन्नामानि मे शृणु॥ २७॥
योनी तोया वितृष्णा च चन्द्रा शुक्ला विमोचनी।
निवृत्तिः सप्तमी तासां स्मृतास्ताः पापशान्तिदाः॥ २८॥
श्वेतश्च हरितश्चैव वैद्युतं मानसं तथा।
जीमूतरोहिते चैव सुप्रभश्चातिशोभनम्॥ २९॥
सप्तैतानि तु वर्षाणि चातुर्वर्ण्ययुतानि वै।
शाल्मले ये तु वर्णाश्च वसन्त्येते महामुने॥ ३०॥
कपिलाश्चारुणाः पीताः कृष्णाश्चैव पृथक् पृथक्।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव यजन्ति ते॥ ३१॥
भगवन्तं समस्तस्य विष्णुमात्मानमव्ययम्।
वायुभूतं मखैः श्रेष्ठैर्यज्विनो यज्ञसंस्थितिम्॥ ३२॥
देवानामत्र सान्निध्यमतीव सुमनोहरे।
शाल्मलिः सुमहान्वृक्षो नाम्ना निर्वृतिकारकः॥ ३३॥
एष द्वीपः समुद्रेण सुरोदेन समावृतः।
विस्ताराच्छाल्मलस्येव समेन तु समन्ततः॥ ३४॥

The hero Vapuṣmat was king of the next or Śālmala-dvīpa, whose seven sons also gave designations to seven Varṣas, or divisions. Their names were Śveta, Hārīta, Jimūta, Rohita, Vaidyuta, Mānasa, and Suprabha. The Ikṣu sea is encompassed by the continent of Śālmala, which is twice its extent. There are seven principal mountain ranges, abounding in precious gems, and dividing the Varṣas from each other; and there are also seven chief rivers. The mountains are called Kumuda, Unnata, Valāhaka, Drona, fertile in medicinal herbs, Kanka, Mahiṣa, and Kakkudvat. The rivers are Yaunī, Toyā, Vitriṣṇā, Candrā, Mahiṣa, Śuklā, Vimochanī, and Nivritti; all whose waters cleans away sins. The Brāmans, Kṣatriyas, Vaiśyas, and Śūdras of this Dvīpa, called severally Kapilas, Arunas, Pŏtas, and Rohitas (or tawny, purple, yellow, and red), worship the imprishable soul of all things, Viṣṇu, in the form of Vāyu (wind), with pious rites, and enjoy frequent association with the gods. A large Śālmalī (silk-cotton) tree grows in this Dvīpa, and gives it its name. The Dvīpa is surrounded by the Surā sea (sea of wine), of the same extent as itself.

सुरोदकः परिवृतः कुशद्वीपेन सर्वतः।
शाल्मलस्य तु विस्ताराद् द्विगुणेन समन्ततः॥ ३५॥
ज्योतिष्मतः कुशद्वीपे सप्त पुत्राः शृणुष्व तान्।
उद्भिदो वेणुमांश्चैव वैरथो लम्बनो धृतिः॥ ३६॥
प्रभाकरोऽथ कपिलस्तन्नामा वर्षपद्धतिः।
तस्मिन् वसन्ति मनुजाः सह दैतेयदानवैः॥ ३७॥
तथैव देव-गन्धर्व-यक्ष-किम्पुरुषादयः।
वर्णास्तत्रापि चत्वारो निजानुष्ठानतत्पराः॥ ३८॥
दमिनः शुष्मिणः स्नेहा मन्देहाश्च महामुने।
ब्राह्मणाः क्षत्रियाः वैश्याः शूद्राश्चानुक्रमोदिताः॥ ३९॥
यथोक्तकर्मकर्तृत्वात् स्वाधिकारक्षयाय ते।
तत्रैव तं कुशद्वीपे ब्रह्मरूपं जनार्दनम्।
यजन्तः क्षपयन्त्युग्रमधिकारं फलप्रदम्॥ ४०॥
विद्रुमो हेमशैलश्च द्युतिमान् पुष्पवांस्तथा।
कुशेशयो हरिश्चैव सप्तमो मन्दराचलः।
वर्षाचलास्तु तत्रैते सप्त द्वीपे महामुने॥ ४१॥
नद्यस्तु सप्त तासान्तु शृणु नामान्यनुक्रमात्।
धूतपापा शिवा चैव पवित्रा सम्मतिस्तथा॥ ४२॥
विद्युदम्भा मही चान्या सर्वपापहरास्त्विमाः।
अन्याः सहस्रशस्तत्र क्षुद्रनद्यस्तथाचलाः॥ ४३॥
कुशद्वीपे कुशस्तम्बः संज्ञया तस्य तत् स्मृतम्।
तत्प्रमाणेन स द्वीपो घृतोदेन समावृतः॥ ४४॥

The Surā sea is entirely encircled by Kuśadvīpa, which is every way twice the size of the preceding continent. The king, Jyotiṣmat, had seven sons, Udbhida, Venumān, Svairatha, Lavana, Dhriti, Prabhākara, and Kapila, after whom the seven portions or Varṣas of the island were called Udbhida, &c. There reside mankind along with Daityas and Dānavas, as well as with spirits of heaven and gods. The four castes, assiduously devoted to their respective duties, are termed Dāmīs, Śuṣmis, Snehas, and Mandehas, who in order to be relieved of the obligations imposed upon them in the discharge of their several functions, worship Janārddana, in the form of Brahmā, and thus get rid of the unpleasant duties which lead to temporal rewards. The seven principal mountains in this Dvīpa are named Vidruma, Hemaśaila, Dyutimān, Puṣpavān, Kuśeśaya, Hari, and Mandara; and the seven rivers are Dhūtapāpa, Śivā, Pavitrā, Sammati, Vidyudambhā, Mahāvanyā, Sarvapāpaharā: besides these, there are numerous rivers and mountains of less importance. Kuśa-dvīpa is so named from a clump of Kuśa grass (Poa) growing there. It is sorrounded by the Ghṛta sea (the sea of butter), of the same size as the continent.

घृतोदश्च समुद्रो वै क्रौञ्चद्वीपेन संवृतः।
क्रौञ्चद्वीपो महाभाग! श्रूयताञ्चापरो महान्॥४५॥
कुशद्वीपस्य विस्ताराद् द्विगुणो यस्य विस्तरः।
क्रोञ्चद्वीपे द्युतिमतः पुत्राः सप्त महात्मनः॥४६॥
तन्नामानि च वर्षाणि तेषां चक्रे महीपतिः॥४७॥
कुशलो मन्दगश्चोष्णः पीवरोऽप्यन्धकारकः।
मुनिश्च दुन्दुभिश्चैव सप्तैते तत्सुता मुने॥४८॥
तत्रापि देवगन्धर्वसेविताः सुमनोहराः।
वर्षाचला महाबुद्धे! तेषां नामानि मे शृणु॥४९॥
क्रौञ्चश्च वामनश्चैव तृतीयश्चान्धकारकः।
देवावृत् पञ्चमश्चात्र तथान्यः पृण्डरीकवान्।
दुन्दुभिश्च महाशैलो द्विगुणास्ते परस्परम्॥५०॥
द्वीपा द्वीपेषु ये शैला यथा द्वीपानि ते तथा॥५१॥
वर्षेष्वेतेषु रम्येषु तथा शैलवरेषु च।
निवसन्ति निरातङ्काः सह देवगणैः प्रजाः॥५२॥
पुष्कराः पुष्कला धन्यास्तिष्याख्याश्च महामुने।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चानुक्रमोदिताः॥५३॥
ते तत्र नदी मैत्रेय! याः पिबन्ति शृणुष्व ताः।
सप्तप्रधाना शतशस्तत्रान्याः क्षुद्रनिम्नगाः॥५४॥
गौरी कुमुद्वती चैव सन्ध्या रात्रिर्मनोजवा।
क्षान्तिश्च पुण्डरीका च सप्तैता वर्षनिम्नगाः॥५५॥
तत्रापि विष्णुर्भगवान् पुष्कराद्यैर्जनार्द्दनः।
यागै रुद्रस्वरूपश्च इज्यते यज्ञसन्निधौ॥५६॥

क्रौञ्चद्वीपः समुद्रेण दधिमण्डोदकेन च।
आवृतः सर्वतः कौञ्चद्वीपतुल्येन मानतः॥५७॥
दधिमण्डोदकश्चापि शाकद्वीपेन संवृतः।
क्रौञ्चद्वीपस्य विस्ताराद् द्विगुणेन महामुने॥५८॥

The sea of Ghṛta is encompassed by Krauñca-dvīpa, which is twice as large as Kuśa-dvīpa. The king of this Dvīpa was Dyutimān, whose sons, and the seven Varṣas named after them, were Kuśala, Mallaga, Ushṇa, Pīvara, Andhakāraka, Muni, and Dundubhi. The seven boundary mountains, pleasing to gods and celestial spirits, are Krauñca, Vāmana, Andhakāraka, Devavrit, Puṇdarīkavān, Dundubhi, and Mahaśaila; each of which is in succession twice as lofty as the series that precedes it, in the same manner as each Dvīpa is twice as extensive as the one before it. The inhabitants reside there without apprehansion, associating with the bands of divinities. The Brāhmaṇas are called Puṣkaras; the Kṣatriyas, Puṣkalas: the Vaiśyas are termed Dhanyas; and the Śūdras, Tiṣyas. They drink of countless streams, of which the principal are denominated Gaurī, Kumuvatī, Sandhyā, Rātri, Manojavā, Kṣānti, and Puṇḍarīkā. The divine Viṣṇu, the protctor of mankind, is worshiped there by the people, with holy rites, in the form of Rudra. Krauñca is surrounded by the sea of curds, of a similar extent; and that again is encompassed by Śāka-dvīpa.

शाकद्वीपेश्वरस्यापि भव्यस्य सुमहात्मनः।
सप्तैव तनयास्तेषां ददौ वर्षाणि सप्त सः॥५९॥
जलदश्च कुमारश्च सुकुमारो मनीचकः।
कुसुमोदश्च मौदाकिः सप्तमश्च महाद्रुमः॥६०॥
तत्संज्ञान्येव तत्रापि सप्त वर्षाण्यनुक्रमात्।
तत्रापि पर्वताः सप्त वर्षविच्छेदकारिणः॥६१॥
पूर्वस्तत्रोदयगिरिर्जलाधारस्तथापरः।
तथा रैवतकः श्यामस्तथैवास्तो गिरिर्द्विजः॥६२॥
आम्बिकेयस्तथा रम्यः केसरी पर्वतोत्तमः।
शाकस्तत्र महावृक्षः सिद्ध-गन्धर्वसेवितः॥६३॥
यत्रत्यवातसंस्पर्शादाह्लादो जायते परः।

तत्र पुण्या जनपदाश्चातुर्वर्ण्यसमन्विताः॥६४॥
नद्यश्चात्र महापुण्याः सर्वपापभयापहाः।
सुकुमारी कुमारी व नलिनी धेनुका च या॥६५॥
इक्षुश्च वेणुका चैव गभस्ती सप्तमी तथा।
अन्यास्त्वयुतशस्तत्र क्षुद्रनद्यो महामुने॥६६॥
महीधरास्तथा सन्ति शतशोऽथ सहस्रशः।
ताः पिबन्ति मुदा युक्ता जलदादिषु ये स्थिताः॥६७॥
वर्षेषु ते जनपदाः स्वर्गादभ्येत्य मेदिनीम्।
धर्महानिर्न तेष्वस्ति न संघर्षः परस्परम्॥६८॥
मर्यादाव्युत्क्रमो नास्ति तेषु देशेषु सप्तसु।
मृगाश्च मागधाश्चैव मानसामन्दगास्तथा॥६९॥
मृगा ब्राह्मणभूयिष्ठा मागधाः क्षत्रियास्तथा।
वैश्यास्तु मानसास्तेषां शूद्रास्तेषान्तु मन्दगाः॥७०॥
शाकद्वीपे तु तैर्विष्णुः सूर्यरूपधरो मुने।
यथोक्तैरिज्यते सम्यक् कर्मभिर्नियतात्मभिः॥७१॥
शाकद्वीपस्तु मैत्रेय! क्षीरोदेन समन्ततः।
शाकद्वीपप्रमाणेन बलयेनेव वेष्टितः॥७२॥

The sons of Bhavya, the king of Śākadvīpa, after whom its Varṣas were denominated, were Jalada, Kumāra, Sukumāra, Manīcaka, Kusumoda, Maudākī, and Mahādruma. Ths seven mountains separating the countries were Udayagiri, Jalādhāra, Raivataka, Śyāma Āmbikeya, Ramya, and Keśarī. There grows a large Śāka (Teak) tree, frequented by the Siddhas and Gandharbas, the wind from which, as produced by its fluttering leaves, diffuses delight. The sacred lands of this continent are peopled by the four castes. Its seven holy rivers, that wash away all sin, are the Sukumārī, Kumārī, Nalinī, Dhenukā Ikṣu, Venukā and Gabhasti. There are also hundreds and thousands of minor streams and mountains in this Dvīpa: and the inhabitants of Jalada and the other divisions drink of those water with pleasure, after they have returned to earth from Indra's heaven. In those seven districts there is no dereliction of virtue; there is no contention; there is no diviation from rectitude. The caste of Mṛga is that of the Brāhmaṇa; the Māgadha,

of the Kṣatriya; the Mānasa, of the Vaiśya; and the Mandaga of the Śūdra: and by these Viṣṇu is devoutly worshipped as the sun, with appropriate ceremonies. Sāka-dvīpa is encircled by the sea of milk, as by an armlet and the sea is of the same breadth as the continent which it embraces.[2]

क्षीराब्धि सर्वतो ब्रह्मन्! पुष्कराख्येन वेष्टित:।
द्वीपेन शाकद्वीपात्तु द्विगुणेन समन्तत:॥७३॥
पुष्करे सबलस्यापि महावीरोऽभवत् सुत:।
धातकिश्च तयोस्तत्र द्वे वर्षे नामचिह्निते॥७४॥
महावीरं तथैवान्यं धातकीखण्डसंज्ञितम्।
एकश्चात्र महाभाग प्रख्यातो वर्षपर्वत:॥७५॥
मानसोत्तरसंज्ञो वै मध्यतो बलयाकृति:।
योजनानां सहस्राणि ऊर्ध्वं पञ्चाशदुच्छ्रित:॥७६॥
तावदेव च विस्तीर्ण: सर्वत: परिमण्डल:।
पुष्करद्वीपवलयं मध्येन विभजन्निव॥७७॥
स्थितोऽसौ तेन विच्छिन्नं जातं तद्वर्षकद्वयम्।
बलयाकारमेकैकं तयोर्वर्षं तथा गिरि:॥७८॥
दशवर्षसहस्राणि तत्र जीवन्ति मानवा:।
निरामया विशोकाश्च रागद्वेषादिवर्जिता:॥७९॥
अधमोत्तमौ न तेष्वास्तां न वध्यवधकौ द्विज।
नेर्ष्यासूया भयं द्वेषो दोषो लोभादिको न च॥८०॥
महावीरं बहिर्वर्षं धातकीखण्डमन्त्रत:।
मानसोत्तरशैलस्य देवदैत्यादिसेवितम्॥८१॥
सत्यानृते न तत्रास्तां द्वीपे पुष्करसंज्ञिते।
न तत्र नद्य: शैला वा द्वीपे वर्षद्वयान्विते॥८२॥
तुल्यवेशास्तु मनुजा देवास्तत्रैकरूपिण:।
वर्णाश्रमाचारहीनं धर्माहरणवर्जितम्॥८३॥
त्रयीवार्त्तादण्डनीतिशुश्रूषारहितञ्च तत्।
वर्षद्वयन्तु मैत्रेय! भौमस्वर्गोऽयमुत्तम:॥८४॥
सर्वस्य सुखद: कालो जरारोगादिवर्जित:।
धातकीखण्डसंज्ञेऽथ महावीरे च वै मुने॥८५॥
न्यग्रोध: पुष्करद्वीपे ब्रह्मण: स्थानमुत्तमम्।
तस्मिन्निवसति ब्रह्मा पूज्यमान: सुरासुरै:॥८६॥
स्वादूदकेनोदधिना पुष्कर: परिवेष्टित:।

The Kṣīroda ocean (or sea of milk) is encompassed by the seventh Dvīpa, or Puṣkara, which is twice the size of Śāka-dvīpa. Savana, who was made its sovereign, had but two sons, Mahāvīra and Dhātokī, after whom the two Varṣas of Puṣkara were so named. These are divided by one mighty range of mountains, called Mānasottara, which runs in a circular direction (forming an outer and an inner circle). This mountain is fifty thousand Yojanas in height, and as many in its breadth; dividing the Dvīpa in the middle, as if with a bracelet, into two divisions, which are also of a circular form, like the mountain that separates them. Of these two, the Mahāvīra-varṣa is exterior to the circumference of Mānasottara, and Dhātakī lies within the circle; and both are frequented by heavenly spirits and gods. There are no other mountains in Puṣkara, neither are there any rivers.[3] Men in this Dvīpa live a thousand years, free from sickness and sorrow, and unruffled by anger or affection. There is neither virtue nor vice, killer nor slain: there is no jealousy, envy, fear, hatred, covetousness, nor any moral defeact: neither is there truth or falshood. Food is spontaneously produced there, and all the inhabitants feed upon vainds of every flavour. Men there are indeed of the same nature with gods, and of the same form and habits. There is no distinction of caste or order; there are no fixed institutes; nor are rites performed for the sake of advantage. The three Vedas, the Purāṇas, ethics, and polity, and the laws of service, are unknown. Puṣkara is in fact, in both its divisions, a terrestrial paradise, where time yields happiness to all its inhabitants, who are exempt from sickness and decay. A Nyagrodha-tree (Ficus indica) grows on this Dvīpa, which is the especial abode of Brahmā, and he resides in its, adored by the gods and demons .Pushkara is surrounded by the sea of fresh water, which is of equal extent with the continent it invests.[4]

समेन पुष्करस्यैव विस्तारान्मण्डलं तथा।

एवं द्वीपाः समुद्रैश्च सप्त सप्तभिरावृताः॥८७॥
द्वीपश्चैव समुद्रैश्च समानौ द्विगुणौ परौ॥८८॥
पयांसि सर्वदा सर्व-समुद्रेषु समानि वै।
न्यूनातिरिक्तता तेषां कदाचिन्नैव जायते॥८९॥
स्थालीस्थमग्निसंयोगादुद्रेकि सलिलं यथा।
तथेन्दुवृद्धौ सलिलमम्भोधौ मुनिसत्तम॥९०॥
न न्यूना नातिरिक्ताश्च वर्द्धन्त्यापो ह्रसन्ति च।
उदयास्तमयेष्विन्दोः पक्षयोः शुक्लकृष्णयोः॥९१॥
दशोत्तराणि पञ्चैव अन्दुलानां शतानि वै।
अपां वृद्धिक्षयौ द्रष्टौ सामुद्रीणां महामुने॥९२॥
भोजनं पुष्करद्वीपे तत्र स्वयमुपस्थितम्।
षड्रसं भुञ्जते विप्र! प्रजाः सर्वाः सदैव हि॥९३॥

In this manner the seven island continents are encompassed sucessively by the seven oceans, and each ocean and continent is respectively of twice the extent of that which precedes it. In all the oceans the water remains at all times the same in quantity, and never increases or diminshes; but like the water in a caldron, which in consequence of its combination with heat, expands, so the waters of the ocean swell with the increase of the moon. The waters, although really neither more nor less, dilate or contract as the moon increases or wanes in the light and dark fortnights. The rise and fall of the waters of the different seas is five hundred and ten inches.[5]

स्वादूदकस्य परतो दृश्यतेऽलोकसंस्थितिः।
द्विगुणा काञ्चनी भूमिः सर्वजन्तुविवर्जिता॥९४॥
लोकालोकस्तथा शैलो योजनायुतविस्तृतः।
उच्छ्रायेणापि तावन्ति सहस्राण्यचलो हि सः॥९५॥
ततस्तमः समावृत्य तं शैलं सर्वतः स्थितम्।
तमश्चाण्डकटाहेन समन्तात् परिवेष्टितम्॥९६॥
पञ्चाशत्कोटिविस्तारा सेयमुर्वी महामुने।
सहैवाण्डकटाहेन सद्वीपाब्धिमहीधरा॥९७॥

Beyond the sea of fresh water is a region of twice its extent, where the land is of gold, and where no living beings reside. Thence extends the Lokāloka mountain, which is ten thousand Yojanas in breadth, and as many in height; and beyond it perpetual darkness invests the mountain all around; which darkness is again encompassed by the shell of the egg.[6]

सेयं धात्री विधात्री च सर्वभूतगुणाधिका।
आधारभूता सर्वेषां मैत्रेय! जगतामिति॥ ९८॥

इति श्रीविष्णुपुराणे द्वितीयांशे चतुर्थोऽध्यायः।

Such, Maitreya, is the earth, which with its continents, mountains, oceans and exterior shell, is fifty crores (five hundred millions) of Yojanas in extent.[7] It is the mother and nurse of all creatures, the fundaton of all worlds, and the chief of the elements.

NOTES

1. So the commentator explains the terms Avasarpiṇī and Utsarpiṇī; अवसर्पिणी ह्रासावस्था— but these words most commonly designate divisions of time peculair to the Jainas; during the former of which men are supposed to decline from extreme felicity to extreme distress; and in the latter, to ascend from misery to happiness. The author of the text had possibly the Jaina use of these terms in veiw; and if so, wrote after their system was promulgated.

2 The Kūrma is the only Purāṇa in which the white island, Śveta-Dvīpa, the abode of Viṣṇu, is included in the geography of the world : an incidental description of it is quoted by Wilford from the Uttara Khaṇḍa of the Padma Purāṇa *(As. Res.* XI. 99); and it is in this and in the Brahma Vaivartta that allusions to it are most frequent and copious.

3 A slight alteration has been made here in the order of the description.

4 The description of the Dvīpas in the Agni, Brahma, Kūrma. and Vāyu Purāṇas agrees with that of our text. The Mārkaṇḍeya, Liṅga, and Matsya contain no details. The Bhāgavata and Padma follow the same order as the Viṣṇu, *&c.* but alter all the names, and many of the measurements. The account of the Mahābhārata is very irregular and confused. The variations throw no additional light upon the geographical system of the Purāṇas. Some traces of this appear discoverable in the west; and the seven Dvīpas, with their surrounding seas, may have some connexion with the notion of the seven

climates, as Wilford has supposed. That learned, but fanciful writer bestowed great pains upon the verification of these fictions, and imagined the different Dvīpas to represent actual divisions of the globe : Jambu being India. Kuśa the Kuś of Scripture, or the countries between Mesopotamia and India: Plakṣa being Asia Minor: Śālmalī, eastern Europe; Krauñca, Germany : f&kfl, the British isles; and Pushkara, Iceland. The white or silver island, or island of the moon, was also, according to him, the island of Great Britain. Whatever may be thought of his conclusions, his essays on these subjects, particularly in the eighth, tenth, and eleventh volumes of the *Asiatic Researches,* contain much curious and interesting matter.

5 Although the Hindus seem to have had a notion of the cause of the tides, they were not very accurate observers of the effect. The extreme rise of the tide ia the Hugli river has never exceeded twenty feet. and its average is about fifteen, *(As. Res.* vol. XVUL Kyd on the Tides of the Hugli.)

6 The Aṇḍa Kaṭāha (अण्डकटाह:) The Kaṭāha is properly a shallow hemispherical vessel, a saucer; but compounded in this form, implies the shell of the mundane egg. The Bhāgavata thus describes these portions of the world : "Beyond the sea of fresh water is the mountain belt, called Lokāloka. the circular boundary between the world and void space. The interval between Meru and Mānasottara is the land of living beings. Beyond the fresh water sea is the region of gold. which shines like the bright surface of a mirror, but from which no sensible object presented to it is ever reflected, and consequently it is avoided by living creatures. The mountain range by which it is encircled is termed Lokāloka. because the world is separated by it from that which is not world (लोकालोक इति समाख्यातो यदनेनाचलेन लोकोऽलोकश्चान्तर्वर्त्तिना व्यवस्थाप्यते); for which purpose it was placed by Īśwara on the limit of the three worlds; and its height and breadth are such that the rays of the heavenly luminaries, from the sun to the polar-star, which spread over the regions within the mountain, cannot penetrate beyond it." According to Wilford. however, there is a chasm in the belt. and a sea beyond it, where Viṣṇu abides; but he has not given his authorities for this. *(As. Res.* XI. 14.) The Mohammedan legends of Koh Kaf, the stony girdle that surrounds the world.' are

evidently connected with the Lokāloka of the Hindus. According to the Śiva Tantra, the El Dorado, at the foot of the Lokaloka mountains, is the play-ground of the gods (हेममयी भूमिर्देवानां क्रोडनार्थाय)।

7. This comprises the planetary spheres : for the diameter of the seven zones and oceans– each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the diameter of that which precedes it– amounts to but two crores and fifty-four lacs. The golden land is twice the diameter of Puṣkara, or two crores and fifty-six lacs; and the Lokāloka is but ten thousand Yojanas. So that the whole is five crores ten lacs and ten thousand (5.10.10.000). According to the Śiva Tantra, the golden land is ten crores of Yojanas, making, with the seven continents, one fourth of the whole measurement. Other calculations occur, the incompatibility of which is said by the commentators on our text, and on that of the Bhāgavata, to arise from reference being made to different Kalpas, and they quote the same stanza to this effect : क्वचित् क्वचित्पुराणेषु विरोधो यदि लक्ष्यते कल्पभेदादिभिस्तत्र व्यवस्था सद्भिरिष्यते। 'Whenever any contradictions in different Purāṇas are observed, they are ascribed by the pious to differences of Kalpas and the like.

***

CHAPTER 5

पञ्चमोऽध्याय:

(सप्तपातालविवरणम्, अनन्तस्य गुणवर्णनञ्च)

पराशर उवाच

विस्तार एष कथित: पृथिव्या भवतो मया।
सप्ततिस्तु सहस्राणि द्विजोच्छ्रायोऽपि कथ्यते॥ १॥
दशसाहस्रमेकैकं पातालं मुनिसत्तम।
अतलं वितलञ्चैव नितलञ्च गभस्तिमत्।
महाख्यं सुतलञ्चाग्र्यं पातालञ्चापि सप्तमम्॥ २॥
शुक्ला कृष्णारुणा पीता शर्करा शैलाकाञ्चना:।
भूमयो यत्र मैत्रेय! वरप्रासादमण्डिता:॥ ३॥
तेषु दानवदैतेया यक्षाश्च शतशस्तथा।
निवसन्ति महानागजातयश्च महामुने॥ ४॥

Parāśara said– The extent of the surface of the earch has been thus described to you, Maitreya. Its depth below the surface is said to be seventy thousand Yojanas, each of the seven regions of Pātāla extending downwards ten thousand. These seven, worthy Muni, are called Atala, Vitala, Nitala, Gabhastimat, Mahātala, Sutala, and Pātāla.[1] Their soil is severally white, black, purple, yellow, sandy, stony, and of gold. They are embellished with magnificent palaces, in which dwell numerous Dānavas, Daityas, Yakṣas, and great snakegods.

स्वर्लोकादपि रम्याणि पातालानीति नारदः।
प्राह स्वर्गसदां मध्ये पातालेभ्यो गतो दिवि॥ ५॥
आह्लादकारिणः शुभ्रा मणयो यत्र सुप्रभाः।
नागैराभ्रियमाणासु पातालङ्केन तत् समम्॥ ६॥
दैत्यदानवकन्याभिरितश्चेतश्च शोभिते।
पाताले कस्य न प्रीतिर्विमुक्तस्यापि जायते॥ ७॥
दिवार्करश्मयो यत्र प्रभां तन्वन्ति नातपम्।
शशिनश्च न शीताय निशि द्योताय केवलम्॥ ८॥
भक्ष्यभोज्यमहापानमुदितैरतिभोगिभिः।
यत्र न ज्ञायते कालो गतोऽपि दनुजादिभिः॥ ९॥
वनानि नद्यो रम्याणि सरांसि कमलाकराः।
पुंस्कोकिलाभिलापाश्च मनोज्ञान्यपराणि च॥ १०॥

The Muni Nārada, after his return from those regions to the skies,[2] declared amongst the celestials that Pātāla was much more delightful than Indra's heaven. "What," exclaimed the sage, can be compared to Pātāla, where the Nāgas are decorated with brilliant and beautiful and pleasure-shedding jewels? Who will not delight in Pātāla, where the lovely daughters of the Daityas and Dānavas wander about, fascinating even the most austere; where the rays of the sun diffuse light, and not heat, by day; and where the moon shines by night for illumination, not for cold; where the sons of Danu, happy in the enjoyment of delicious vainds and strong wines, know not how time passes.

भूषणान्यतिरम्याणि गन्धाढ्यञ्चानुलेपनम्।

वीणावेणुमृदङ्गनां स्वनास्तूर्याणि च द्विज॥ ११॥
एतान्यन्यानि चोदारभाग्यभोग्यानि दानवैः।
दैत्योरगैश्च भुज्यन्ते पातालान्तरगोचरैः॥ १२॥

There are beautiful groves and streams and lakes where the lotus blows; and the skies are rcsonant with the Koil's song. Spendied ornaments, fragrant perfumes, rich unguents, the blended music of the lute and pope and tabor; these and many other enjoyments are the common portion of the Dānavas, Daityas, and snake-gods, who inhabit the regions of Pātāla.[3]

पातालानामधश्चास्ते विष्णोर्या तामसी तनुः।
शेषाख्या यद्गुणान् वक्तुं न शक्ता दैत्यदानवाः॥ १३॥
योऽनन्तः पठ्यते सिद्धैर्देवो देवर्षिपूजितः।
स सहस्रशिरा व्यक्तस्वस्तिकामलभूषणः॥ १४॥
फणामणिसहस्रेण यः स विद्योतयन् दिशः।
सर्वान् करोति निर्वीर्यान् हिताय जगतोऽसुरान्॥ १५॥
मदाघूर्णितनेत्रोऽसौ यः सदैवैककुण्डलः।
किरीटी स्रग्धरो भाति साग्निः श्वेत इवाचलः॥ १६॥
नीलवासा मदोत्सिक्तः श्वेतहारोपशोभितः।
साभ्रगङ्गाप्रवाहोऽसौ कैलासाद्रिरिवोन्नतः॥ १७॥
लाङ्गलासक्तहस्ताग्रो बिभ्रन्मुषलमुत्तमम्।
उपास्यते स्वयं कान्त्या यो वारुण्या च मूर्त्तया॥ १८॥
कल्पान्ते यस्य वक्त्रेभ्यो विषानलशिखोज्ज्वलः।
सङ्कर्षणात्मको रुद्रो निष्क्रम्यात्ति जगत्त्रयम्॥ १९॥

Below the seven Pātālas is the form of Viṣṇu, proceeding from the quality of darkness, which is called Seṣa[4]. the excellencies of which neither Daityas nor Dānavas can fully enumerate. This being is called Ananta by the spirits of heaven, and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign[5]: and the thousand Jewels in his crests give light to all the regions. For the benefit of the world he deprives the Asuras of their strength. He rolls his eyes fiercely, as if intoxicated. He wears a single ear-ring, a diadem, and wreath upon each brow; and shines like the white mountains topped with flame. He is clothed in purple raiment, and ornamented with a white necklace, and looks like another Kailāsa, with the heavenly Gangā flowing down its precipices. In one hand he holds a plough, and in the other a pestle; and he is attended by Vāruṇī (the goddess of wine), who is his own embodied radiance. From his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra, who is one with Balarãma, devours the three worlds.

स बिभ्रच्छेखरीभूतमशेषक्षितिमण्डलम्।
आस्ते पातालमूलस्थ: शेषोऽशेषसुरार्चित:॥२०॥
शेखरीभूतं मुकुटवत् स्थितम्॥२०॥
तस्य वीर्यं प्रभावश्च स्वरूपं रूपमेव च।
न हि वर्णयितुं शक्यं ज्ञातुं वा त्रिदशैरपि॥२१॥
यस्यैषा सकला पृथ्वी फणामणिशिखारुणा।
आस्ते कुसुममालेव कस्तद्वीर्यं वदिष्यति॥२२॥
यदा विजृम्भतेऽनन्तो मदाघूर्णितलोचन:।
तदा चलति भूरेषा साद्रितोयाब्धिकानना॥२३॥
गन्धर्वाप्सरस: सिद्धा: किन्नरोरगचारणा:।
नान्तं गुणानां गच्छन्ति तेनानन्तोऽयमव्यय:॥२४॥
यस्य नागवधूहस्तैर्लेगितं हरिचन्दनम्।
मुहु: श्वासानिलापास्तं याति दिक्षूदवासताम्॥२५॥

Śeṣa bears the entire world, like a diadem, upon his bead, and he is the foundation on which the seven Patālas rest. His power, his glory, his form, his nature, cannot be described, cannot be comprehended by the gods themselves. Who shall recount his might, who wears this whole earth, like a garland of flowers, tinged of a purple dye by the radiance of the jewels of his crests. When Ananta, his eyes rolling with intoxication, yawns, then earth, with all her woods, and mountains, and seas, and rivers, trembles. Gandharvas, Apsarasas, Siddhas. Kinnaras, Uragas and Chāraṇas are unequal to hymn his praises, and therefore he is called the infinite (Ananta), the imperishable. The sandal paste, that is ground by the wives of the snake-gods, is scattered abroad by his breath, and sheds perfume around the skies.

यमाराध्य पुराणर्षिर्गर्गो ज्योतींषि तत्त्वतः।
ज्ञातवान् सकलञ्चैव निमित्तपठितं फलम्॥ २६॥
तेनेयं नागवर्येण शिरसा विधृता मही।
बिभर्त्ति मालां लोकानां सदेवासुरमानुषाम्॥ २७॥

इति श्रीविष्णुपुराणे द्वितीयांशे पञ्चमोऽध्यायः।

The ancient sage Garga,[6] having propitiated Śeṣa, acquired from him a knowledge of the principles of astronomical science of the planets, and of the good and evil denoted by the aspects of the heavens. The earth, sustained upon the head of this sovereign serpent, supports in its turn the garland of the spheres, along with their inhabitants, men, demons and gods.

NOTES

1. In the Bhāgavata and Padma P. they are named Atala. Vitala, Sutala. Talātala, Mahātala, Rasātala and Pātāla. The Vāyu has Rasātala, Sutala,. Vitala, Gabhastala, Mahātala, Śrītala, and Pātāla. There are other varieties.

2. Allusion is here made, perhaps, to the description given in the Mahābhārata. Udyoga Parva, p. 218. of Nārada's and Mātali's visit to Pātāla. Several of the particulars there given are not noticed in the Purāṇas.

3. There is no very copious description of Pātāla in any of the Purāṇas. The most circumstantial are those of the Vāyu and Bhāgavata; the latter has been repeated, with some additions, in the first chapters of the Pātāta Khaṇḍa of the Padma Purāṇa. The Mahābhārata and these two Purāṇas assign different divisions to the Dānavas, Daityas, and Nāgas, placing Vāsuki and the other Nāga chiefs in the lowest : but the Vāyu has the cities of the principle Daityas and Nāgas in each; as in the first those of the Daitya Namuchi, and serpent Kāliya : in the second, of Hayagrīva and Takṣaka : in the third, of Prahlāda and Hemaka; in the fourth, of Kālanemi and Vainateya : in the fifth, of Hiraṇyākṣ a and Kirmīra : and in the sixth, of Pulomān and Vāsuki; besides others. Bali the Daitya is the sovereign of Pātāla, according to this authority. The Mahābhārata places Vāsuki in Rasātala, and calls bis capital Bhogavatī. The regions of Pātāla, and their inhabitants, are oftener the subjects of

profane, than of sacred fiction, in consequence of the frequent intercourse between mortal heroes and the *Nāga-kanyās,* or serpent-nymphs. A considerable section of the Bṛhat Kathā, the Sūryaprabhā lambaka, consists of adventures and events in this subter-raneous world.

4. Śeṣa is commonly described as being in this situation : he is the great serpent on which Viṣṇu sleeps during the intervals of creation, and upon whose numerous heads the world is supported. The Purāṇas, making him one with Balarāma or Śaṅkarṣ aṇa, who is an impersonation or incarnation of Seṣ a, blend the attributes of the serpent and the demigod in their description.

5. With the Svastika, a particular diagram used in mystical ceremonies.

6. One of the oldest writers on astronomy amongst the Hindus. According to Bentley, his Samhitā dates 548 B. C. *(Ancient Astron. of the Hindus,* p. 59.)

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CHAPTER 6

षष्ठोऽध्याय:

(नरकवर्णनम्, हरिस्मरणेन सर्वप्रायश्चित्तकथनञ्च)

पराशर उवाच

ततश्च नरकान् विप्र! भुवोऽध: सलिलस्य च।
पापिनो येषु पात्यन्ते तान् शृणुष्व महामुने॥ १॥

Pārāśara said– O great Muni, listen, I will now, give you an account of the hells which are situated beneath the earth and beneath the waters[1], and into which sinners are finally sent.

रौरव: शूकरो राधेस्तालो विशसनस्तथा।
महाज्वालस्तप्तकुम्भ: श्वसनोऽथ विमोहन:॥ २॥
रुधिरान्धो वैतरणी क्रिमीश: क्रिमिभोजन:।
असिपत्रवनं कृष्णो लालभक्षश्च दारुण:॥ ३॥
तथा पूयवह: पापो वह्निज्वालो ह्यध:शिरा:।
सन्दंश: कालसूत्रश्च तमश्चावीचिरेव च॥ ४॥
स्वभोजनोऽथाप्रतिष्ठश्चावीचिश्च तथापर:।
इत्येवमादयश्चान्ये नरका भृशदारुणा:॥ ५॥
यमस्य विषये घोरा: शस्त्राग्निभयदायिन:।

पतन्ति येषु पुरुषाः पापकर्मरतास्तु ये॥६॥

(The names of the different Narakas are as follows:) Raurava, Śūkara, Rodha, Tāla, Viśasana, Mahājvāla, Taptakumbha, Lavaṇa, Vimohana, Rudhirāndha, Vaitaraṇī, Krimīśa, Kṛmibhojana, Asipatravana, Kṛṣṇa, Lālābhakṣa. Dāruṇa, Puyavāha, Pāpa, Vahnijvāla, Adhośiras, Sandaṃśa. Kālasūtra, Tamas, Avīchi, Śvabhojana, Apratiṣṭha, and another Avīchi.[2] These and many other tearful hells are the awful provinces of the kingdom of Yama, terrible with instruments of torture and with fire; into which are hurled all those who are addicted when alive to sinful practices.[3]

कूटसाक्षी तथा सम्यक् पक्षपातेन यो वदेत्।
यश्चान्यदनृतं वक्ति स नरो याति रौरवम्॥७॥
भ्रूणहा पुरहर्त्ता च गोघ्नश्च मुनिसत्तम!
यान्ति ते नरकं रोधं यश्चोच्छ्वासनिरोधकः॥८॥
सुरापो ब्रह्महा स्तेयी सुवर्णस्य च शूकरे।
प्रयाति नरके यश्च तैः संसर्गमुपैति वै॥९॥
राजन्यवैश्यहा ताले तथैव गुरुतल्पगः।
तप्तकुण्डे स्वसृगामी हन्ति राजभटांश्च यः॥१०॥

The man who bear false witness through partiality, or who utters any falsehood, is condemned to the Raurava (dreadful) hell. He who causes abortion, plunders a town, kills a cow, or strangles a man, goes to the Rodha hell (or that of obstruciion). The murderer of a Brāhmaṇa, stealer of gold, or drinker of wine, goes to the Śūkara (swine) hell; as does any one who associates with them. The murderer of a man of the second or third caste, and one who is guilty of adultery with the wife of his spiritual teacher, is sentenced to the Tāla (padlock) hell: and one who holds incestuous intercourse with a sister, or murders an ambassador, to Taptakumbha (or the hell of heated caldrons).

साध्वीविक्रयकृद्बद्द् बद्धपालः केशरिविक्रयी।
तप्तलोहे पतन्त्येते यश्च भक्तं परित्यजेत्॥११॥
स्नुषां सुताञ्चापि गत्वा महाज्वाले निपात्यते।
अवमन्ता गुरूणां यो यश्चाक्रोष्टा नराधमः॥१२॥

वेददूषयिता यश्च वेदविक्रयिकश्च यः।
अगम्यगामी यश्च स्यात् ते यान्ति लवणं द्विज॥ १३॥

The seller of his wife, a gaoler, a horsedealer, and one who deserts his adherents, falls into the Taptaloha (red-hot iron) hell. He who commits incest with a daughter-in-law or a daughter is cast into the Mahājvāla hell (or that of great flame): and he who is disrespeccful to his spiritual guide, who is abusive to his betters, who reviles the Vedas, or who sells them, who associates with women in a prohibited degree, into the Lavaṇa (salt) hell.

चौरो विमोहे पतति मर्यादादूषकस्तथा।
देवद्विजपितृद्वेष्टा रत्नदूषयिता च यः।
स याति क्रिमिभक्षे वै क्रिमीशे च दुरिष्टकृत्॥ १४॥
पितृदेवातिथीन् यश्च पर्यश्नाति नराधमः।
लालभक्षे स यात्युग्रे शरकर्त्ता च वेधके॥ १५॥
करोति कर्णिनो यश्च यश्च खड्गादिकृन्नरः।
प्रयान्त्येते विशसने नरके भृशदारुणे॥ १६॥

A thief and a contemner of prescribed observances falls into Vimohana (the place of bewildering). He who hates his father, the Brāhmaṇas, and the gods, or who spoils precious gems, is punished in the Kṛmibhakṣa hell (where worms are his food): and he who practises magic rites for the harm of others, in the hell called Kṛmīśa (that of insects). The vile wretch who eats his meal before offering food to the gods, to the manes, or to guests, falls into the hell called Lālābhakṣa (where saliva is given for food). The maker of arrows is sentenced to the Vedhaka (piercing) hell: and the maker of lances, swords, and other weapons, to the dreadful hell called Viśasana (murderous).

असत्प्रतिग्रहीता तु नरके यात्यधोमुखे।
अयाज्ययाजकश्चैव तथा नक्षत्रसूचकः॥ १७॥
क्रिमिपूयवहश्चैको याति मिष्टान्नभुङ् नरः।
लाक्षा-मांस-रसानाञ्च तिलानां लवणस्य च।
विक्रेता ब्राह्मणो याति तमेव नरकं द्विज॥ १८॥

मार्जार-कुक्कुटच्छाग-श्व-वराह-विहङ्गमान्।
पोषयन्नरकं याति तमेव द्विजसत्तम॥ १९॥
रङ्गोपजीवी कैवर्त्तः कुण्डाशी गरदस्तथा।
सूची माहिषिकश्चैव पर्वकारी च यो द्विजः॥ २०॥
आगारदाही मित्रघ्नः शाकुनिर्ग्रामयाजकः।
रुधिरान्धे पतन्त्येते सोमं विक्रीणते च ये॥ २१॥
मधुहा ग्रामहन्ता च याति वैतरणीं नरः!
रेतःपातादिकर्त्तारो मर्यादाभेदिनो हि ये।
ते कृष्णे यान्त्यशौचाश्च कुहकाजीविनश्च ये॥ २२॥

He who takes unlawful gifts goes to the Adhomukha (or head inverted) hell; as does one who offers sacrifices to improper objects, and an observer of the stars (for the prediction of events). He who eats by himself sweetmeats mixed with his rice,[5] and a Brāhmaṇa who vends Lac, flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell (where matter flows, or; Pūyavāha; as do they who rear cats. cocks, goats, dogs, hogs, or birds. Public performers,[6] fishermen, the follower of one born in adultery, a poisoner, an informer, one who lives by his wife's prostitution[7] one who attends to secular affairs on the days of the Parvas (or full and new moon. etc.),[8] an incendiary, a treacherous friend, a soothsayer, one who performs religious ceremonies for rustics, and those who sell the acid Asclepias, used in sacrifices, go to the Rudhirāndha hell (whose wells are of blood). He who destroys a bee-hive, or pillages a hamler, is condemned to the Vaitaraṇī hell. He who causes impotence, trespasses on others' lands, is impure, or who lives by fraud, is punished in the hell called (black, or) Kṛṣṇa.

असिपत्रवनं याति वनच्छेदी वृथैव यः।
औरभ्रिका मृगव्याधा वह्निज्वाले पतन्ति वै॥ २३॥
यान्त्येते द्विज! तत्रैव ये चापाकेषु बह्निदाः।
व्रतानां लोपको यश्च स्वाश्रमाद् विच्युतश्च यः॥ २४॥
सन्दंशयातनामध्ये पततस्तावुभावपि।
दिवास्वप्ने व स्कन्दन्ते ये नरा ब्रह्मचारिणः।

पुत्रैरध्यापिता ये च ते पतन्ति श्वभोजने।। २५।।

He who want only cuts down trees goes to the Asipatravana hell (the leaves of whose trees are swords): and a tender on sheep, and hunter of deer, to the hell termed Vahnijvālā (or fiery name); as do those who apply fire to unbaked vessels (potters) . The violator of a vow, and one who breaks the rules of his order, falls into the Sandanśa (or hell of pincers): and the religious student who sleeps in the day, and is, though unconsciously, defiled; and they who, though mature, are instructed in sacred literature by their children, receive punishment in the hell called Śvabhojana (where they feed upon dogs).

एते चान्ये च नरकाः शतशोऽथ सहस्रशः।
येषु दुष्कृतकर्माणः पच्यन्ते यातनागताः।। २६।।
यथैव पातान्योतानि तथान्यानि सहस्रशः।
भुज्यन्ते यानि पुरुषैर्नरकान्तरगोचरैः।। २७।।
वर्णाश्रमविरुद्धञ्च कर्म कुर्वन्ति ये नराः।
कर्मणा मनसा वाचा निरयेषु पतन्ति ते।। २८।।

These hells, and hundreds and thousands of others, are the places in which sinners pay the penalty of their crimes. As numerous as are the offences that men commit, so many are the hells in which they are punished : and all who deviate from the duties imposed upon them by their caste and condition, whether in thought, word, or deed, are sentenced to punishment in the regions of the damned.[9]

अधःशिरोभिर्दृश्यन्ते नारकैर्दिवि देवताः।
देवाश्चाधोमुखान् सर्वानधः पश्यन्ति नारकान्।। २९।।
स्थावराः क्रिमयोऽब्जाश्च पक्षिणः पशवो नराः।
धार्मिकास्त्रिदशास्तद्वन्मोक्षिणश्च यथाक्रमम्।। ३०।।
सहस्रभागाः प्रथमा द्वितीयानुक्रमास्तथा।
सर्वे ह्येते महाभाग! यावन्मुक्तिसमाश्रयाः।। ३१।।
यावन्तो जन्तवः स्वर्गे तावन्तो नरकौकसः।
पापकृद् याति नरकं प्रायश्चित्तपराङ्मुखः।। ३२।।

The gods in heaven are beheld by the inhabitants of hell, as they move with their heads inverted; whilst the gods, as they cast their eyes downwards, behold the sufferings of those in hell.[10] The various stages of existence, Maitreya, are inanimate things, fish. birds, animals, men, holy men, gods, and liberated spirits; each in succession a thousand degrees superior to that which precedes it: and through these stages the beings that are either in heaven or in hell are destined to proceed, until final emancipation be obtained.[11] That sinner goes to Naraka who neglects the due expiation of his guilt.

पापानामनुरूपाणि प्रायश्चित्तानि यद् यथा।
तथा तथैव संस्मृत्य प्रोक्तानि परमर्षिभिः॥ ३३॥
पापे गुरूणि गुरूणि स्वल्पान्यल्पे व तद्विदः।
प्रायश्चित्तानि मैत्रेय! जगुः स्वायम्भुवादयः॥ ३४॥
प्रायश्चित्तान्यशेषाणि तपःकर्मात्मकानि वै।
यानि तेषामशेषाणां कृष्णानुस्मरणं परम्॥ ३५॥
कृते पापेऽनुतापो वै यस्य पुंसः प्रजायते।
प्रायश्चित्तन्तु तस्यैकं हरिसंस्मरणं परम्॥ ३६॥
प्रातर्निशि तथा सन्ध्या-मध्याह्नादिषु संस्मरन्।
नारायणमवाप्नोति सद्यः पापक्षयं नरः॥ ३७॥
विष्णुसंस्मरणात् क्षीणसमस्तक्लेशसञ्चयः।
मुक्तिं प्रयाति स्वर्गाप्तिस्तस्य विघ्नोऽनुमीयते॥ ३८॥
वासुदेवे मनो यस्य जपहोमार्चनादिषु।
तस्यान्तरायो मैत्रेय! देवेन्द्रत्वादिकं फलम्॥ ३९॥
क्व नाकपृष्ठगमनं पुनरावृत्तिलक्षणम्।
क्व जपो वासुदेवेति मुक्तिबीजमनुत्तमम्॥ ४०॥
तस्मादहर्निशं विष्णुं संस्मरन् पुरुषो मुने!
न याति नरकं मर्त्यः संक्षीणाखिलपातकः॥ ४१॥

For, Maitreya, suitable acts of expiation have been enjoined by the great sages for everykind of crime.[12] Arduous penances for great sins, trifling ones for minor offences, have been propounded by Svāyambhuva and others: but reliance upon Kṛṣṇa is far better than any such expiatory acts, as religious austerity, or the like. Let any one who repents of the sin of which he may have been culpable have recourse to this best of all expiations, remembrance of Hari:[13] by admidday, a man shall be quickly cleaned from all guilt: the while heap of worldly sorrows is dispersed by meditating on Hari; and his worshipper, looking upon heavenly fruition as an impediment to felicity, obtains final emancipation. He whose mind is devoted to Hari in silent prayer, burnt-offering, or adoration, is impatient even of the glory of the king of th gods. Of what avail is ascent to the summit of heaven, if it is necessary to return from thence to earth? How different is the meditation on Vāsudeva, which is the seed of eternal freedom! Hence, Muni, the man who thinks of Viṣṇn, day and night, goes not to Naraka after death, for all his sins are atoned for.

मन:प्रीतिकर: स्वर्गो नरकस्तद्विपर्यय:।
नरक-स्वर्गसंज्ञे वै पापपुण्ये द्विजोत्तम॥४२॥
वस्त्वेकमेव दु:खाय सुखायेर्ष्योद्भवाय च।
कोपाय च यतस्तस्माद् वस्तु वस्त्वात्मकं कुत:॥४३॥
तदेव प्रीतये भूत्वा पुनर्दु:खाय जायते।
तदेव कोपाय तत: प्रसादाय च जायते॥४४॥
तस्माद् दु:खात्मकं नास्ति न च किञ्चित् सुखात्मकम्।
मनस: परिणामोऽयं सुखदु:खादिलक्षण:॥४५॥
ज्ञानमेव परं ब्रह्म ज्ञानं बन्धाय चेष्यते।
ज्ञानात्मकमिदं विश्वं न ज्ञानाद् विद्यते परम्।
विद्याविद्येति मैत्रेय! ज्ञानमेवावधारय॥४६॥

Heaven (or Svarga) is that which delights the mind; hel (or Naraka) is that which gives it pain: hence vice is called hell; virtue is called heaven.[14] The selfsame thing is applicable to the production of pleasue or pain, of malice or of anger. Whence then can it be considered as essentialy the same with either? That which at one time is a source of enjoyment, becomes at another the cause of suffering; and the same thing may at diferent seasons excite wrath, or conciliate favour. It follows, then, that nothing is in itself either pleasurable or painful; and pleasure and pain, and the like, are merely definitions of various states of mind. That which alone is truth is wisdom; but wisdom may be the cause of confinement to existance; for all this universe is wisdom, there is nothing different from it; and consequently, Maitreya, you are to conclude that both knowledge and ignorance are comprised in wisdom.[15]

एवमेतन्मया ख्यातं भवतो मण्डलं भुवः।
पातालानि च सर्वाणि तथैव नरका द्विज॥४७॥
समुद्राः पर्वताश्चैव द्वीपवर्षाणि निम्नगाः।
सङ्क्षेपात् सर्वमाख्यातं किं भूयः श्रोतुमिच्छसि॥४८॥

इति श्रीविष्णुपुराणे द्वितीयांशे षष्ठोऽध्यायः।

I have thus described to you the orb of the earth; the regions below its surface, or Pātālas; and the Narakas, or hells; and have briefly cnumerated its oceans, mountains, continents, regions and rivers: what else do you wish to heat?

NOTES

1. The Bhāgavata places the Narakas above the waters. The commentator on our text endeavours to reconcile the difference, by explaining the text to imply a dark cavity in which the waters are rceeived, not the original abysses where they were collected at first, and above which Tartarus lies: ब्रह्माण्डगत गर्भोदकादूर्द्ध्वमेव।

2. Some of these names are the same that are given by Manu; b. IV. V. 88-90. Kullūka Bhṭṭa refers to the Mārkaṇḍeya P. for a description of the twcnty-one divisions of hell; but the account there given is not more ample than that of ur text. The Bhāgavata enumerates twenty-eight, but many of the names differ from the above. In the last instance the term Avīchi is either inaccurately repeated, or the adjuctive Apara (अवीचिस्तथापरः) is intended to distinguish it from the previous Avīchi. In Many, Mahāvīchi occurs.

3. The Padma P. (Kriya Yoga Sāra) and the Śiva Dharma, which appears to be a section of the Skanda Purāṇa, contain a number of interesting circumstances previous to the infliction of punishment. It apears also from them that Yama fulfils the office of judge of the dead, as well as sovereign of the damend; all that die appearing before him, and being confronted with Chitragupra, the rccorder, by whom their actions actions havc

been registered. The virtuous are thence conveyed to Svarga, or Elysium, whilst the wicked are driven to the different regions of Naraka, or Tartarus.

4. Who teaches the Veda for hire. This notion still prevails, and renders the few Pandits who are acquainted with the Vedas very unwilling to teach them for a gratuity.

5. Tereby, observes the commentator, defrauding or disappointing children.

6. Rangopajivina (रङ्गोपजीविन:) :the commentator explain it wrestlers and boxers, but Ranga applies to any stage or arena.

7. The term in the text is Māhishika, which might mean a feeder of buffaloes; but the commentator quotes a text from the Smṛti, authorizing the sanse above followed.

8. This is the interpretation of Parvakārī; it is also read Parvagāmī, he who cohabits with his wife on prohibited days.

9. An account of Naraka is found in only a few of the Purāṇas, and in less detail than in the text. The Bhāgavata and Vāyu have similar descriptions of them. The Mārkaṇḍeya enters into detail in some of the instances only. A short account is found in the Śiva, Garuḍa, and Brahma Vaivartta Purāṇa and in the *Kāśī Khaṇḍa* of the *Skanda Purāṇa. The* fullest descriptions, however, are those mentioned in a previous note as being in the Śiva Dharma of the Skanda, and Kriya Yoga Sāra of the Padma; works of a somewhat equivocal character, and belonging rather to Tantra than Purāṇik literature.

10. The commentator observes that the sight of heavenly bliss is given to the damend in order to exacerbate their torments; whilst the inflications of hell are exhibited to the gods to teach them disregard of even heavenly enjoyments, as they are but of temporary durations.

11. That is, when punishment or reward in hell or heaven, proportioned to the sin or virtue of the individual, has been received, he must be born again as a stone or plant, and gradually mgrate through the several inferior conditions, until he is once more born a man; his future state is then in his own power.

12. Manu is here especially intended, as the commentator observes.

13. Tis remembrance (संस्मरण) of Viṣṇu is the frequent reiteration of any or all of his names: hence the lower orders of Hindus procure a starling

or parrot, that, in the act of teaching it to cry Rāma or Kṛṣṇa or Rādhā, they may themselves repeat these appelatons; the simple recitation of which, even if accidentally, irreverently, or reluctantly performed, is meritorious. Thus according to the Viṣṇu Dharma Tantra : चक्रायुधस्य नामानि सदा सर्व्वत्र कीर्त्तयेत्। नाशौचकीर्त्तने तस्य पवित्रकरो यत॥ हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः। अनिच्छयापि संस्पृष्टो दहत्यपि हि पावकः॥ 'Let a man ever and every where repeat the names of the discus-armed (Viṣṇu); for its repetition, even by one who is impure, is a means of purification. Hari removes all sins, even when invoked by evil-minded persons, as fire burns one by whom it is unwillingly approached.'

14. The object of the text, according to the commentator is to show that the common notions of heaven and hell are erroneous; that they are only temporal pleasure and temporal pain; and virtue and vice, being the origion of transient, and therefore unreal effects, are themselves unrealities: there is nothing real but faith in Viṣṇu.

15 Text and comment are here somewhat obscure; but the purport of the former seems to be the explanation of the existence of Jnān, wisdom, both as a genus and a species : in the former case it is all that is; and in the latter, it may be either true or false wisdom : the latter being influenced by notions of self or individuality, and therefore the cause of confinement to existence; the former dissipating the belief of self, and being therefore the cause of liberation from bodily being :

अविद्ययाहंकारादिरूपेण प्रतीतं ज्ञानं वन्धायेष्यते विद्ययातत्रिरासेन ज्ञानं मोक्षायेष्यते।

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CHAPTER 7

सप्तमोऽध्यायः

(सूर्यादिग्रहाणां सप्त-लोकानाञ्च संस्थानम्)

मैत्रेय उवाच

कथितं भूतलं ब्रह्मन् ममैतदखिलं त्वया।
भुवर्लोकादिकान् लोकान् श्रोतुमिच्छाम्यहं मुने॥ १॥
तथैव ग्रहसंस्थानं प्रमाणानि यथा तथा।
समाचक्ष्व महाभाग मह्यं त्वं परिपृच्छते॥ २॥

Maitreya said–The sphere of the whole earth has been described to me by you, excellent Brāhmaṇa, and I am now desirous to hear an account of the other spheres above the world, the Bhuvar-loka and the rest, and the situation and the dimensions of the celestial luminaries.

पराशर उवाच

रवि-चन्द्रमसोर्यावन्मयूखैरवभासते।
ससमुद्रसरिच्छैला तावती पृथिवी स्मृता॥ ३॥
वावत्प्रमाणा पृथिवी विस्तारपरिमण्डलात्।
नभस्तावत्प्रमाणं वै व्यासमण्डलतो द्विज॥ ४॥
भूमेर्योजनलक्षे तु सौरं मैत्रेय! मण्डलम्।
लक्षाद् दिवाकरस्यापि मण्डलं शशिनः स्थितम्॥ ५॥
पूर्णे शतसहस्त्रे तु योजनानां निशाकरात्।
नक्षत्रमण्डलं कृत्स्नमुपरिष्टात् प्रकाशते॥ ६॥
द्वे लक्षे चोपरि ब्रह्मन् बुधो नक्षत्रमण्डलात्।
तावत्प्रमाणभागे तु बुधस्याप्युशना स्थितः॥ ७॥
अङ्गारकोऽपि शुक्रस्य तत्प्रमाणे व्यवस्थितः।
लक्षद्वयेन भौमस्य स्थितो देवपुरोहितः॥ ८॥
सौरिर्बृहस्पतेश्चोर्ध्वं द्विलक्षे सम्यगास्थितः।
सप्तर्षिमण्डलं तस्माल्लक्षमेकं द्विजोत्तम॥ ९॥
ऋषिभ्यस्तु सहस्राणां शतादूर्द्ध्वं व्यवस्थितः।
मेधीभूतः समस्तस्य ज्योतिश्चक्रस्य वै ध्रुवः॥ १०॥
त्रैलोक्यमेतत् कथितमुत्सेधेन महामुने!
इज्याफलस्य भूरेषा इज्या चात्र व्यवस्थिता॥ ११॥

Parāśara said—The sphere of the earth (or Bhūr-loka), comprehending its oceans, mountains, and rivers, extends as far as it is illuminated by the rays of the sun and moon, and to the same extent, both in diameter and circumference, the sphere of the sky (Bhuvar-loka) spreads above it (as far upwards as to the planetary sphere, or Svar-loka).[1] The solar orb is situated a hundred thousand leagues from the earth; and that of the moon an equal distance from the sun. At the same interval above the moon occurs the orbit of all the lunar constellations. The planet Budha (Mercury) is two hundred thousand leagues above the lunar mansions. Śukra (Venus) is at the same distance from Mercury. Angāraka (Mars) is as far above Venus; and the priest of the gods (Bṛhaspati, or Jupiter) as far from Mars: whilst Saturn (Śani) is two hundred and fifty thousand leagues beyond Jupiter. The sphere of the seven Ṛṣis (Ursa Major) is a hundred thousand leagues above Saturn: and at a similar height above the seven Ṛṣis is Dhruva (the pole-star), the pivot or axis of the whole planetary circle. Such, Maitreya, is the elevation of the three spheres (Bhūr, Bhuvar, Svar) which form the region of the consequences of works. The region of works is here (or in the land of Bhārata).[2]

ध्रुवादूर्द्ध्वं महर्लोको यत्र ते कल्पवासिनः।
एकयोजनकोटिस्तु यत्र ते कल्पवासिनः॥ १२॥
द्वे कोट्यौ तु जनो लोको यत्र ते ब्रह्मणः सुताः।
सनन्दनाद्याः कथिता मैत्रेयामलचेतसः॥ १३॥
चतुर्गुणोत्तरे चोर्द्ध्वं जनलोकात् तपः स्मृतम्।
वैराजा यत्र ते देवाः स्थिता दाहविवर्जिताः॥ १४॥
षड्गुणेन तपोलोकात् सत्यलोको विराजते।
अपुनर्मारका यत्र ब्रह्मलोको हि स स्मृतः॥ १५॥

Above Dhruva, at the distance of ten million leagues, lies the sphere of saints, or Mahar-loka, the inhabitants of which dwell in it throughout a Kalpa, or day of Brahmā. At twice that distance is situated Jana-loka, where Sanandana and other pure-minded sons of Brahmā reside. At four times the distance, between the two last, lies the Tapo-loka (the sphere of penance), inhabited by the deities called Vaibhrājas, who are unconsumable by fire. At six times the distance (or twelve Crores, a hundred and twenty millions of leagues) is situated Satya-loka, the sphere of truth, the inhabitants of which never again know death.[3]

पादगम्यन्तु यत् किञ्चित् वस्त्वस्ति पृथिवीमयम्।
स भूर्लोकः समाख्यातो विस्तारोऽस्य मयोदितः॥ १६॥
भूमिमूर्यान्तरं यत्तु सिद्धादिमुनिसेवितम्।
भुवर्लोकस्तु सोऽप्युक्तो द्वितयो मुनिसत्तम॥ १७॥

ध्रुवसूर्यान्तरं यच्च नियुतानि चतुर्दश।
स्वर्लोक: सोऽपि गदितो लोकसंस्थानचिन्तकै:॥ १८॥
त्रैलोक्यमेतत् कृतकं मैत्रेय! परिपठ्यते।
जनस्तपस्तथा सत्यमिति चाकृतकं त्रयम्॥ १९॥
कृतकाकृतयोर्मध्ये महर्लोक इति स्मृत:।
शून्यो भवति कल्पान्ते योऽत्यन्तं न विनश्यति॥ २०॥
एते सप्त मया लोका मैत्रेय! कथितास्तव।
पातालानि च सप्तैव ब्रह्माण्डस्यैव विस्तर:॥ २१॥

Wherever earthy substance exists, which may be traversed by the feet, that constitutes the sphere of the earth, the dimensions of which I have already recounted to you. The region that extends from the earth to the sun, in which the Siddhas and other celestial beings move, is the atmospheric sphere, which also I have described. The interval between the sun and Dhruva, extending fourteen hundred thousand leagues, is called by those who are acquainted with the system of the universe the heavenly sphere. These three spheres are termed transitory: the three highest, Jana, Tapa, and Satya are styled durable:[4] Maharloka, as situated between the two, has also a mixed character; for although it is deserted at the end of the Kalpa, it is not destroyed. These seven spheres, together with the Pātālas, forming the extent of the whole world, I have thus, Maitreya, explained to you.

एतदण्डकटाहेन तिर्यक् चोर्द्ध्वमधस्तथा।
कपित्थस्य यथा बीजं सर्वतो वै समावृतम्॥ २२॥
दशोत्तरेण पयसा मैत्रेयाण्डञ्च तद् वृतम्।
सर्वोऽम्बुपरिधानोऽसौ वह्निना वेष्टितो बहि:॥ २३॥
वह्निश्च वायुना वायुर्मैत्रेय! नभसा वृत:।
भूतादिना नभ: सोऽपि महता परिवेष्टित:॥ २४॥
दशोत्तराण्यशेषाणि मैत्रेयैतानि सप्त वै।
महान्तञ्च समावृत्य प्रधानं समवस्थितम्॥ २५॥
अनन्तस्य न तस्यान्त: संख्यानञ्चापि विद्यते।
तदनन्तमसंख्यातप्रमाणं व्यापि वै यत:॥ २६॥
हेतुभूतमशेषस्य प्रकृति: सा परा मुने!
अण्डानान्तु सहस्राणां सहस्राण्ययुतानि च।

ईदृशानां तथा तत्र कोटिकोटिशतानि च॥ २७॥
दारुण्यग्निर्यथा तैलं तिले तद्वत् पुमानपि।
प्रधानेऽवस्थितो व्यापी चेतनात्मात्मवेदनः॥ २८॥
प्रधानञ्च पुमांश्चैव सर्वभूतात्मभूतया।
विष्णुशक्त्या महाबुद्धे! वृतौ संश्रयधर्मिणौ॥ २९॥
तयोः सैव पृथग्भावकारणं संश्रयस्य च।
क्षोभकारणभूता च सर्गकाले महामते॥ ३०॥

The world is encompassed on every side and above and below by the shell of the egg of Brahmā, in the same manner as the seed of the wood-apple[5] is invested by its rind. Around the outer surface of the shell flows water, for a space equal to ten times the diameter of the world. The waters, again, are encompassed exteriorly by fire; fire by air; and air by Mind; Mind by the origin of the elements (Ahaṃkāra); and that by Intellect: each of these extends ten times the breadth of that which it encloses; and the last is encircled by the chief Principle, Pradhāna,[6] which is infinite, and its extent cannot be enumerated: it is therefore called the boundless and illimitable cause of all existing things, supreme nature, or Prakṛti; the cause of all mundane eggs, of which there are thousands and tens of thousands, and millions and thousands of millions, such as has been described.[7] Within Pradhāna resides Soul, diffusive, conscious, and self-irradiating, as fire is inherent in flint,[8] or sesamum oil in its seed. Nature (Pradhāna) and soul (Pumān) are both of the character of dependents, and are encompassed by the energy of Viṣṇu, which is one with the soul of the world, and which is the cause of the separation of those two (soul and nature) at the period of dissolution; of their aggregation in the continuance of things; and of their combination at the season of creation.[9]

यथा शैत्यं जले वातो बिभर्त्ति कणिकाशतम्।
जगच्छक्तिस्तथा विष्णोः प्रधानपुरुषात्मिका॥ ३१॥
यथा च पादपो मूलस्कन्धशाखादिसंयुतः।

आदिबीजात् प्रभवति बीजान्यन्यानि वै ततः॥ ३ २॥
प्रभवन्ति ततस्तेभ्यः सम्भवन्त्यपरे द्रुमाः।
तेऽपि तल्लक्षणद्रव्यकारणानुगता मुने॥ ३ ३॥
एवमव्याकृतात् पूर्वं जायन्ते महदादयः।
विशेषान्तास्ततस्तेभ्यः सम्भवन्त्यसुरादयः॥ ३ ४॥
तेभ्यश्च पुत्रास्तेषाञ्च पुत्राणामपरे सुताः।
बीजाद् वृक्षप्ररोहेण यथा नापचयस्तरोः।
भूतानां भूतसर्गेण नैवास्त्यपचयस्तथा॥ ३ ५॥
सन्निधानाद् यथाकाशकालाद्याः कारणं तरोः।
तथैव परिणामेन विश्वस्य भगवान् हरिः॥ ३ ६॥

In the same manner as the wind ruffles the surface of the water in a hundred bubbles, which of themselves are inert, so the energy of Viṣṇu influences the world, consisting of inert nature and soul. Again, as a tree, consisting of root, stem, and branches, springs from a primitive seed, and produces other seeds, whence grow other trees analogous to the first in species, product, and origin, so from the first unexpended germ (of nature, or Pradhāna) spring Mahat (Intellect) and the other rudiments of things; from them proceed the grosser elements; and from them men and gods, who are succeeded by sons and the sons of sons. In the growth of a tree from the seed, no detriment occurs to the parent plant, neither is there any waste of beings by the generation of others. In like manner as space and time and the rest are the cause of the tree (through the materiality of the seed), so the divine Hari is the cause of all things by successive developments (through the materiality of nature).[10]

व्रीहिबीजे यथा मूलं नालं पत्राङ्कुरौ तथा।
काण्डं कोषस्तथा पुष्पं क्षीरं तद्वच्च तण्डुलाः॥ ३ ७॥
तुषाः कणाश्च सन्तो वै यान्त्याविर्भावमात्मनः।
प्ररोहहेतुसामग्रीमासाद्य मुनिसत्तम॥ ३ ८॥
तथा कर्मस्वनेकेषु देवाद्याः समवस्थिताः।
विष्णुशक्तिं समासाद्य प्ररोहमुपयान्ति वै॥ ३ ९॥

As all the parts of the future plant, existing in the seed of rice, or the root, the culm, the leaf, the shoot, the stem, the bud, the fruit, the milk, the grain, the chaff, the ear, spontaneously evolve when they are in approximation with the subsidiary means of growth (or earth and water), so gods, men, and other beings, involved in many actions (or necessarily existing in those states which are the consequences of good or evil acts), become manifested only in their full growth, through the influence of the energy of Viṣṇu.

स च विष्णुः परं ब्रह्म यतः सर्वमिदं जगत्।
जगच्च यो यत्र चेदं यस्मिंश्च लयमेष्यति॥४०॥
तद् ब्रह्म तत् परं धाम सदसत् परमं पदम्।
यस्य सर्वमभेदेन यतश्चैतच्चराचरम्॥४१॥
स एव मूलप्रकृतिर्व्यक्तरूपी जगच्च सः।
तस्मिन्नेव लयं सर्वं याति तत्र च तिष्ठति॥४२॥
कर्त्ता क्रियाणां स च इज्यते क्रतुः
स एव तत्कर्मफलञ्च तस्य तत्।
स्रुगादि यत्साधनमप्यशेषतो-
हरेर्न किञ्चिद् व्यतिरिक्तमस्ति वै॥४३॥
इति श्रीविष्णुपुराणे द्वितीयांशे सप्तमोऽध्यायः।

This Viṣṇu is the supreme spirit (Brahma), from whence all this world proceeds, who is the world, by whom the world subsists, and in whom it will be resolved. That spirit (or Brahma) is the supreme state of Viṣṇu, which is the essence of all that is visible or invisible; with which all that is, is identical; and whence all animate and inanimate existence is derived. He is primary nature: he, in a perceptible form, is the world: and in him all finally melts; through him all things endure. He is the performer of the rites of devotion; he is the rite: he is the fruit which it bestows: he is the implements by which it is performed. There is nothing besides the illimitable Hari.

NOTES

1. Bhūr-loka, the terrestrial sphere, is earth and the lower regions; from thence to the sun is the Bhuvar-loka, or atmospheric sphere; and from the sun to dhruva is the Svar-loka, or heaven; as

subsequently explained in the text, and in other Purāṇas.

2. A similar account of the situations and distances of the planets occurs in the Padma, Kūrma, and Vāyu Purāṇas. The Bhāgavata has one or two varieties, but they are of no great importance.

3. An account of these Lokas is met with only in a few of the Purāṇas, and is not much more detailed in them than in our text. The Vāyu is most circumstantial. According to that authority, Mahar, which is so called from a mystical term Maha, is the abode of the Gaṇadevas, the Yāmas and others, who are the regents or rulers of the Kalpa, the Kalpādhikāris: they are so designated also in the Kūrma. The Kāśī Khāṇḍa refers the name to Mahas, light, the sphere being invested with radiance (महसावृतं). Its inhabitants are also called lords of the Kalpa: but the commentator explains this to denote Bhṛgu and the other patriarchs, whose lives endure for a day of Brahmā. The different accounts agree in stating, that when the three lower spheres are consumed by fire, Mahar-loka is deserted by its tenants, who repair to the next sphere, or Jana-loka. Jana-loka, according to the Vāyu, is the residence of the Ṛṣis and demigods during the night of Brahmā, and is termed Jana because the patriarchs are the progenitors of mankind. The Kāśī Khaṇḍa agrees with the Viṣṇu in peopling it with Sanandana and the other ascetic sons of Brahmā, and with Yogis like themselves. These are placed by the Vāyu in the Tapo-loka, and they and the other sages, and the demigods, after repeated appearances in the world, become at last Vairājas in the Brahmā or Satya-loka. After many devine ages of residence there with Brahmā, they are, along with him, absorbed, at the end of his existence, into the indiscrete: अव्यक्ते संप्रलीयन्ते एतस्मिन् ब्रह्मलोके तु कल्पे वैराजके गते। The commentator on the Kāśī Khaṇḍa explains Vairāja to mean relating to, or derived from, Brahmā or Virāj: हिरण्यगर्भेणोत्पादिता वैराजाः। The Vairājas are there, as in the Viṣṇu Purāṇa, placed in the Tapo-loka, and are explained to be ascetics, mendicants, anchorets, and penitents, who have completed a course of rigorous austerities: रत्यादिसुतपः क्लिष्टकर्म्माणो ये तपोधनाः। ब्रह्मायुषस्तपोलोके तु वसन्त्यकुतोभयाः। It may by doubted, however, if the Paurāṇiks have very precise notions regarding these spheres and their inhabitants. The

Purāṇas of a decidedly sectarial character add other and higher worlds to the series. Thus the Kūrma identifies Brahma-loka with Viṣṇu-loka, and has a Rudra-loka above it. The Śiva places Viṣṇu-loka above Brahm-loka, and Rudra-loka above that. In the Kāśī Khaṇḍa we have, instead of those two, Vaikuṇṭha and Kailāśa, as the lofty worlds of Viṣṇu and Śiva; whilst the Brahma Vaivartta has above all a Go-loka, a world or heaven of cows and Kṛṣṇa. These are all evidently additions to the original system of seven worlds, in which we have probably some relation to the seven climates of the ancients, the seven stages or degrees of the earth of the Arabs, and the seven heavens of the Mohammedans, if not to the seven Amshaspeṇds of the Parsis. Seven, suggested originally perhaps by the seven planets, seems to have been a favourite number with various nations of antiquity. Amongst the Hindus it was applied to a variety of sacred or mythological objects, which are enumerated in a verse in the Hanuman Nāṭaka. Rāma is described there as piercing seven palm-trees with an arrow, on which other groups of seven take fright, as the seven steeds of the sun, the seven spheres, Munis, seas, continents, and mothers of the gods: अश्वाः सप्त जगन्ति सप्त मुनयः सप्ताब्धयः सप्तगाः। सत्यं सप्त च मातरो भयभृतसंख्यानसाम्यादिह।।

4. Kritika and Akritika; literally `made and unmade': the former being renewed every Kalpa, the latter perishing only at the end of Brahmā's life.

5. Of the Kapittha (Feronia Elephantum).

6. See before the order in which the elements are evolved (Bk. I, ch. II).

7. The followers of Anaximander and Democritus taught "an 'an infinity of worlds;' and that not only successive in that space which this world of ours is conceived now to occupy, in respect of the infinity of past and future time, but also a contemporary infinity of coexistent worlds, at all times, throughout endless and unbounded space." Intellect, system, I. 303.

8. Literally 'in wood,' the attrition of two pieces of which does not create, but developes, their latent heat and flame.

9. This is Scipio's dream the divinity is made the external limit of the universe: "Novem tibi orbibus vel potius globis connexa sunt omnia, quorum unus est caelestis externus qui reliquos omnes complectitur, summus ipse deus arcens et

continens ceteros:" which Macrobius explains as to be understood of the Supreme First Cause of all things, only in respect of his supremacy over all, and from his comprehending as well as creating all things, and being regarded as the soul of the world: "Quod et virtutes omnes, quae illam primae omnipotentiam summitates sequuntur, aut ipse faciat aut ipse contineat: ipsam denique Jovem veteres vocaverunt, et apud theologos Jupiter est mundi anima." In somn. Scip. c. XVII.

10. The two passages in parentheses are the additions of the commentator, intended to explain how the deity is the material cause of the world. He is not so of his own essence, not so immediately, but through the interposition of Pradhāna उत्पादानत्वमपि हरेः प्रकृतिद्वारेणैव न स्वरूपेणोति भावः। 'As however he is the source of Prakṛti, he must be considered the material as well as immaterial cause of being.'

***

CHAPTER 8

अष्टमोऽध्यायः

(सूर्यरथसंस्थानादिकथनम्, कालस्य निरूपणम्,
गङ्गाया उत्पत्तिश्च)

पराशर उवाच

व्याख्यातमेतद् ब्रह्माण्डसंस्थानं तव सुव्रत!
ततः प्रमाणसंस्थाने सूर्यादीनां शृणुष्व मे॥ १॥

Parāśara said— Having thus described to you the system of the world in general, I will now explain to you the dimensions and situations of the sun and other luminaries.

योजनानां सहस्राणि भास्करस्य रथो नव।
ईषादण्डस्तथैवास्य द्विगुणो मुनिसत्तम॥ २॥
सार्द्धकोटिस्तथा सप्त नियुतान्यधिकानि वै।
योजनानान्तु तस्याक्षस्तत्र चक्रं प्रतिष्ठितम्॥ ३॥
त्रिनाभिमति पञ्चारे षण्णेमिन्यक्षयात्मके।
संवत्सरमये कृत्स्नं कालचक्रं प्रतिष्ठितम्॥ ४॥
चत्वारिंशत्सहस्राणि द्वितीयोऽक्षो विवस्वतः।
पञ्चान्यानि तु सार्द्धानि स्यन्दनस्य महामते॥ ५॥
अक्षप्रमाणमुभयोः प्रमाणं तद्युगार्द्धयोः।

ह्रस्वोऽक्षस्तद्युगार्द्धेन ध्रुवाधारो रथस्य वै।
द्वितीयेऽक्षे तु तच्चक्रं संस्थितं मानसाचले॥६॥
हयाश्च सप्त च्छन्दांसि तेषां नामानि मे शृणु।
गायत्री स बृहत्युष्णिग् जगती त्रिष्टुबेव च।
अनुष्टुप् पंक्तिरित्युक्ताश्छन्दांसि हरयो रवेः॥७॥

The chariot of the sun is nine thousand leagues in length, and the pole is of twice that longitude;[1] the axle is fifteen millions and seven hundred thousand leagues long;[2] on which is fixed a wheel with three naves, five spokes, and six peripheries, consisting of the ever-during year; the whole constituting the circle or wheel of time.[3] The chariot has another axle, which is forty-five hundred leagues long.[4] The two halves of the yoke are of the same length respectively as the two axles (the longer and the shorter). The short axle, with the short yoke, is supported by the pole-star: the end of longer axle, to which the wheel of the car is attached, moves on the Mānasa mountain.[5] The seven horses of the sun's car are the metres of the Vedas, Gāyatrī, Bṛhatī, Uṣṇih, Jagatī, Triṣṭubh, Anuṣṭubh, and Paṅkti.

मानोत्तरशैले तु पूर्वतो वासवी पुरी।
दक्षिणेन यमस्यान्या प्रतीच्यां वरुणस्य च।
उत्तरेण च सोमस्य तासां नामानि मे शृणु॥८॥
वस्वौकसारा शक्रस्य याम्या संयमनी तथा।
पुरी मुख्या जलेशस्य सोमस्य च विभावरी॥९॥

The city of Indra is situated on the eastern side of the Mānasottara mountain; that of Yama on the southern face; that of Varuṇa on the west; and that of Soma on the north; named severally Vasvokasārā, Saṁyamanī, Mukhyā (or Sukhā) and Vibhāvarī.[6]

काष्ठां गतो दक्षिणतः क्षिप्तेषुरिव सर्पति।
मैत्रेय! भगवान् भानुर्ज्योतिषां चक्रसंयुतः॥१०॥
अहोरात्रव्यवस्थानकारणं भगवान् रविः।
देवयानः परः पन्था योगिनां क्लेशसंक्षये॥११॥
दिवसस्य रविर्मध्ये सर्वकालं व्यवस्थितः।
सर्वद्वीपेषु मैत्रेय! निशार्द्धस्य च सम्मुखः॥१२॥

सर्वद्वीपेषु चैव सर्वकालन्तु सम्मुखे।
विदिशासु त्वशेषासु तथा ब्रह्मन्! दिशासु च॥ १३॥
यैर्यत्र दृश्यते भास्वान् स तेषामुदयः स्मृतः।
तिरोभावञ्च यत्रैति तत्रैवास्तमनं रवेः॥ १४॥

The glorious sun, Maitreya, darts like an arrow on his southern course, attended by the constellations of the Zodiac. He causes the difference between day and night, and is the divine vehicle and path of the sages who have overcome the inflictions of the world. Whilst the sun, who is the discriminator of all hours, shines in one continent in midday, in the opposite Dvīpas, Maitreya, it will be midnight: rising and setting are at all seasons, and are always (relatively) opposed in the different cardinal and intermediate points of the horizon. When the sun becomes visible to any people, to them he is said to rise; when he disappears from their view, that is called his setting. There is in truth neither rising nor setting of the sun, for he is always, and these terms merely imply his presence and his disappearance.

नैवास्तमनमर्कस्य नोदयः सर्वदा सतः।
उदयास्तमनाख्यं हि दर्शनादर्शनं रवेः॥ १५॥
शक्रादीनां पुरे तिष्ठन् स्पृशत्येष पुरत्रयम्।
विकर्णौ द्वौ विकर्णस्थस्त्रीन् कोणान्द्वे पुरे तथा॥ १६॥
उदितो वर्द्धमानाभिरा मध्याह्नात् तपन् रविः।
ततः परं ह्रसन्तीभिर्गोभिरस्तं नियच्छति॥ १७॥
उदयास्तमनाभ्याञ्च स्मृते पूर्वापरे दिशौ।
यावत् पुरस्तात् तपति तावत् पृष्ठे च पार्श्वयोः॥ १८॥
ऋतेऽमरगिरेर्मेरोरुपरि ब्रह्मणः सभाम्।
ये ये मरीचयोऽर्कस्य प्रयान्ति ब्रह्मणः सभाम्।
ते ये निरस्तास्तद्भासा प्रतीपमुपयान्ति वै॥ १९॥
तस्माद्दिश्युत्तरस्यां वै दिवारात्रिः सदैव हि।
सर्वेषां द्वीपवर्षाणां मेरुरुत्तरतो यतः॥ २०॥

When the sun (at midday) passes over either of the cities of the gods, on Mānasottara mountain (at the cardinal points), his light extends to three cities and two intermediate points: when situated in an intermediate point, he illuminates two of the cities and three intermediate points (in either case one hemisphere). From the period of his rise the sun moves with increasing rays until noon, when he proceeds towards his setting with rays diminishing (that is, his heat increases or diminishes in proportion as he advances to, or recedes from, the meridian of any place). The east and west quarters are so called from the sun's rising and setting there.[7] As far as the sun shines in front, so far he shines behind and on either hand, illuminating all places except the summit of Meru, the mountain of the immortals; for when his rays reach the court of Brahmā, which is there situated, they are repelled and driven back by the overpowering radiance which there prevails: consequently there is always the alternation of day and night, according as the divisions of the continent lie in the northern (or southern) quarter, or inasmuch as they are situated north (or south) of Meru.[8]

प्रभा विवस्वतो रात्रावस्तं गच्छति भास्करे।
विशत्यग्निमतो रात्रौ वह्निर्दूरात् प्रकाशते॥ २१॥
वह्निपादस्तथा भान्तं दिनेष्वाविशति द्विज!
अतीव वह्निसंयोगादत: सूर्य: प्रकाशते॥ २२॥
तेजसी भास्कराग्नेये प्रकाशोष्णस्वरूपिणी।
परस्परानुप्रवेशादाप्यायेते दिवानिशम्॥ २३॥
दक्षिणोत्तरभूम्यर्द्धे समुत्तिष्ठति भास्करे।
अहोरात्रं विशत्यम्भस्तम: प्राकाश्यशीलवत्॥ २४॥
आताम्रा हि भवन्त्यापो दिवा नक्तप्रवेशनात्।
दिनं विशति चैवाम्भो भास्करेऽस्तमुपेयुषि।
तस्माच्छुक्लीभवन्त्यापो नक्तमम्भ:प्रवेशनात्॥ २५॥

The radiance of the solar orb, when the sun has set, is accumulated in fire, and hence fire is visible at a greater distance by night than by day: during the latter a fourth of the rays of fire blend with those of the sun, and from their union the sun shines with greater intensity by day. Elemental light, and heat derived from the sun or from fire, blending with each other, mutually prevail in various proportions, both by day and night. When the sun is present either in the southern or the northern hemisphere, day or night retires into the waters, according as they are invaded by darkness or light: it is from this cause that the waters look dark by day, because night is within them, and they look white by night, because at the setting of the sun the light of day takes refuge in their bosom.[9]

एवं पुष्करमध्ये तु यदा याति दिवाकर:।
त्रिंशद्भागन्तु मेदिन्यास्तदा मौहूर्तिकी गति:॥२६॥
कुलालचक्रपर्यन्तो भ्रमन्नेष दिवाकर:।
करोत्यहस्तथा रात्रिं विमुञ्चेन्मेदिनीं द्विज॥२७॥
अयनस्योत्तरस्यादौ मकरं याति भास्कर:।
तत: कुम्भञ्च मीनञ्च राशे राश्यन्तरं द्विज॥२८॥
त्रिष्वेतेष्वथ भुक्तेषु ततो वैषुवतीं गतिम्।
प्रयाति सविता कुर्वन्नहोरात्रं तत: समम्।
ततो रात्रि: क्षयं याति वर्द्धतेऽनुदिनं दिनम्॥२९॥
ततश्च मिथुनस्यान्त्ये पराकाष्ठामुपागत:।
राशं कर्कटकं प्राप्य कुरुते दक्षिणायनम्॥३०॥

When the sun has travelled in the centre of Puṣkara a thirtieth part of the circumference of the globe, his course is equal in time to one Muhūrtta;[10] and whirling round like the circumference of the wheel of a potter, he distributes day and night upon the earth. In the commencement of his northern course, the sun passes to Capricornus, thence to Aquarius, thence to Pisces, going successively from one sign of the Zodiac to another. After he has passed through these, the sun attains his equinoctial movement (the vernal equinox), when he makes the day and night of equal duration. Thenceforward the length of the night decreases, and the day becomes longer, until the sun reaches the end of Gemini, when he pursues a different direction, and entering Cancer, beings his declension to the south.

कुलालचक्रपर्यन्तो यथा शीघ्रं प्रवर्त्तते।
दक्षिणे प्रक्रमे सूर्यस्तथा शीघ्रं प्रवर्त्तते॥३१॥
अतिवेगितया कालं वायुवेगबलाच्चलन्।
तस्मात्प्रकृष्टां भूमिन्तु कालेनाल्पेन गच्छति॥३२॥

सूर्यो द्वादशभिः शैघ्र्यान् मुहूर्तैर्दक्षिणायने।
त्रयोदशार्द्धमृक्षाणामह्ना तु चरति द्विज!
मुहूर्तैस्तावदृक्षाणि नक्तमष्टादशैश्चरन्॥ ३३॥
कुलालचक्रमध्यस्थो यथा मन्दं प्रसर्पति।
यथोदगयने सूर्यः सर्पते मन्दविक्रमः॥ ३४॥
तस्माद् दीर्घेण कालेन भूमिमल्पान्तु गच्छति।
अष्टादशमुहूर्त्तं यदुत्तरायणपश्चिमम्।
अहर्भवति तच्चापि चरते मन्दविक्रमः॥ ३५॥
त्रयोदशार्द्धमह्ना तु ऋक्षाणां चरते रविः।
मुहूर्तैस्तावदृक्षाणि रात्रौ द्वादशभिश्चरन्॥ ३६॥
अथो मन्दतरं नाभ्यां चक्रं भ्रमति वै यथा
मृत्पिण्ड इव मध्यस्थो ध्रुवो भ्रमति वै तथा॥ ३७॥
कुलालचक्रनाभिस्तु यथा तत्रैव वर्त्तते।
ध्रुवस्तथा हि मैत्रेय! तत्रैव परिवर्त्तते॥ ३८॥

As the circumference of a potter's wheel revolves most rapidly, so the sun travels rapidly on his southern journey: he flies along his path with the velocity of wind, and traverses a great distance in a short time. In twelve Muhūrttas he passes through *thirteen* lunar asterisms and a half during the day; and during the night he passes through the same distance, only in eighteen Muhūrttas. As the centre of the potter's wheel revolves more slowly than the circumference, so the sun in his northern path again revolves with less rapidity, and moves over a less space of the earth in a longer time, until, at the end of his northern route, the day is again eighteen Muhūrttas, and the night twelve; the sun passing through half the lunar mansions by day and by night in those periods respectively. As the lump of clay on the centre of the potter's wheel moves most slowly, so the polar-star, which is in the centre of the zodiacal wheel, revolves very tardily, and ever remains in the centre, as the clay continues in the centre of the wheel of the potter.

उभयोः काष्ठयोर्मध्ये भ्रमतो मण्डलानि तु।
दिवा नक्तञ्च सूर्यस्य मन्दा शीघ्रा च वै गतिः॥ ३९॥

मन्दाह्नि यस्मिन्नयने शीघ्रा नक्तं तदा गतिः।
शीघ्रा निशि यदा चास्य तदा मन्दा दिवा गतिः॥४०॥
एकप्रमाणमेवैष मार्गं याति दिवाकरः।
अहोरात्रेण यो भुङ्क्ते समस्ता राशयो द्विज॥४१॥
षडेव राशयो भुङ्क्ते रात्रावन्यांश्च षड् दिवा।
राशिप्रमाणजनिता दीर्घह्रस्वात्मता दिने।
तथा निशायां राशीनां प्रमाणैर्लघुदीर्घता॥४२॥
दिनादेर्दीर्घह्रस्वत्वं तद्भोगेनैव जायते।
उत्तरे प्रक्रमे शीघ्रा निशि मन्दा गतिर्दिवा।
दक्षिणे त्वयने चैव विपरीता विवस्वतः॥४३॥

The relative length of the day or night depends upon the greater or less velocity with which the sun revolves through the degrees between the two points of the horizon. In the solstitial period, in which his diurnal path is quickest, his nocturnal is slowest; and in that in which he moves quick by night, he travels slowly by day. The extent of his journey is in either case the same; for in the course of the day and night he passes through all the signs of the Zodiac, or six by night, and the same number by day: the length and shortness of the day are measured by the extent of the signs; and the duration of day and night by the period which the sun takes to pass through them.[11] In his northern declination the sun moves quickest by night, and slowest by day, in his southern declination the reverse is the case.

उषा रात्रिः समाख्याता व्युष्टिश्चाप्युच्यते दिनम्।
प्रोच्यते च तथा सन्ध्या उषा-व्युष्ट्योर्यदन्तरम्॥४४॥
सन्ध्याकाले तु सम्प्राप्ते रौद्रे परमदारुणे।
मन्देहा राक्षसा घोराः सूर्यमिच्छन्ति खादितुम्॥४५॥
प्रजापतिकृतः शापस्तेषां मैत्रेय! रक्षसाम्।
अक्षयत्वं शरीराणां मरणञ्च दिने दिने॥४६॥
ततः सूर्यस्य तैर्युद्धं भवत्यत्यन्तदारुणम्।
ततो द्विजोत्तमास्तोयं यत् क्षिपन्ति महामुने॥४७॥
ओङ्कारब्रह्मसंयुक्तं गायत्र्या चाभिमन्त्रितम्।
तेन दह्यन्ति ते पापा वज्रभूतेन वारिणा॥४८॥
अग्निहोत्रे हूयते या समन्त्रा प्रथमाहुतिः।

सूर्यो ज्योति:सहस्रांशुस्तया दीप्यति भास्कर:॥४९॥
ओङ्कारो भगवान् विष्णुस्त्रिधामा वचसां पति:।
तदुच्चारणतस्ते तु विनाशं यान्ति राक्षसा:॥५०॥
वैष्णवोऽंश: परं सूर्यो योऽन्तर्ज्योतिरसंप्लवम्।
अभिधायक ओङ्कारस्तस्य तत्प्रेरक: पर:॥५१॥
तेन सम्प्रेरितं ज्योतिरोङ्कारेणाथ दीप्तिमत्।
दहत्यशेषरक्षांसि मन्देहाख्यानि तानि वै॥५२॥
तस्मान्नोल्लङ्घनं कार्यं सन्ध्योपासनकर्मण:।
स हन्ति सूर्यं सन्ध्यायां नोपास्तिं कुरुते तु य:॥५३॥
तत: प्रयाति भगवान् ब्राह्मणैरभिरक्षित:।
बालखिल्यादिभिश्चैव जगत: पालनोद्यत:॥५४॥

The night is called Uṣā, and the day is denominated Vyuṣṭa. and the interval between them is called Sandhyā. On the occurrence of the awful Sandhyā, the terrific fiends termed Mandehas attempt to devour the sun; for Brahmā denounced this curse upon them, that, without the power to perish, they should die every day (and revive by night), and therefore a fierce contest occurs daily between them and the sun.[12] At this season pious Brāhmaṇas scatter water, purified by the mystical Omkāra, and consecrated by the Gāyatri;[13] and by this water, as by a thunderbolt, the foul fiends are consumed. When the first oblation is offered with solemn invocations in the morning rite,[14] the thousand-rayed deity shines forth with unclouded splendour. Omkāra is Viṣṇu the mighty, the substance of the three Vedas, the lord of speech; and by its enunciation those Rākṣasas are destroyed. The sun is principal part of Viṣṇu, and light is his immutable essence, the active manifestation of which is excited by the mystic syllable Om. Light effused by the utterance of Omkāra becomes radiant, and burns up entirely the Rākṣasas called Mandehas. The performance of the Sandhyā (the morning) sacrifice must never therefore be delayed, for he who neglects it is guilty of the murder of the sun. Protected thus by the Brāhmaṇas and the pigmy sages called Bālakhilyas, the sun goes on his course to give light to the world.

काष्ठा निमेषा दश पञ्च चैव।
त्रिंशच्च काष्ठा गणयेत् कलाञ्च।
त्रिंशत् कलाश्चैव भवेन्मुहूर्त्त-
स्तैस्त्रिंशता रात्र्यहनी समेते॥५५॥
ह्रासवृद्धी त्वहर्भागैर्दिवसानां यथाक्रमम्।
सन्ध्या मुहूर्त्तमात्रा वै ह्रासवृद्धौ समा स्मृता॥५६॥
लेखात् प्रभृत्यथादित्ये त्रिमुहूर्त्तगते तु वै।
प्रातः स्मृतस्ततः कालो भागश्चाह्नः स पञ्चमः॥५७॥
ततः प्रातस्तनात् कालात् त्रिमुहूर्त्तस्तु सङ्गवः।
मध्याह्नस्त्रिमुहूर्त्तस्तु तस्मात् कालात् तु सङ्गवात्॥५८॥
तस्मान्माध्याह्निकात् कालादपराह्न इति स्मृतः।
त्रय एव मुहूर्त्तास्तु कालभागः स्मृतो बुधैः।
अपराह्णे व्यतीते तु कालः सायाह्नं एव च॥५९॥
दशपञ्चमुहूर्त्ताहि मुहूर्त्तास्त्रय एव च।
दशपञ्चमुहूर्त्तं वै अहर्वैषुवतं स्मृतम्॥६०॥
वर्द्धतेऽहो ह्रसेचैवाप्ययने दक्षिणोत्तरे।
अहस्तु ग्रसते रात्रिं रात्रिर्ग्रसति वासरम्॥६१॥
शरद्वसन्तयोर्मध्ये विषुवन्तु विभाव्यते।
तुलामेषगते भानौ समरात्रिदिनन्तु तत्॥६२॥
कर्कटावस्थिते भानौ दक्षिणायनमुच्यते।
उत्तरायणमप्युक्तं मकरस्थे दिवाकरे॥६३॥

Fifteen twinklings of the eye (Nimeṣas) make a Kāṣṭhā; thirty Kāṣṭhās, a Kalā; thirty Kalāas, a Muhūrtta (forty-eight minutes); and thirty Muhūrttas, a day and night: the portions of the day are longer or shorter, as has been explained; but the Sandhyā is always the same in increase, or decrease, being only one Muhūrtta.[15] From the period that a line may be drawn across the sun (or that half his orb is visible) to the expiration of three Muhūrttas (two hours and twenty-four minutes), that interval is called Prātar (morning), forming a fifth oration of the day. The next portion, or three Muhūrttas from morning, is termed Sangava (forenoon): the three next Muhūrttas constitute mid-day: the afternoon comprises the next three Muhūrttas: he three Muhūrttas following are considered as the evening: and

the fifteen Muhūrttas of the day are thus classed in five portions of three each. But the day consists of fifteen Muhūrttas only at the equinoxes, increasing or diminishing in number in the northern and southern declinations of the sun, when the day encroaches on the night, or the night upon the day, The equinoxes occur in the seasons of spring and autumn, when the sun enters the signs of Aries and Libra. When the sun enters Capricorn (the winter solstice), his northern progress commences; and his southern when he enters Cancer (the summer solstice).

त्रिंशन्मूहूर्तं कथितमहोरात्रन्तु यन्मया।
तानि पञ्चदश ब्रह्मन्! पक्ष इत्यभिधीयते॥ ६४॥
मासः पक्षद्वयेनोक्तो द्वौ मासौ चार्कजावृतुः।
ऋतुत्रयञ्चाप्ययनं द्वेऽयने वर्षसंज्ञितम्॥ ६५॥
संवत्सरादयः पञ्च चतुर्मासविकल्पिताः।
निश्चयः सर्वकालस्य युगमित्यभिधीयते॥ ६६॥
संवत्सरस्तु प्रथमो द्वितीयः परिवत्सरः।
इद्वत्सरस्तृतीयस्तु चतुर्थश्चानुवत्सरः।
वत्सरः पञ्चमश्चात्र कालोऽयं युगसंज्ञितः॥ ६७॥

Fifteen days of thirty Muhūrttas each are called a Pakṣa (a lunar fortnight); two of these make a month; and two months, a solar season; three seasons a northern or southern declination (Ayana); and those two compose a year. Years, made up of four kinds of months,[16] are distinguished into five kinds; and an aggregate of all the varieties of time is termed a Yuga, or cycle. The years are severally called Samvatsara, Parivatsara, Idvtasara, Anuvatsara, and Vatsara. This is the time called a Yuga.[17]

यः श्वेतस्योत्तरः शैलः शृङ्गवानिति विश्रुतः।
त्रीणि तस्य तु शृङ्गाणि यैरसौ शृङ्गवान् स्मृतः॥ ६८॥
दक्षिणञ्चोत्तरञ्चैव मध्यं वैषुवतं तथा।
शरद्वसन्तयोर्मध्ये तद्भानुः प्रतिपद्यते॥ ६९॥
मेषादौ च तुलादौ च मैत्रेय! विषुवत् स्थितः।
तदा तुल्यमहोरात्रं करोति तिमिरापहः।
दशपञ्चमुहूर्त्तं वै तदेतदुभयं स्मृतम्॥ ७०॥

प्रथमे कृतिकाभागे यदा भास्वांस्तथा शशी।
विशाखानां चतुर्थेऽंशे मुने! तिष्ठत्यसंशयम्॥७१॥
विशाखानां यदा सूर्यश्चरत्यंशं तृतीयकम्।
तदा चन्द्रं विजानीयात् कृत्तिकाशिरसि स्थितम्॥७२॥
तदैव विषुवाख्यो वै कालः पुण्योऽभिधीयते।
तदा दानानि देयानि देवेभ्यः प्रयतात्मभिः॥७३॥
ब्राह्मणेभ्यः पितृभ्यश्च मुखमेतत् तु दानजम्।
दत्तदानस्तु विषुवे कृतकृत्योऽभिजायते॥७४॥
अहोरात्राधिमासौ तु कलाकाष्ठाक्षणास्तथा।
पौर्णमासी तथा ज्ञेया अमावस्या तथैव च।
सिनीवाली कुहूश्चैव राका चानुमतिस्तथा॥७५॥

The mountain range that lies most to the north (in Bhārata-varṣa) is called Śringavān (the horned), from its having three principal elevations (horns or peaks), one to the north, one to the south, and one in the centre; the last is called the equinoctial, for the sun arrives there in the middle of the two seasons of spring and autumn, entering the equinoctial points in the first degree of Aries and of Libra, and making day and night of equal duration, or fifteen Muhūrttas each. When the sun, most excellent sage, is in the first degree of the lunar mansion, Kṛttikā and the moon is in the fourth of Viśākhā; or when the sun is in the third degree of Viśākhā, and the moon is in the head of Kṛttikā (these positions being contemporary with the equinoxes), that equinoctial season is holy (and is styled the Mahāviṣnubha, or the great equinox).[18] At this time offerings are to be presented to the gods and to the manes, and gifts are to be made to the Brāhmaṇas by serious persons; for such donations are productive of happiness. Liberality at the equinoxes is always advantageous to the donor: and day and night; seconds, minutes, and hours; intercalary months; the day of full moon (Paurṇamāsī); the day of conjunction (Amāvāsya), when the moon rises invisible; the day when it is first seen (Sinivālī); the day when it first disappears (Kuhū); the day when the moon is quite round

(Rākā); and the day when one digit is deficient (Anumati), are all seasons when gifts are meritorious.

तपस्तपस्यौ मधुमाधवौ च
शुक्रः शुचिश्चायनमुत्तरं स्यात्।
नभो नभस्योऽथ इषश्च सोर्ज्जः
सहः सहस्याविति दक्षिणं स्यात्।।७६।।

The sun is in his northern declination in the months Tapas, Tapasya, Madhu, Mādhava, Śukra, and Śuci; and in his southern in those of Nabhas, Nabhasya, Iṣa, Urja, Sahas, Sahasya.[19]

लोकालोकश्च यः शैलः प्रागुक्तो भवतो मया।
लोकपालास्तु चत्व.रस्तत्र तिष्ठन्ति सुर्वताः।।७७।।
सुधामा शङ्खपाद्चैव कर्द्दमस्यात्मजो द्विज।
हिरण्यरोमा चैवान्यश्चतुर्थः केतुमानपि।।७८।।

On the Lokāloka mountain, which I have formerly described to you, reside the four holy protectors of the world, or Sudhāman and Śankhapāda, the two sons of Kardama, and Hiraṇyaroman, and Ketumat.[20] Unaffected by the contrasts of existence, void of selfishness, active, and unencumbered by dependents, they take charge of the spheres, themselves abiding on the four cardinal points of the Lokāloka mountain.

निर्द्वन्द्वा निरभिमाना निस्तन्द्रा निष्परिग्रहाः।
लोकपालाः स्थिता ह्येते लोकालोके चतुर्दिशम्।।७९।।
उत्तरं यदगस्त्यस्य अजवीथ्याश्च दक्षिणम्।
पितृयानः स वै पन्था पैश्वानरपथाद्बहिः।।८०।।
तत्रासते महात्मान ऋषयो येऽग्निहोत्रिणः।
भूतारम्भकृतं ब्रह्म शंसन्त ऋत्विगुद्यताः।।८१।।
प्रारभन्ते तु ये लोकास्तेषां पन्थाः स दक्षिणः।
चलितं ते पुनर्ब्रह्म स्थापयन्ति युगे युगे।।८२।।
सन्तत्या तपसा चैव मर्य्यादाभिः श्रुतेन च।
जायमानास्तु पूर्वे च पश्चिमानां गृहेषु वै।।८३।।
पश्चिमाश्चैव पूर्वेषां जायते निधनेष्विह।
एवमावर्त्तमानास्ते तिष्ठन्ति नियतव्रताः।
सवितुर्दक्षिणं मार्गं श्रिता ह्याचन्द्रतारकम्।।८४।।

On the north of Agastya, and south of the line of the Goat, exterior to the Vaisvānara path, lies the road of the Pitṛs.[21] There dwell the great Ṛṣis, the offerers of oblations with fire, reverencing the Vedas, after whose injunctions creation commenced, and who were discharging the duties of ministrant priests: for as the worlds are destroyed and renewed, they institute new rules of conduct, and reestablish the interrupted ritual of the Vedas. Mutually descending from each other, progenitor springing from descendant, and descendant from progenitor, in the alternating succession of births, they repeatedly appear in different houses and races along with their posterity, devout practices and instituted observances, residing to the south of the solar orb, as long as the moon and stars endure.[22]

नागवीथ्युत्तरं यच्च सप्तर्षिभ्यश्च दक्षिणम्।
उत्तरः सवितुः पन्था देवयानश्च स स्मृतः॥८५॥
तत्र ते वशिनः सिद्धा विमला ब्रह्मचारिणः।
सन्ततिं ते जुगुप्सन्ति तस्मान्मृत्युर्जितश्च तैः॥८६॥
अष्टाशीतिसहस्राणां मुनीनामूर्ध्वरेतसाम्।
उदक्पन्थानमर्य्यम्णः स्थिता ह्याभूतसंप्लवम्॥८७॥
तेऽसम्प्रयोगाल्लोभस्य मैथुनस्य च वर्जनात्।
इच्छाद्वेषाप्रवृत्त्या च भूतारम्भविवर्ज्जनात्॥८८॥
पुनश्चाकामसंयोगाच्छब्दादेर्दोषदर्शनात्।
इत्येभिः कारणैः शुद्धास्तेऽमृतत्वं हि भेजिरे॥८९॥
आभूतसंप्लवं स्थानममृतत्वं हि भाव्यते।
त्रैलोक्यस्थितिकालोऽयमपुनर्म्मार उच्यते॥९०॥
ब्रह्महत्याश्वमेधाभ्यां पुण्यपापकृतो विधिः।
आभूतसंप्लवं स्थानं फलमुक्तं तयोर्द्विज॥९१॥
यावन्मात्रे प्रदेशे तु मैत्रेयावस्थितो ध्रुवः।
क्षयमायाति तावत् तु भूमेराभूतसंप्लवे॥९२॥

The path of the gods lies to the north of the solar sphere, north of the Nāgavīthī,[23] and south of the seven Ṛṣis. There dwell the Siddhas, of subdued senses, continent and pure, undesirous of progeny, and therefore victorious over death: eighty-eight thousand of these chaste beings tenant the regions of the sky, north of the sun, until the destruction of the universe: they enjoy immortality, for that they are holy; exempt from covetousness and concupiscence, love and hatred; taking no part in the procreation of living beings, and detecting the unreality of the properties of elementary matter. By immortality is meant existence to the end of the Kalpa: life as long as the three regions (earth, sky, and heaven) last is called exemption from (reiterated) death.[24] The consequences of acts of iniquity or piety, such as Brahmanicide or an Aśvamedha, endure for a similar period, or until the end of a Kalpa,[25] when all within the interval between Dhruva and the earth is destroyed.

उर्ध्वोत्तरमृषिभ्यस्तु ध्रुवो यत्र व्यवस्थित:।
एतद् विष्णुपदं दिव्यं तृतीयं व्योम्नि भास्वरम्॥९३॥
निर्धूतदोषपङ्कानां यतीनां संयतात्मनाम्।
स्थानं तत् परमं विप्र पुण्यपापरिक्षये॥९४॥
अपुण्यपुण्योपरमे क्षीणाशेषार्त्तिहेतव:।
यत्र गत्वा न शोचन्ति तद् विष्णो: परमं पदम्॥९५॥
धर्म्मध्रुवाद्यास्तिष्ठन्ति यत्र ते लोकसाक्षिण:।
तत्साङ्ख्योत्पन्नयोगेऽङ्गस्तद्विष्णो: परमं पदम्॥९६॥
यत्रोतमेतत् प्रोतञ्च यद्भूतं सचराचरम्।
भव्यञ्च विश्वं मैत्रेय तद् विष्णो: परमं पदम्॥९७॥
दिवीव चक्षुराततं योगिनां तन्मयात्मनाम्।
विवेकज्ञानदृष्टञ्च तद् विष्णो: परमं पदम्॥९८॥
यस्मिन् प्रतिष्ठितो भास्वान् मेधीभूत: स्वयं ध्रुव:।
ध्रुवे च सर्वज्योतींषि ज्योति:ष्वम्भोमुचो द्विज॥९९॥
मेघेषु सन्तता वृष्टिर्वृष्टेश्चापोऽथ पोषणम्।
आप्यायनञ्च सर्वेषां देवादीनां महामुने॥१००॥
ततश्चाज्याहुतिद्वारा पोषितास्ते हविर्भुज:।
वृष्टे:कारणतां यान्ति भूतानां स्थितये पुन:॥१०१॥

The space between the seven Ṛṣis and Dhruva,[26] the third region of the sky, is the splendid celestial path of Viṣṇu (Viṣṇupada), and the abode of those sanctified ascetics who are cleansed from every soil, and in whom virtue and vice are annihilated. This is that excellent place of Viṣṇu to which those repair in whom all sources of pain are extinct, in consequence of the cessation of the consequences of piety or iniquity, and where they never sorrow more. There abide Dharma, Dhruva, and other spectators of the world, radiant with the superhuman faculties of Viṣṇu, acquired through religious meditation; and there are fastened and inwoven to all that is, and all that shall ever be, animate or inanimate. The seat of Viṣṇu is contemplated by the wisdom of the Yogis, identified with supreme light, as the radiant eye of heaven. In this portion of the heavens of splendid Dhruva is stationed, and serves for the pivot of the atmosphere. On Dhruva rest the seven great planets, and on them depend the clouds. The rains are suspended in the clouds, and from the rains come the water which is the nutriment and delight of all, the gods and the rest; and they, the gods, who are the receivers of oblations, being nourished by burnt offsprings, cause the rain to fall for the support of created beings. This sacred station of Viṣṇu, therefore, is the support of the three worlds, as it is the source of rain.

एवमेतत् पदं विष्णोस्तृतीयममलात्मकम्।
आधारभूतं लोकानां त्रयाणां वृष्टिकारणम्॥ १० २॥
ततः प्रवर्त्तते ब्रह्मन् सर्वपापहरा सरित्।
गङ्गा देवाङ्गनाङ्गानामनुलेपनपिञ्जरा॥ १० ३॥
वामपादाम्बुजाङ्गुष्ठनखस्रोतोविनिर्गता।
विष्णोर्बिभर्ति यां भक्त्या शिरसाऽहर्निशं ध्रुवः॥ १०४॥
ततः सप्तर्षयो यस्याः प्राणायामपरायणाः।
तिष्ठन्ति वीचिमालाभिरुह्यमानजटा जले॥ १०५॥
वार्य्योघैः सन्ततैर्यस्याः प्लावितं शशिमण्डलम्।
भूयोऽधिकतमां कान्तिं वहत्येतदुपक्षयम्॥ १०६॥
मेरुपृष्ठे पतत्युच्चैर्निष्क्रान्ता शशिमण्डलात्।
जगतः पवनार्थाय या प्रयाति चतुर्दिशम॥ १०७॥
सीता चालकनन्दा च चक्षुर्भद्रा च संस्थिता।
एकैव या चतुर्भेदा दिग्भेदगतिलक्षणा॥ १०८॥
भेदञ्चालकनन्दाख्यं यस्याः सर्वोऽपि दक्षिणम्।

दधार शिरसा प्रीत्या वर्षाणामधिकं शतम्॥ १०९॥
शम्भोर्जटाकलापाच्च विनिष्क्रान्तास्थिशर्करा:।
प्लावयित्वा दिवं निन्ये पापाढ्यान् सगरात्मजान्॥ ११०॥
स्नातस्य सलिले यस्या: सद्य: पापं प्रणश्यति।
अपूर्वपुण्यप्राप्तिश्च सद्यो मैत्रेय जायते॥ १११॥
दत्ता: पितृभ्यो यत्रापस्तनयै: श्रद्धयान्वितै:।
समात्रयं प्रयच्छन्ति तृप्तिं मैत्रेय दुर्लभाम्॥ ११२॥
यस्यामिष्ट्वा महायज्ञैर्यज्ञेशं पुरुषोत्तमम्।
द्विजभूता: परामृद्धिमवापुर्दिवि चेह च॥ ११३॥
स्नानाद्विधूतपापाश्च यज्जले यतयस्तथा।
केशवासक्तमनस: प्राप्ता निर्वाणमुत्तमम्॥ ११४॥
श्रुताऽभिलषिता दृष्टा स्पृष्टा पीताऽवगाहिता।
या पावयति भूतानि कीर्तिता च दिने दिने॥ ११५॥
गङ्गा गङ्गेति यैर्नाम योजनानां शतेष्वपि।
स्थितैरुच्चरितं हन्ति पापं जन्मत्रयार्जितम्॥ ११६॥
यत: सा पावनायालं त्रयाणां जगतामपि।
समुद्भूता परं तत्तु तृतीयं भगवत्पदम्॥ ११७॥

इति श्रीविष्णुपुराणे द्वितीयांशे अष्टमोऽध्याय:।

From that third region of the atmosphere, or seat of Viṣṇu, proceeds the stream that washes away all sin, the river Gangā, embrowned with the unguents of the nymphs of heaven, who have sported in her waters. Having her source in the nail of the great toe of Viṣṇu's left foot, Dhruva[27] receives her, and sustains her day and night devoutly on his head; and thence the seven Ṛṣis practise the exercises of austerity in her waters, wreathing their braided locks with her waves. The orb of the moon, encompassed by her accumulated current, derives augmented lustre from her contact. Falling from on high, as she issues from the moon, she alights on the summit of Meru, and thence flows to the four quarters of the earth, for its purification. The śīrā, Alakanandā, Cakṣu, and Bhadrā are four branches of but one river, divided according to the regions towards which it proceeds. The branch that is known as the Alakanandā was borne affectionately by Mahādeva, upon his head, for more than a hundred years, and was

the river which raised to heaven the sinful sons of Sagara, by washing their ashes.[28] The offences of any man who bathes in this river are immediately expiated, and unprecedented virtue is engendered. Its waters, offered by sons to their ancestors in faith for three years, yield to the latter rarely attainable gratification. Men of the twice-born orders, who offer-sacrifice in this river to the lord of sacrifice, Puruṣottama, obtain whatever they desire, either here or in heaven. Saints who are purified from all soil by bathing in its waters, and whose minds are intent on Keśava, acquire thereby final liberation. This sacred stream, heard of, desired, seen, touched, bathed in, or hymned, day by day, sanctifies all beings; and those who, even at a distance of a hundred leagues, exclaim "Gangā, Gangā," atone for the sins committed during three previous lives. The place whence this river proceeds, for the purification of the three worlds, is the third division of the celestial regions, the seat of Viṣṇu.[29]

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NOTES

1. The sun's case is 10,000 Yojanas broad, and as many deep, according to the Vāyu and Matsya. The Bhāgavata makes it thirty-six hundred thousand long, and one fourth that broad. The Liṅga agrees with the text.

2. There is no great difference in this number in other accounts. The length of this axle, which extends from Meru to Mānasa, is nearly equal to the semi-diameter of the earth, which, according to the Matsya P., is 18,95,000 Yojanas.

3. The three naves are the three divisions of the day, morning, noon, and night; the five spokes are the five cyclic years; and the six peripherics are the six seasons. The Bhāgavata explains the three naves to be three periods of the year, of four months each, and gives twelve spokes as types of the twelve months. The Vāyu, Matsya, and Bhaviṣya Purāṇas enter into much more detail. According to them, the parts of the wheel are the same as above described : the body of the car is the year; its upper and lower half are the two solstices; Dharma is its flag; Artha and Kāma the pins of the yoke and axle; night is its

fender; Nimeshas form its floor; a moment is the axle-tree; an instant the pole; minutes are its attendants; and hours its harness.

4. This-shorter axle is, according to the Bhāgavata, one fourth of the longer.

5. We are to understand here, both in the axle and yoke, two levers, one horizontal, the other perpendicular. The horizontal arm of the axle has a wheel at one end; the other extremity is connected with the perpendicular arm. To the horizontal arm of the yoke are harnessed the horses; and its inner or right extremity is secured to the perpendicular. The upper ends of both perpendiculars are supposed to be attached to Dhruva, the pole-star, by two aerial cords, which are lengthened in the sun's southern course, and shortened in his norther; and retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Mānasottara mountain on Puṣkara-dvīpa, which runs like a ring round the several continents and oceans. The contrivance is commonly compared to an oil mill, and was probably suggested by that machine as constructed in India. As the Mānasottara mountain is but 50,000 leagues high, and Meru 84,000, whilst Dhruva is 1500,000, both levers are inclined at obtuse angles to the nave of the wheel and each other. In images of the sun, two equal and semicircular axles connect a central wheel with the sides of the car.

6. In the Liṅga the city of Indra is called Amarāvati; and in it and the Vāyu that of Varuṇa is termed Sukhā.

7. The terms Pūrva and Apara mean properly 'before and behind'; but 'before' naturally denotes the east, either because men, according to a text of the Vedas, spontaneously face, as if to welcome the rising sun, or because they are enjoined by the laws so to do. When they face the rising sun, the west is of course behind them. The same circumstance determines the application of the term Dakṣina, properly 'right', or 'dexterum', to the south. Uttara, 'other' or 'last', necessarily implies the north.

8. This is rather obscure, but it is made out clearly enough in the commentary, and in the parrallel passages in the Vāyu, Matsya, Liṅga, Kūrma, and Bhāgavata. The sun travels round the world, keeping Meru always on his right : to the spectator who fronts him therefore, as he rises.

Meru must be always on the north; and as the sun's rays do not penetrate beyond the centre of the mountain, the regions beyond, or to the north of it, must be in darkness; whilst those on the south of it must be in light: north and south being relative, not absolute terms, depending upon the position of the spectator with regard to the sun and to Meru. So the commentator मेरुं प्रदक्षिणीकुर्व्वन्तं सूर्य्यं ये यत्न पश्यन्ति सा च तेषां प्राची तेषां च वामभागो मेरुरतः सर्व्वेषां सर्व्वदा मेरुरुत्तरतः। तस्मादुत्तरस्यां दिशि सदा रात्रिः दक्षिणस्यां च सदा दिनं। It was probably through some misapprehension of this doctrine that Wilford asserted, "by Meru the Paurāṇiks understand in general the north pole, but the context of the Purāṇas is against this supposition". As. Res. VIII. 286. There is no inconsistency, however, in Meru's being absolutely in the centre of the world, and relatively north to the inhabitants of the several protions, to all of whom the east is that quarter where the sun first appears, and the other quarters are thereby regulated.

9. Similar notions are contained in the Vāyu.

10. The sun travels at the rate of one-thirtieth of the earth's circumference in a Muhūrtta, or 31,50,000 Yojanas; making the total 9 crores and 45 lakhs, or 9,45,00,000; according to the Vāyu, Liṅga, and Matsya Purāṇas.

11. This passage, which is somewhat at variance with the general doctrine, that the length of the day depends upon the velocity of the sun's course, and which has not been noticed in any other Paurāṇik text, is defended by the commentator, upon the authority of the Jyotiṣ-śāstra, or astronomical writings. According to them, he asserts, the signs of the Zodiac are of different extent. Aquarius, Pisces, and Aries are the shortest; Taurus, Capricornus, and Gemini are something longer; Leo and Scorpio longer still; and the remaining four the longest of all. According to the six which the sun traverses, the day or night will be the longer or shorter. The text is, राशिप्रमाणजनिता दीर्घ्रह्रस्वात्मता दिने। तथा निशायां राशीनां प्रमाणैर्लघुदीर्घता।। The apparent contradiction may however be reconciled by understanding the sun's slow motion, and the length of a sign, to be equivalent terms.

12. The same story occurs in the Vāyu, with the addition that the Mandehas are three crores in number. It seems to be an ancient legend, imperfectlyl preserved in some of the Purāṇas.

13. The sacred syllable Om has been already described (Bk. I. ch. I n. I). The Gayatri, or holiest verse of the Vedas, not to be uttered to ears profane, is a short prayer to the sun, identified as the supreme, and occurs in the tenth hymn of the fourth section of the third Aṣṭaka of the Saṁhitā of the Rig-veda : तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्। 'We meditate on that excellent light of the divine sun: may he illuminate our minds.' Such is the fear entertained of profaning this text, that copyists of the Vedas not infrequently efrain from transcribing it, both in the Saṃhitā and Bhāṣya.

14. Or, in the text, with the prayer that commences with the words Sūrya, jyotir, 'That which is in the sun (or light) is adorable', &c. The whole prayer is given in Colebrooke's account of the religious ceremonies of the Hindus. As. Res. V. 351.

15. But this comprehends the two Sandhyās, 'morning and evening twilight.' Two Nāris, or half a Muhūrtta before sunrise, constitute the morning Sandhyā; and the same interval after sunset the evening. Sandhya, meaning 'junction', is so termed as it is the juncture or interval between darkness and light; as in the Vāyu and Matsya: लोकालोकं सन्धत्ते यस्मात् सूर्य्यः परिभ्रमन् तस्मात्सन्ध्येति तांमाहुरुषव्युष्ट्योस्तयान्तरं।

16. The four months are named in the Vāyu and are, I the Saura, or solarsydereal, consisting of the sun's passage through a sign of the Zodiac: 2. the Saumya or Chāndra or lunar month, comprehending thirty lunations or Tithis, and reckoned most usually from new moon to new moon, though sometimes from full moon to full moon: 3. the Sāvana or solar month, containing thirty days of sunrise and sunset: and 4. the Nākṣatra or lunar asterismal month, which is the moon's revolution, through the twenty-eight lunar mansions.

17. The five years forming this Yuga, or cycle, differ only in denomination, being composed of the months above described, with such Malamāsas, or intercalary months, as may be necessary to complete the period, according to Vriddha Garga. The cycle comprehends, therefore, sixty solarsydereal months of 1800 days; sixty-one solar months, or 1830 days; sixty-two lunar months, or 1860 lunations; and sixty-seven lunar-asterismal months, or 1809 such days. Warren, in his Kāla Sankalitā, considers these years to be severally

cycles. "In the cycle of sixty', he observes, "are contained five cycles of twelve years, each supposed equal to one year of the planet (Jupiter). I only mention this cycle because I found it mentioned in some books; but I know of no nation nor tribe that reckons time after that account. The names of the five cycles or Yugas are 1. Samvatsara, 2. Parivatsara, 3. Idvatsara, 4. Anuvatsara, 5. Udravatsara. The name of each year is determined from the Nākṣatra, in which Vṛhaspati sets and rises heliacally and they follow in the order of the lunar months." K. S. 212. It may be reasonably doubted, however, if this view be correct; and the only connexion between the cycle of five years and that of Vṛhaspati may be the multiplication of the former by the latter (5x12), so as to form the cycle of sixty years: a cycle based, the commentator remarks, upon the conjunction (Yuga) of the sun and moon in every sixtieth year. The original and properly Indian cycle, however, is that of five years, as Bentley remarks. "The astronomers of this period (1181 B.C.) framed a cycle of five years for civil and religious ceremonies". Ancient and Modern Hindu Astronomy. It is in fact, as Colebrooke states, the cycle of the Vedas, described in the jyotiṣa, or astronomical sections, and specified in the institutes of Parāśara as the basis of calculation for larger cycles. As. Res. VIII. 470.

18. Reference is here made apparently, though indistincly, to those positions of the planets which indicate, according to Bentley, the formation of the lunar mansions by Hindu astronomers about 1424 B.C. Hindu Astronomy, p. 3 and 4. The Vāyu and Liṅga Purāṇas specify the positions of the other planets at the same time, or the end, according to the former, of the Chākṣuṣa Manvantara. At that time the sun was in Viśākhā, the moon in Krittikā, Venus in Puṣyā, Jupiter in Përvaphālgunī, Mars in Āṣādhā, Budha in Dhaniṣṭhā, Śani in Revatī, Ketu in Āsleṣā, and Rāhu in Bharaṇī. There are differences between some of these and the positions cited by Bentley, but most of them are the same. He considers them to have been observations of the occulations of the moon by the planets, in the respective lunar mansions, 1424–5 B.C. According to the Vāyu, these positions or origins of the planets are from the Vedas: आषाढादिष्विहपूर्व्वासु समुत्पन्ना इति स्मृतेः। The Liṅga, less accurately perhaps, reads इति श्रुतिः। referring it to the works of law.

19. These are the names of the months which occur in the Vedas, and belong to a system now obsolete, as was noticed by Jones. As. Res. III. 258. According to the classification of the text, they correspond severally with the lunar months Māgha, Phālguna, Caitra, Vaiśākha. Jyeṣṭha, Āṣārdha, or from December to June; and with Śrāvaṇa Bhādra, Āśvina, Kārtika, Agrahāyaṇa, and Pauṣa, from July to December. From this order of the two series of the months, as occurring in the Vedas, Colebrooke infers, upon astronomical computations, their date to be about fourteen centuries prior to the Christian era. As. Res. VII. 283.

20. The Vāyu has the same names, but ascribes a different descent to the first, making Sudhāman the son of Viraja, Sankhapād is the son of Kardama: the other two are the sons of Parjanya and Rajas, consistently with the origin ascribed to these Lokapālas in the patriarchal genealogies of that Purāṇa (see Bk. I. ch. X).

21. Allusion is here made to some divissions of the celestial sphere which are not described in may other part of the text. The fullest, but still in some respects a confused and partly inaccurate account is given in the Matsya Purāṇa; but a more satisfactory description occurs in the comment on the Bhāgavata, there cited from the Vāyu, but not found in the copies consulted on the present occasion. According to those details, the path (Mārga) of the sun and other planets amongst the lunar asterisms is divided into three portions or Avaṣthānas, northern, southern, and central, called severally Airāvata, Jāradgava (Ajagava, Matsya P.), and Vaiśvānara. Each of these, again, is divided into three parts or Vithis : those of the northern portion are termed Nāgavithi, Gajavīthi, and Airāvati; those of the centre are Ārṣabhī, Govīthī and Jāradgavī; and those of the south are named Ajavīthī, Mrīgavithī, and Vaiṣvānarī. Each of these Vīthis comprises three asterisms.

Nāgavīthi : Asvinī, Bharaìī, Krittikā.
Gajavīthi : Rohinī, Mrigaśiras, Ardrā.
Airāvati : Punarvasu, Puṣyā, Āsleshā.
Ārshabhī : Maghā, Pūrvaphalgunī, Uttaraphalgunī.
Govīthī : Hastā, Chitrā, Svāti.
Jāradgavā : Viśākhā, Anurādhā, Jyeṣthā.
Ajavīthi : Mūlā, Purvāshādhā, Uttarāshādhā.
Mrigavīthī : Sravaṇā, Dhaniṣṭhā, Satābhishā.

Vaisvānarī : Pūrva Bhādrapadā, Uttara Bhādrapadā, Revatī.

See also As. Res. IX, table of Nakṣatras, 346. Agastya is Canopus; and the line of the goat, or Ajavīthi, comprises asterisms which contain stars in Scorpio and Sagittarius.

22. A marginal note in one MS. explains the phrase of the text, आचन्द्रतारकं, to signify as far as to the moon and stars; चन्द्रतारकसीमा भूतमार्गं। but the Pitri yāna, or path of the Pitṛs, lies amongst the asterisms; and, according to the Paurāṇik system of the heavens, it is not clear what could be meant by its being bounded by the moon and stars. The path south of the solar orb is, according to the Vedas, that of smoke or darkness.

23. The stars of the Nāgavīthi are those of Aries and Taurus; and by the seven Ṛṣis we are here to understand Ursa Major.

24. This, according to the Vedas, is all that is to be understood of the immortality of the gods: they perish at the period of universal dissolution.

25. That is, generally as effecting created beings, not individuals, whose acts influence their several successive births.

26. From Ursa Major to the polar star.

27. The popular notion is, that Śiva or Mahādeva receives the Gaṅgā on his head; but this, an subsequently explained, is referred, by the Vaiṣṇavas at least, to the descent of the Alakanandā, or Gaṅgā of India, not to the celestial Gaṅgā.

28. Or, in other words, 'flows into the sea.' The legend here alluded to is more fully detailed in a subsequent book.

29. The situation of the source of the Gaṅgā of heaven identifies it with the milky way.

***

CHAPTER 9

नवमोऽध्यायः

(आधारभूतं लोकानां त्रयाणां वृष्टिकारणम्)

पराशर उवाच

तारामयं भगवतः शिशुमाराकृति प्रभोः।
दिवि रूपं हरेर्यत्तु तस्य पुच्छे स्थितो ध्रुवः॥ १॥
सैष भ्रमन् भ्रामयति चन्द्रादित्यादिकान् ग्रहान्।

भ्रमन्तमनु तं यान्ति नक्षत्राणि च चक्रवावत्॥ २॥
सूर्याचन्द्रमसौ तारा नक्षत्राणि ग्रहैः सह।
वातानीकमयैर्बन्धैर्ध्रुवे बद्धानि तानि वै॥ ३॥
शिशुमाराकृतिं प्रोक्तं यद्रूपं ज्योतिषां दिवि।
नारायणः परं धाम्नां तस्याधारः स्वयं हृदि॥ ४॥
उत्तानपादपुत्रस्तु तमाराध्य प्रजापतिम्।
स ताराशिशुमारस्य ध्रुवः पुच्छे व्यवस्थितः॥ ५॥
आधारः शिशुमारस्य सर्वाध्यक्षो जनार्दनः।
ध्रुवस्य शिशुमारश्च ध्रुवे भानुर्व्यवस्थितः॥ ६॥
तदाधारं जगच्चेदं सदेवासुरमानुषम्।
येन विप्र! विधानेन तन्ममैकमनाः शृणु॥ ७॥

The form of the mighty Hari which is present in heaven, consisting of the constellations, is that of a porpoise, with Dhruva situated in the tail. As Dhruva revolves, it causes the moon, sun and stars to turn round also; and the lunar asterisms follow in its circular path; for all the celestial luminaries are in fact bound to the polar-star by aerial cords. The porpoise-like figure of the celestial sphere is upheld by Nārāyaṇa, who himself in planetary radiance, is seated in its heart; whilst the son of Uttānapāda, Dhruva, in consequence of his adoration of the lord of the world, shines in the tail of the stellar porpoise[1]. The upholder of the porpoise-shaped sphere is the sovereign of all, Janārddana. This sphere is the supporter of Dhruva; and by Dhruva the sun is upstayed. Upon the sun depends this world, with its gods, demons, and men. In what manner the world depends upon the sun, be attentive, and you shall hear.

विवस्वानष्टभिर्मासैरादायापो रसात्मिकाः।
वर्षत्युम्बु ततश्चान्नमन्नादप्यखिलं जगत्॥ ८॥
विवस्वानंशुभिस्तीक्ष्णैरादाय जगतो जलम्।
सोमं पुष्यत्यथेन्दुश्च वायुनाडीमयैर्दिवि॥ ९॥
नालैर्विक्षिपतेऽभ्रेषु धूमाग्न्यनिलमूर्तिषु।
न भ्रश्यन्ति यतस्तेभ्यो जलान्यभ्राणि तान्यतः॥ १०॥
अभ्रस्थाः प्रपतन्त्यापो वायुना समुदीरिताः।

संस्कारं कालजनितं मैत्रेयासाद्य निर्मला:॥ ११॥
सरित्समुद्रभौमास्तु तथाप: प्राणिसम्भवा:।
चतु:प्रकारा भगवानादत्ते सविता मुने॥ १२॥
आकाशगङ्गासलिलं तदादाय गभस्तिमान्।
अनभ्रगतमेवोर्व्यां सद्य: क्षिपति रश्मिभि:॥ १३॥
तस्य संस्पर्शनिर्धूतपापपङ्को द्विजोत्तम!
न याति नरकं मर्त्यो दिव्यस्नानं हि तत् स्मृतम्॥ १४॥
दृष्टसूर्यं हि यद्वारि पतत्यभ्रैर्विना दिव:।
आकाशगङ्गासलिलं तद् गोभि: क्षिप्यते रवे:॥ १५॥
कृत्तिकादिषु ऋक्षेषु विषमेष्वम्बु यद्दिव:।
दृष्टार्कं पतति ज्ञेयं तद् गाङ्गं दिग्गजोज्झितम्॥ १६॥
युग्मर्क्षेषु च यत्तोयं पतत्यर्कोज्झितं दिव:।
तत सूर्यरश्मिभि: सद्य: समादाय निरस्यते॥ १७॥
उभयं पुण्यमत्यर्थं नृणां पापापहं द्विज!
आकाशगङ्गासलिलं दिव्यस्नानं महामुने॥ १८॥

During eight months of the year the sun attracts the waters, which are the essence of all fluids, and then pours them upon earth (during the other four month) as rain[2]: from rain grows corn; and by corn the whole world subsists. The sun with his scorching rays absorbs the moisture of the earth, and with them nourishes the moon. The moon communicates, through tubes of air, its dews to the clouds, which, being composed of smoke, fire, and wind (or vapour), can retain the waters with which they are charged: they are therefore called Abhras, because their contents are not dispersed[3]. When however they are broken to pieces by the wind, then watery stores descend, bland, and freed from every impurity by the sweetening process of time. The sun, Maitreya, exhales watery fluids from four sources, — seas, rivers, the earth, and living creatures. The water that the sun has drawn up from the Gangā of the skies he quickly pours down with his rays, and without a cloud; and men who are touched by this pure rain are cleansed from the soil of sin, and never see hell: this is termed celestial ablution. That rain which falls whilst the sun is shining, and without a cloud in the sky, is the water of the heavenly Gaṅgā, shed by the solar rays. If, however, rain falls from a bright and cloudless sky whilst the sun is in the mansion of Kṛttikā and the other asterisms counted by odd numbers, as the third, fifth etc., the water, although that of the Gangā of the sky, is scattered by the elephants of the quarters, not by the rays of the sun: it is only when such rain falls, and the sun is in the even asterisms, that it is distributed by his beams.

यत्तु मेघैः समुत्सृष्टं वारि तत् प्राणिनां द्विज!
पुष्णात्योषधयः सर्वा जीवनायामृतं हि तत्॥ १९॥
तेन वृद्धिं परां नीतः सलिलेनौषधीगणः।
साधकः फलपाकान्तः प्रजानां द्विज! जायते॥ २०॥
तेन यज्ञान् यथाप्रोक्तान् मानवाः शास्त्रचक्षुषः।
कुर्वन्त्यहरहस्तैश्च देवानाप्याययन्ति ते॥ २१॥
एवं यज्ञाश्च वेदाश्च वर्णाश्च द्विजपूर्वकाः।
सर्वे देवनिकायाश्च पशुभूतगणाश्च ये॥ २२॥
वृष्ट्या धृतमिदं सर्वमन्नं निष्पाद्यते यथा।
सापि निष्पाद्यते वृष्टिः सवित्रा मुनिसत्तम॥ २३॥
आधारभूतः सवितुर्ध्रुवो मुनिवरोत्तम!
ध्रुवस्य शिशुमारोऽसौ सोऽपि नारायणाश्रयः॥ २४॥
हृदि नारायणस्तस्य शिशुमारस्य संस्थितः।
बिभर्त्ता सर्वभूतानामादिभूतः सनातनः॥ २५॥

इति श्रीविष्णुपुराणे द्वितीयांशे नवमोऽध्यायः॥

The water which the clouds shed upon earth is in truth the ambrosia of living beings, for it gives fertility to the plants which are the support of their existence. By this all vegetables grow and are matured, and become the means of maintaining life. With them, again, those men who take the law for their light perform daily sacrifices, and through them give nourishment to the gods. And thus sacrifices, the Vedas, the four castes, with the Brāhmaṇas at their head, all the residences of the gods, all the tribes of animals, the whole world, all are supported by the rains by which food is produced. But the rain is evolved by the sun; the sun is sustained by Dhruva; and

Dhruva is supported by the celestial porpoise-shaped sphere, which is one with Nārāyaṇa. Nārāyaṇa, the primeval existent, and eternally enduring, seated in the heart of stellar sphere, is the supporter of beings.

NOTES

1. A more particular description of this porpoise occurs farther on.

2. Consequently, the Liṅga P. observes, there is no waste of water in the universe, as it is in constant circulation : तोयस्य नास्ति वै नाशस्तदेव परिवर्त्तते।

3. The theory of the clouds is more fully detailed in the Vāyu, Liṅga, and Matsya Purāṇas : it is the same in its general tenor, but comprises additional circumstances. Clouds, according to those authorities, are of three classes : 1. Āgneya, originating from fire or heat, or in other words, evaporation : they are charged with wind and rain, and are of various orders, amongst which are those called Jimūta, from their supporting life : जीमूतास्ते येभ्यो जीवसम्भवा:। 2. Brahmaja, born from the breath of Brahmā : these are the clouds whence thunder and lightning proceed : and 3. Pakṣaja, or clouds which were originally the wings of the mountains, and which were cut off by Indra : these are also termed Puṣkāravarttakas, from their including water in their vortices : they are the largest and most formidable of all, and are those which, at the end of the Yugas and Kalpas, pour down the waters of the deluge. The shell of the egg of Brahmā, or of the universe, is formed of the primitive clouds : तान्येवाण्डकपालानि सर्व्वे मेघाः प्रकीर्त्तिता:।

***

CHAPTER 10

दशमोऽध्याय:

(सूर्यरथाधिष्ठातृणां देवादीनां विवरणम्।)

पराशर उवाच

साशीतिमण्डलशतं काष्ठयोरन्तरं द्वयो:।
आरोहणावरोहाभ्यां भानोरब्देन या गति:।। १।।
स रथोऽधिष्ठितो देवैरादित्यैर्ऋषिस्तथा।
गन्धर्वैरप्सरोभिश्च ग्रामणी-सर्प-राक्षसै:।। २।।
धाता ऋतुस्थला चैव पुलस्त्यो वासुकिस्तथा।

रथकृद्ग्रामणीर्हेतिस्तुम्बुरुश्चैव सप्तमः॥ ३॥
एते वसन्ति वै चैत्रे मधुमासे सदैव हि।
मैत्रेय स्यन्दने भानोः सप्त मासाधिकारिणः॥ ४॥
अर्यमा पुलहश्चैव रथौजाः पुञ्जिकस्थला।
प्रहेतिः कच्छनीरश्च नारदश्च रथे रवेः।
माधवे निवसन्त्येते शुचिसंज्ञे निबोध मे॥ ५॥
मित्रोऽत्रिस्तक्षको रक्षः पौरुषेयोऽथ मेनका।
हाहा रथस्वनश्चैव मैत्रेयैते वसन्ति वै॥ ६॥
वरुणो वशिष्ठो रम्भा जहजन्या हूहूर्बुधः।
रथचित्रस्तथा शुक्रे वसन्त्याषाढसंज्ञके॥ ७॥
इन्द्रो विश्वावसुः स्रोत एलापत्रस्तथाङ्गिराः।
प्रम्लोचा च नभस्येते सर्पश्चार्के वसन्ति वै॥ ८॥
विवस्वानुग्रसेनश्च भृगुश्चापूरणस्तथा।
अनुम्लोचा शङ्खपालो व्याघ्रो भाद्रपदे तथा॥ ९॥
पूषा च सुरुचिर्धाता गौतमोऽथ धनञ्जयः।
सुषेणोऽन्यो घृताची च वसन्त्याश्वयुजे रवौ॥ १०॥
विभावसुभरद्वाजौ पर्जन्यैरावतौ तथा।
विश्वाची-सेनजित्संज्ञौ कार्त्तिके चाधिकारिणः॥ ११॥
अंशुकाश्यपताक्ष्यास्तु महापद्मस्तथोर्वशी।
चित्रसेनस्तथा विद्युन्मार्गशीर्षाधिकारिणः॥ १२॥
ऋतुर्भगस्तथोर्णायुः स्फूर्जः कर्कोटकस्तथा।
अरिष्टनेमिश्चैवान्या पूर्वचित्तिर्वराप्सराः॥ १३॥
पौषमासे वसन्त्येते सप्त भास्करमण्डले।
लोकप्रकाशनार्थाय विप्रवर्याधिकारिणः॥ १४॥
त्वष्टाथ जमदग्निश्च कम्बलोऽथ तिलोत्तमा।
ब्रह्मापेतोऽथ ऋतजिद् धृतराष्ट्रोऽथ सप्तमः॥ १५॥
माघमासे वसन्त्येते सप्त मैत्रेय! भास्करे।
श्रुयन्ताञ्चापरे सूर्ये फाल्गुने निवसन्ति ये॥ १६॥
विष्णुरश्वतरो रम्भा सूर्यवर्चाथ सत्यजित्।
विश्वामित्रस्तथा रक्षो यज्ञापेतो महामुने॥ १७॥

Parāśara said— Between the extreme northern and southern points the sun has to traverse in a year one hundred and eighty degrees, ascending and descending.[1] His car is presided over by divine Ādityas, Ṛṣis, heavenly singers and nymphs, Yakṣas, serpents, and Rākṣasas (one of each being

placed in it in every month). The Āditya Dhātri, the sage Pulastya, the Gandharva Tumburu, the nymph Kratuśthalā, the Yakṣa Rathakrit, the serpent Vāsuki, and the Rākṣasa Heti, always reside in the sun's car, in the month of Madhu or Caitra, as its seven guardians. In Vaiśākh or Mādhava the seven are Āryamat, Pulaha, Nārada, Punjikāsthalī, Rathaujas, Kacanīra and Praheti. In Śuchi or Jyeṣṭha they are Mitra, Atri, Hāhā, Menā, Rathasvana, Takṣaka, and Pauruśeya. In the month Sukra or Āṣāḍha they are Varuṇa, Vaśiṣ ṭha, Huhu, Sahajanyā, Rathachitra, Nāga, and Budha. In the month Nabhas (or Srāvaṇa) they are Indra, Angiras, Visvāvasu, Pramlochā, Srotas, and Elapatra (the name of both serpent and Rākṣasa). In the month Bhādrapada, they are Vivasvat, Bhṛgu, Ugrasena, Anumloca, Āpūraṇa, Śankhapāla, and Vyāghara. In the month of Āsvin they are Pūṣan, Gautama, Suruchi, Ghṛtāchī, Suṣeṇa, Dhanañjaya, and Vāta. In the month of Kārtik they are Parjanya, Bharadvāja, (another) Visvāvasu, Visvāchī, Senajit, Airāvata, and Chāpa. In Agrahāyana or Mārgaśīrsha they are Ansu, Kaśyapa, Chitrasena, Urvasi, Tārkṣya, Mahāpadma, and Vidyut. In the month of Pusha, Bhaga Kratu, Urṇā yu, Purvachittī, Ariṣṭanemi, Karkoṭaka, and Sphūrja are the seven who abide in the orb of the sun, the glorious spirits who scatter light throughout the universe. In the month of Māgha the seven who are in the sun are Twaṣṭ ri, Jamadagni, Dhṛtarāṣṭra, Tilottamā, Ratijit, Kambala, and Brahmāpeta. Those who abide in the sun in the month Phālguna are Viṣṇu, Viśvāmitra, Sūryavarchchas, Rambhā, Satyajit, Aśvatara, and Yajn Ūpeta.

मासेष्वेतेषु मैत्रेय! वसन्त्येते तु सप्तकाः।
सवितुर्मण्डले ब्रह्मन्! विष्णुशक्त्युपबृंहिताः॥१८॥
स्तुवन्ति मुनयः सूर्यं गन्धर्वैर्गीयते पुरः।
नृत्यन्त्योऽप्सरसो यान्ति सूर्यस्यानु निशाचराः॥१९॥
वहन्ति पन्नगा यक्षैः क्रियतेऽभीषुसङ्ग्रहः।
बालखिल्यास्तथैवैनं परिवार्य्य समासते॥२०॥
सोऽयं सप्तगणः सूर्यमण्डले मुनिसत्तम!

हिमोष्ण-वारिवृष्टीनां हेतुत्वे समयं गतः॥ २ १॥

इति श्रीविष्णुपुराणे द्वितीयांशे दशमोऽध्यायः।

In this manner, Maitreya, a troop of sexen celestial beings, supported by the energy of Viṣṇu, occupies during the several months the orb of the sun. The sages celebrates his praise, and the Gandharba sings, and the nymph dances before him : the Rākṣasa attends upon his steps, the serpent harnesses his steeds, and the Yakṣa trims the reins : the numerous pigmy sages, the Bālakhilyas, ever surround his chariot. The whole troop of seven, attached to the sun's car, are the agents in the distribution of cold, heat, and rain, at their respective seasons.[2]

NOTES

1. It might be doubted whether the text meant 180 in each hemisphere or in both, but the sense is sufficiently clear in the Vāyu, &c., and the number of Maṇḍalas, travelled in the year is 360 : the Maṇḍalas, 'circles' or 'degrees', being in fact the sun's diurnal revolutions, and their numbers corresponding with the days of the solar year : as in the Bhaviṣya Purāṇa : ह्यशीतिमण्डलशतमोहंन्त्यब्देन वै हयाः। बाह्यतोऽभ्यन्तरं चैव मण्डलं दिवसक्रमात्। 'The horses of the sun travel twice 180 degrees in a eyar, internal and external (to thc equator), in the order of the days.'

2. A similar enumeration of the attendants upon the sun's car occurs in the Vāyu, &c. For Yakṣas, the generic term their employed is Grā,aṇīs, but the individuals are the same. The Kūrma and Bhaviṣya refer the twelve Ādityasa to different months :

	Viṣṇu.	**Kūrma.**	**Bhaviṣya.**
Dhātri	Caitra	Vaiśākha	Kārtika
Āryamat	Vaiśākha	Caitra	Vaiśākha
Mitra	Jyeṣṭha	Mārgaśīrṣa	Mārgaśīrsha
Varuṇna	Āṣāḍha	Māgha	Bhādra
Indra	Śrāvaṇa	Jyeṣṭha	Āśvina
Vivasvat	Bhādra	Srāvaṇa	Jyeṣṭha
Pūṣan	Āśvina	Phālguna	Pauṣa
Parjanya	Kārtika	Āśvina	Śrāvaṇa
Ansu	Mārgaśīrsha	Āṣāḍha	Āṣāḍha
Bhaga	Pauṣa	Bhādra	Māgha
Tvaṣṭri	Māgha	Kārtika	Phālguna
Viṣṇu	Phālguna	Pauṣa	Caitra.

CHAPTER 11

एकादशोऽध्याय:

(सूर्यरथस्थायास्त्रयीमय्या विष्णुशक्तेर्विवरणम्)

मैत्रेय उवाच

यदेतद्भगवानाह गण: सप्तविधो रवे:।
मण्डले हिम-तापादे: कारणं तन्मया श्रुतम्।। १।।
व्यापाराश्चापि कथिता गन्धर्वोरगरक्षसाम्।
ऋषीणां बालखिल्यानां तथैवाप्सरसां गुरो।। २।।
यक्षाणाञ्च रथे भानोर्विष्णुशक्तिधृतात्मनाम्।
किन्त्वादित्यस्य यत्कर्म तन्नात्रोक्तं त्वया मुने।। ३।।
यदि सप्तगणो वारि हिममुष्णं च वर्षते।
तत् किमत्र रवेर्येन वृष्टि: सूर्यादितीर्यते।। ४।।
विवस्वानुदितो मध्ये यात्यस्तमिति किं जना:।
ब्रतीत्येतत् समं कर्म यदि सप्तगणस्य तत्।। ५।।

Maitreya said—You have related to me, holy preceptor, the seven classes of beings who are ever present in the solar orb, and are the causes of heat and cold : you have also described to me their individual functions, sustained by the energy of Viṣṇu : but you have not told me the duty of the sun himself; for if, as you say, the seven beings in his sphere are the causes of heat, cold, and rain, how can it be also true, as you have before mentioned, that rain proceeds from the sun? or how can it be asserted that the sun rises, reaches the meridian, or seta, if these situations be the act of the collective seven?

पराशर उवाच

मैत्रेय! श्रूयतामेतद् यद्भवान् परिपृच्छति।
यथा सप्तगणेऽप्येक: प्राधान्येनाधिको रवि:।। ६।।
सर्वा शक्ति: परा विष्णोर्ऋग्यजु:सामसंज्ञिता।
सैषा त्रयी तपत्यंहो जगतश्च हिनस्ति या।। ७।।
सैव विष्णु: स्थित: स्थित्यां जगत: पालनोद्यत:।
ऋग्यजु:सामभूतोऽन्त: सवितुर्द्विज! तिष्ठति।। ८।।
मासि मासि रविर्यो यस्तत्र तत्र हि सा परा।
त्रयीमयी विष्णुशक्तिरवस्थानं करोति वै।। ९।।

ऋचस्तपन्ति पूर्वाह्ने मध्याह्नेऽथ यजूंषि वै।
बृहद्रथन्तरादीनि सामान्यह्न क्षये रवौ॥ १०॥
अङ्गमेषा त्रयी विष्णोर्ऋग्यजुःसामसंज्ञिता।
विष्णुशक्तिरवस्थानं सदादित्ये करोति सा॥ ११॥

Parăśara replied— I will explain to you, Maitreya, the subject of your inquiry. The sun, though identified with the seven being in his orb, is distinct from them as their chief. The entire and mighty energy of Viṣṇu, which is called the tree Vedas, or Ṛk, Yajush, and Sāman, is that which enlightens the world, and destroys its iniquity. It is that also which, during the continuance of things, is present as Viṣṇu, actively engaged in the preservation of the universe, and abiding as the three Vedas within the sun. The solar luminatry, that appears in every month, is nothing else than that very supreme energy of Viṣṇu which is composed of the three Vedas, influencing the motions of the planet; for the Ṛks (the hymns of the Rig-veda) shine in the morning, the prayers of the Yajuṣ at noon, and the Bṛhadrathantara and other portions of the Sāman in the afternoon. This triple impersonation of Viṣṇu, distinguished by the titles of the three Vedas, is the energy of Viṣṇu, which influences the positions of the sun[1].

न केवलं रवौ शक्तिर्वैष्णावी सा त्रयीमयी।
ब्रह्माथ पुरुषो रुद्रस्त्रयमेतत् त्रयीमयम्॥ १२॥
सर्गादौ ऋङ्मयो ब्रह्मा स्थितौ विष्णुर्यजुर्मयः।
रुद्रः साममयोऽन्ताय तस्मात् तस्याशुचिर्ध्वनिः॥ १३॥
एवं सा सात्त्विकी शक्तिर्वैष्णावी या त्रयीमयी।
आत्मसप्तगणस्थं तं भास्वन्तमधितिष्ठति॥ १४॥

But this triple energy of Viṣṇu is not limited to the sun alone, for Brahmā, Purusha (Viṣṇu), and Rudra are also made up of the same triform essence. In creation it is Brahmā, consisting of the Ṛg-Veda; in preservation it is Viṣṇu, composed of the Yajur-veda; and in destruction Rudra, formed of the Sāma-veda, the utterance of which is consequently inauspicious.[2]

तया चाधिष्ठितः सोऽपि जाज्वलीति स्वरश्मिभिः।

तमः समस्तजगतां नाशं नयति चाखिलम्॥ १५॥
स्तुवन्ति तं वै मुनयो गन्धर्वैर्गीयते पुरः।
नृत्यन्त्योऽप्सरसो यान्ति तस्य चानु निशाचराः॥ १६॥
वहन्ति पन्नगा यक्षैः क्रियतेऽभीषुसङ्ग्रहः।
बालखिल्यास्तथैवैनं परिवार्य समासते॥ १७॥
नोदेता नास्तमेता च कदाचिच्छक्तिरूपधृक्।
विष्णुर्विष्णोः पृथक् तस्य गणः सप्तमयोऽप्ययम्॥ १८॥
स्तम्भस्थदर्पणस्येव योऽयमासन्नतां गतः।
छायादर्शनसंयोगं स तं प्राप्नोत्यथात्मनः॥ १९॥
एवं सा वैष्णवी शक्तिर्नैवापैति ततो द्विज!
मासानुमासं भास्वन्तमध्यास्ते तत्र संस्थितम्॥ २०॥
पितृ-देव-मनुष्यादीन् स सदाप्याययन् प्रभुः।

Thus the energy of Viṣṇu, made up of the three Vedas, and derived from the property of goodness, presides in the sun, along with the seven beings belonging to it; and through the presence of this power the planet shines with intense radiance, dispersing with his beams the darkness that spreads over the whole world : and hence the Munis praise him, the quiristers and nymphs of heaven sing and dance before him, and fierce spirits and holy sages attend upon his path. Viṣṇu, in the form of his active energy, never either rises or sets, and is at once the sevenfold sun and distinct from it. In the same manner as a man approaching a mirror, placed upon a stand, beholds in it his own image, so the energy (or reflection) of Viṣṇu is never disjoined (from the sun's car, which is the stand of the mirror), but remains month by month in the sun (as in the mirror), which is there stationed.

परिवर्त्तत्यहोरात्रकारणं सविता द्विज॥ २१॥
सूर्यरश्मिः सुषुम्णो यस्तर्पितस्तेन चन्द्रमाः।
कृष्णपक्षेऽमरैः शश्वत् पीयते वै सुधामयः॥ २२॥
पीतं तद्द्विकलं सोमं कृष्णपक्षक्षये द्विज!
पिबन्ति पितरः शेषं भास्करात् तर्पणं तथा॥ २३॥
आदत्ते रश्मिभिर्यत्तु क्षितिसंस्थं रसं रविः।
तमुत्सृजति भूतानां पुष्ट्यर्थं शस्यवृद्धये॥ २४॥
तेन प्रीणात्यशेषाणि भूतानि भगवान् रविः।

पितृ-देव-मनुष्यादीनेवमाप्याययत्यसौ॥ २५॥
पक्षतृप्तिन्तु देवानां पितृणाञ्चैव मासिकीम्।
शश्वत्तृप्तिञ्च मर्त्यानां मैत्रेयार्कः प्रयच्छति॥ २६॥

॥इति विष्णुपुराणे द्वितीयांशे एकादशोऽध्यायः॥

The sovereign sun, oh Brahman, the cause of day and night, perpetually revolves, affording delight to the gods, to the progenitors, and to mankind. Cherished by the Suṣumna ray of the sun,[3] the moon is fed to the full in the fortnight of its growth; and in the fortnight of its wane the ambrosia of its substance is perpetually drunk by the immortals, unitl the last day of the half month, when the two remaining digits are drunk by the progenitors : hence these two orders of beings are nourished by the sun. The moisture of the earth, which the sun attracts by his rays, he again parts with for the fertilization of the grain, and the nutriment of all terrestrial creatures; and consequently the sun is the source of subsistence to every class of living things, to gods, progenitors, mankind, and the rest. The sun, Maitreya, satisfies the wants of the gods for a fortnight (at a time); those of the progenitors once a month; and those of men and other animals daily.

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NOTES

1. This mysticism originates in part apparently from a misapprehension of metaphorical texts of the Vedas, such as सैषा त्र्य्येव विद्या तपति। 'that triple knowledge (the Vedas) shines;' and ऋचस्तपन्ति। 'the hymns of the Ṛk shine;' and in part from the symbolization of the light of religious truth by the light of the sun, as in the Gāyatrī ch. VIII. n. 13. To these are to be added the sectarial notions of the Vaiṣṇavas.

2. The formul of the Sāma-veda are not to be used along with those of the Ṛk and Yajush, at sacrifices in general.

3. The Vāyu, Liṅga, and Matsya Purāṇa specify several of the rays of the sun from amongst the many thousands which they say proceed from him. Of these, seven are principal, termed Suṣumna, Harikeśa, Viśvakarman, Viśvakārya, Sampadvasu.

Arvavasu, and Svarāj, supplying heat severally to the moon, the stars, and to Mercury, Venus, Mars, Jupiter and Saturn.

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CHAPTER 12

द्वादशोऽध्याय:

(चन्द्रादिग्रहाणां रथादीनां, प्रवह-वायो: श्रीविष्णोर्माहात्म्यस्य च कथनम्।)

पराशर उवाच

रथस्त्रिचक्र: सोमस्य कुन्दाभास्तस्य वाजिन:।
वाम-दक्षिणतो युक्ता दश तेन चरस्त्यसौ॥ १॥
वीथ्याश्रयाणि ऋक्षाणि ध्रुवाधारेण वेगिना।
ह्रासवृद्धिक्रमस्तस्य रश्मीनां सवितुर्यथा॥ २॥
अर्कस्येव हि तस्याश्वा: सकृद्युक्ता वहन्तिते।
कल्पमेकं मुनिश्रेष्ठ! वारिगर्भसमुद्भवा:॥ ३॥
क्षीणं पीतं सुरै: सोममाप्याययति दीप्तिमान्।
मैत्रेयैककलं सन्तं रश्मिनैकेन भास्कर:॥ ४॥
क्रमेण येन पीतोऽसौ देवैस्तेन निशाकरम्।
आप्याययत्यनुदिनं भास्करो वारितस्कर:॥ ५॥
सम्भृतञ्चार्द्धमासेन तत्सोमस्थं सुधामृतम्।
पिबन्ति देवा मैत्रेय! सुधाहारा यतोऽमरा:॥ ६॥
त्रयस्त्रिंशत्सहस्राणि त्रयस्त्रिंशच्छतानि च।
त्रयस्त्रिंशत् तथा देवा: पिबन्ति क्षणदाकरम्॥ ७॥
कलाद्वयावशिष्टस्तु प्रविष्ट: सूर्यमण्डलम्।
अमाख्यरश्मौ वसति अमावास्या तत: स्मृता॥ ८॥

Parāśara replied—The chariot of the moon has three wheels, and is drawn by ten horses, of the whiteness of the Jasmine, five on the right half (of the yoke), five on the left. It moves along the asterisms, divided into ranges, as before described; and, in like manner as the sun, is upheld by Dhruva; the cords that fasten it being tightened or relaxed in the same way, as it proceeds on its course. The horses of the moon, sprung from the bosom of the waters,[1] drag the car for a whole Kalpa, as do the coursers of the sun. The radiant sun supplies the moon, when reduced by the draughts of the gods to a single Kalā, with a single ray; and in the same proportion as the ruler of the night was exhausted by the celestials, it is replenished by the sun, the plunderer of the waters: for the gods, Maitreya, drink the nectar and ambrosia accumulated in the moon during half the month, and from this being their food they are immortal. Thirty-six thousand three hundred and thirth-three divinities drink the lunar ambrosia. When two digits remain, the moon enters the orbit of the sun, and abides in the ray called Amā; whence the period is termed Amāvasya.

अप्सु तस्मिन्नहोरात्रे पूर्वं वसति चन्द्रमाः।
ततो वीरुत्सु वसति प्रयात्यर्कं ततः क्रमात्॥ ९॥
छिनत्ति वीरुधो यस्तु वीरुत्संस्थे निशाकरे।
पत्रं वा पातयत्येकं ब्रह्महत्यां स विन्दति॥ १०॥
शेषे पञ्चदशे भागे किञ्चिच्छिष्टे कलात्मके।
अपराह्णे पितृगणा जघन्यं पर्य्युपासते।
पिबन्ति द्विकलाकारं शिष्टा तस्य कला तु या।
सुधामृतमयी पुण्या तामिन्दोः पितरो मुने॥ १२॥
निःसृतं तदमावस्यां गभस्तिभ्यः सुधामृतम्।
मासं तृप्तिमवाप्याग्र्यां पितरः सन्ति निर्वृताः।
सौम्या बर्हिषदश्चैव अग्निष्वात्ताश्च ते त्रिधा॥ १३॥
एवं देवान् सिते पक्षे कृष्णपक्षे तथा पितॄन्।
वीरुधश्चामृतमयैः शीतैरप्परमाणुभिः॥ १४॥
वीरुधोषधिनिष्पत्त्या मनुष्य-पशु-कीटकान्।
आप्याययति शीतांशुः प्रकाशाह्लादनेन तु॥ १५॥

In that orbit the moon is immersed for a day and night in the water; thence it enters the branches and shoots of the trees; and thence goes to the sun. Consequently any one who cuts off a branch, or casts down a leaf, when the moon is in the trees (the day of its rising invisible), is guilty of Brahmanicide. When the remaining portion of the moon consists of but a fifteenth part, the progenitors approach it in the afternoon, and drink the last portion, that sacred Kalā which is composed of ambrosia, and contained in the two digits of the form of the moon.[2] Having drunk the nectar effused by the lunar rays on the day of conjunction, the progenitors are satisfied, and remain tranquil for the ensuing month. These progenitors (or Pitṛs) are of three classes, termed Saumyas, Varhiṣuadas, and Agniṣvāttas.[3] In this manner the moon, with its cooling rays, nourishes the gods in the light fortnight, the Pitṛs in the dark fortnight; vegetables, with the cool nectary aqueous atoms it sheds upon them; and through their development it sustains men, animals, and insects; at the same time gratifying them by its radiance.

वाय्वग्निद्रवसम्भूतो रथश्चन्द्रसुतस्य च।
पिषङ्गैस्तुरगैर्युक्तः सोऽष्टाभिर्वायुवेगिभिः॥ १६॥
सवरूथः सानुकर्षो युक्तो भूसम्भवैर्हयैः।
सोपासङ्गपताकस्तु शुक्रस्यापि रथो महान्॥ १७॥
अष्टास्त्रिः काञ्चनः श्रीमान् भौमस्यापि रथो महान्।
पद्मरागारुणैरश्वैः संयुक्तो वह्निसम्भवैः॥ १८॥
अष्टाभिः पाण्डरैर्युक्तो वाजिभिः काञ्चनो रथ।
तस्मिंस्तिष्ठति वर्षान्ते राशौ राशौ बृहस्पतिः॥ १९॥
आकाशसम्भवैरश्वैः शबलैः स्यन्दनं युतम्।
तमारुह्य शनैर्याति मन्दगामी शनैश्चरः॥ २०॥
स्वर्भानोस्तुरगा ह्यष्टौ भृङ्गाभा घूसरं रथम्।
सकृद्युक्तास्तु मैत्रेय! वहन्त्यविरतं सदा॥ २१॥
आदित्यान्निःसृतो राहुः सोमं गच्छति पर्वसु।
आदित्यमेति सोमाच्च पुनः सौरेषु पर्वसु॥ २२॥
तथा केतुरथस्याश्वा अप्यष्टौ वातरंहसः।
पलालधूमवर्णाभा लाक्षारसनिभारुणाः॥ २३॥

The chariot of the son of Candra, Budha or Mercury, is composed of the elementary substances air and fire, and is drawn by eight bay horses of the speed of the wind. The vast car of Śukra (Venus) is drawn by earth-born horses,[4] is equipped with a protecting fender and a floor, armed with arrows, and decorated by a banner. The splendid car of Bhauma (Mars) is of an octagonal shape, drawn by eight horses, of a ruby red, sprung from fire Vrihaspati (Jupiter), in a golden car drawn by eight pale-coloured horses, travels from sign to sign in the period of a year : and the tardy-paced Śani (Saturn) moves slowly along in a car drawn by piebald steeds. Eight black horses draw the dusky chariot of Rāhu, and once harnessed are attached to it for ever. On the Parvas (the nodes, or lunar and solar eclipses), Rāhu directs his course from the sun to the moon, and back again from the moon to the sun.[5] The eight horses of the chariot of Ketu are of the dusky red colour of Lac, or the smoke of burning straw.

एते मया ग्रहाणां वै तवाख्याता रथा नव।
सर्वे ध्रुवे महाभाग! प्रबद्धा वायुरश्मिभि:॥२४॥
ग्रहर्क्षताराधिष्ण्यानि ध्रुवे बद्धान्यशेषत:।
भ्रमन्त्युचितचारेण मैत्रेयानिलरश्मिभि:॥२५॥
यावत्यश्चैव तारास्तास्तावन्तो वातरश्मय:।
सर्वे ध्रुवे निबद्धास्ते भ्रमन्तो भ्रामयन्ति तम्॥२६॥
तैलापीडा यथा चक्रं भ्रमन्तो भ्रामयन्ति वै।
तथा भ्रमन्ति ज्योतींषि वाताविद्धानि सर्वश:॥२७॥
अलातचक्रवद् यान्ति वातचक्रेरितानि तु।
यस्माज्ज्योतींषि वहति प्रवहस्तेन स स्मृत:॥२८॥

I have thus described to you, Maitreya, the chariots of the nine planets, all which are fastened to Dhruva by aerial cords. The orbs of all the planets, asterisms, and stars are attached to Dhruva, and travel accordingly in their proper orbits, being kept in their places by their respective bands of air. As many as are the stars, so many are the chains of air that secure them to Dhruva; and as they turn round, they cause the pole-star also to revolve. In the same manner as the oil-man himself, going round, causes the spindle to revolve, so the planets travel round, suspended by cords of air, which are circling round a (whirling) centre. The air, which is called Pravaha, is so termed because it bears along the planets, which turn round, like a disc of fire, driven by the aerial wheel.[6]

शिशुमारस्तु य: प्रोक्त: स ध्रुवो यत्र तिष्ठति।
सन्निवेशञ्च तस्यापि शृणुष्व मुनिसत्तम॥२९॥

यदह्ना कुरुते पापं तं दृष्ट्वा निशि मुच्यते।
यावत्यश्चैव तारास्ताः शिशुमाराश्रिता दिवि।
तावन्त्येव तु वर्षाणि जीवत्यभ्यधिकानि च॥ ३०॥
उत्तानपादस्तस्याथ विज्ञेयोह्युत्तरो हनुः।
यज्ञोऽधरश्च विज्ञेयो धर्मो मूर्द्धानमाश्रितः॥ ३१॥
हृदि नारायणश्चास्ते अश्विनौ पूर्वपादयोः।
वरुणश्चार्य्यमा चैव पश्चिमे तस्य सक्थिनी॥ ३२॥
शिश्नः संवत्सरस्तस्य मित्रोऽपानं समाश्रितः।
पुच्छेऽग्निश्च महेन्द्रश्च कश्यपोऽथ ततो ध्रुवः।
तारकाशिशुमारस्य नास्तमेति चतुष्टयम्॥ ३३॥

The celestial porpoise, in which Dhruva is fixed, has been mentioned, but you shall hear its constituent parts in more detail, as it is of great efficacy; for the view of it at night expiates whatever sin has been committed during the day; and those who behold it live as many years as there are stars in it, in the sky, or even more. Uttānapāda is to be considered as its upper jaw; Sacrifice as its lower. Dharma is situated on its brow; Nārāyaṇa in its heart. The Āśvins are its two fore feet; and Varuṇa and Āryamat its two hinder legs. Samvatsara is its sexual organ; Mitra its organ of excretion. Agni, Mahendra, Kaśyapa, and Dhruva, in succession are placed in its tail; which four stars in this constellation never set.[7]

इत्येष सन्निवेशोऽयं पृथिव्या ज्योतिषां तथा।
द्वीपानामुदधीनाञ्च पर्वतानाञ्च कीर्त्तितः॥ ३४॥
वर्षाणाञ्च नदीनाञ्च ये च तेषु वसन्ति वै।
तेषां स्वरूपमाख्यातं संक्षेपः श्रूयतां पुनः॥ ३५॥

I have now described to you the disposition of the earth and of the stars; of the insular zones, with their oceans and mountains, their Varṣuas or regions, and their inhabitants; their nature has also been explained, but it may be briefly recapitulated.

यदम्बु वैष्णवः कायस्ततो विप्र! वसुन्धरा।
पद्माकारा समुद्भूता पर्वताब्ध्यादिसंयुता॥ ३६॥
ज्योतींषि विष्णुर्भुवनानि विष्णु-
र्वनानि विष्णुर्गिरयो दिशश्च।

नद्यः समुद्राश्च स एव सर्वं
यदस्ति यन्नास्ति च विप्रवर्य॥३७॥
ज्ञानस्वरूपो भगवान् यतोऽसा-
वशेषमूर्तिर्न च वस्तुभूतः।
ततो हि शैलाब्धिधरादिभेदान्
जानीहि विज्ञानविजृम्भितानि॥३८॥
यदा तु शुद्धं निजरूपि सर्वं
कर्मक्षये ज्ञानमपास्तदोषम्।
तदा हि सङ्कल्पतरोः फलानि
भवन्ति नो वस्तुषु वस्तुभेदाः॥३९॥
वस्त्वस्ति किं कुत्रचिदादिमध्य-
पर्यन्तहीनं सततैकरूपम्।
यच्चान्यथात्वं द्विज! याति भूयो
न तत्तथा कुत्र कुतो हि तत्त्वम्॥४०॥
मही घटत्वं घटतः कपालिका
कपालिका चूर्ण-रजस्यतोऽणुः।
जनैः स्वकर्मस्तिमितात्मनिश्चयै-
रालक्ष्यते ब्रूहि किमत्र वस्तु॥४१॥
तस्मान्न विज्ञानमृतेऽस्ति किञ्चित्
क्वचित् कदाचिद् द्विज! वस्तुजातम्।
विज्ञानमेकं निजकर्मभेद-
विभिन्नचित्रैर्बहुधाऽभ्युपेतम्॥४२॥
ज्ञानं विशुद्धं विमलं विशोक-
मशेषशोकादिनिरस्तसङ्गम्।
एवं सदैकं परमः परेशः
स वासुदेवो न यतोऽन्यदस्ति॥४३॥
सद्भाव एषो भवतो मयोक्तो
ज्ञानं यथा सत्यमसत्यमन्यत्।
एतत्तु यत् संव्यवहारभूतं
तत्रापि चोक्तं भुवनाश्रितं ते॥४४॥
यज्ञः पशुर्वह्निरशेष ऋत्विक्
सोमः सुराः स्वर्गमयश्च कामः।
इत्यादिकर्म्माश्रितमार्गदृष्टं
भूरादिभोगाश्च फलानि तेषाम्॥४५॥
यच्चैतद्भुवनगतं मया तवोक्तं
सर्वत्र व्रजति हि तत्र कर्मवश्यः।

ज्ञात्वैवं ध्रुवमचलं सदैकरूपं
तत् कुर्य्याद्विशति हि येन वासुदेवम्॥४६॥

इति श्रीविष्णुपुराणे द्वितीयांशे द्वादशोऽध्यायः।

From the waters, which are the body of Viṣṇu, was produced the lotus-shaped earth, with its seas and mountains. The stars are Viṣṇu; the worlds are Viṣṇu; forests, mountains, regions, rivers, oceans are Viṣṇu : he is all that is, all that is not. He, the lord, is identical with knowledge, through which he is all forms, but is not a substance. You must conceive therefore mountains, oceans, and all the diversities of earh and the rest, are the illusions of the apprehension. When knowledge is pure, real, universal, independent of works, and exempt from defect, then the varieties of substance, which are the fruit of the tree of desire, cease to exist in matter. For what is substance? Where is the thing that is devoid of beginning, middle, and end, of one uniform nature? How can reality be predicated of that which is subject to change, and reassumes no more its original character? Earth is fabricated into a jar; the jar is divided into two halves; the halves are broken to pieces; the pieces become dust; the dust becomes atoms. Say, is this reality? Though it be so understood by man, whose self-knowledge is impeded by his own acts. Hence, Brāhmaṇa, except discriminative knowledge, there is nothing anywhere, or at any time, that is real. Such knowledge is but one, although it appears manifold, as diversified by the various consequences of our own acts. Knowledge perfect, pure, free from pain, and detaching the affections from all that causes affliction; knowledge single and eternal – is the supreme Vāsudeva, besides whom there is nothing. The truth has been thus communicated to you by me; that knowledge which is truth; from which all that differs is false. That information, however, which is of a temporal and worldly nature has also been imparted to you; the sacrifice, the victim, the fire, the priests, the acid juice, the gods, the desire for heaven, the path pursued by acts of devotion and the rest, and the worlds that are their consequences, have been displayed to you. In that universe which I have described, he for ever migrates who is subject to the influence of works; but he who knows Vāsudeva to be eternal, immutable, and of one unchanging, universal form, may continue to perform them,[8] as thereby he enters into the deity.

NOTES

1. So is the car, according to the Vāyu : अपां गर्भसमुत्पन्नो रथः। The orb of the moon, according to the Linga, is only congealed water; घनतोयात्मकं तत्र मण्डल शशिनः स्मृतं। as that of the sun is concentrated घनतेजोमयं तत्र मण्डल भास्करस्य च।

2. There is some indistinctness in this account, from a confusion between the division of the moon's surface into sixteen Kalās or phases, and its apportionment, as a receptacle of nectar, into fifteen Kalās or digits, corresponding to the fifteen lunations, on the fourteen of which, during the wane, the gods drink the amrita, and on the fifteenth of which the Pitṛs exhaust the remaining portion. The correspondence of the two distinctions appcars to be intended by the text, which terms the remaining digit or Kalā, composed of Amṛta, the form or superficies of the two Kalās : द्विकलाकारशिष्टा कला या सुधामृतमयी तां पिवन्ति। This, the commentator observes, is the fifteenth not the sixteenth : पंचदशी कला या तां पितरः पिबन्ति न तु षोडशी। The commentator on our text observes, also, that the passage is sometimes read द्विलवाकार। Lava meaning 'a moment', 'a short period,' The Matsya and Vāyu express the parallel passage so as to aviod all perplexity, by specifying the two Kalās as referring to time, and living the number of nectareous Kalās undefined : पिबन्ते द्विकलं कालं शिष्टास्तस्य कलास्तु याः। 'They, the Pitṛs, drink the remaining Kalās in two Kalās to time,' Warren explains Kalā, or, as he writes it, Calā, in one of its acceptations, 'the phases of the moon, of which the Hindus count sixteen,' Kalā Sankalita, 359. So the Bhāgavata the moon स एष षोडशकलः पुरुषी भगवान्। and the Vāyu, aftcr noticing the exhaustion of the fifteenth portion on the day of conjunction, states the recurrence of increase or wane to take place in the sixteenth

phase at the beginning of each fortnight : वृद्धिक्षयौ वै पक्षादौ षौडश्यां शशिनः स्मृतौ।

3. The Vāyu and Matsya add a fourth class, the kavyas; identifying them with the cyclic years; the Saumyas and Agniśvāttas with the seasons; and the Varhiśads with the months.

4. The Vāyu makes the horses ten in number, each of a different colour.

5. The Matsya, Liṅga, and Vāyu add the circumstance of Rāhu's taking up, on these occasions, the circular shadow of the earth : उद्धृत्य पार्थिवीं छायां निर्म्मितां मण्डलाकृतिं।

6. The different bands of air attached to Dhruva are, according to the commentator, varieties of the Pravaha wind; but the Kūrma and Liṅga enumerate seven principal winds which perform this function of which the Pravaha is one.

7. The four last are therefore stars in the circle of perpetual appariation. One of these is the pole-star; and in Kaśyapa we have a verbal affinity to Cassiopeia. The Śiśumāra, or porpoise, is rather a singular symbol for the celestial sphere; but it is not more preposterous than many of the constellations of classical fiction. The component parts of it are much more fully detailed in the Bhāgavata, whence it has been translated by Jones, As. Res. II. 402. The Bhāgavata, however, mystifies the description, and says it is nothing more than the Dhāraṇā, or symbol, by which Viṣṇu, identified with the starry firmament, is to be impressed upon the mind in meditation. The account of the planetary system is, as usual, fullest in the Vāyu, with which the Liṅga and Matsaya nearly agree. The Bhaviṣya is nearly, also the same. They all contain many passages common to them and to our text. In the Agni, Padma, Kūrma, Brāhma, Garuḍa, and Vāmana descriptions occur which enter into less detail than the Viṣṇu, and often use its words, or passages found in other Purāṇas. Many intimations of a similar system occur in the Vedas, but whether the whole is to be found in those works is yet to be ascertained. It must not be considered as a correct representation of the philosophical astronomy of the Hindus, being mixed up with, and deformed by, mythological and symbolical fiction.

8. Only, however, as far as they are intended to propitiate Viṣṇu, and not for any other purpose.

***

CHAPTER 13

त्रयोदशोऽध्यायः

(जडभरतोपाख्यानं, सौवीरं राजानं प्रति भरतस्य तत्त्वोपदेशश्च)

श्रीमैत्रेय उवाच

भगवन्! सम्यगाख्यातं यत् पृष्टोऽसि मयाखिलम्।
भूसमुद्रादिसरितां संस्थानं ग्रहसंस्थितिम्॥ १॥
विष्ण्वाधारं तथा चैतत् त्रैलोक्यं समवस्थितम्।
परमार्थस्तु तेनोक्तो यथाज्ञानं प्रधानतः॥ २॥
यत्त्वेतद्भगवानाह भरतस्य महीपतेः।
कथयिष्यामि चरितं तन्ममाख्यातुमर्हसि॥ ३॥
भरतः स महीपालः शालग्रामेऽवसत् किल।
योगयुक्तः समाधाय वासुदेवे सदा मनः॥ ४॥
पुण्यदेशप्रभावेण ध्यायतश्च सदा हरिम्।
कथन्तु नाभवन्मुक्तिर्यदभूत् स द्विजः पुनः॥ ५॥
विप्रत्वे च कृतं तेन यद्भूयः सुमहात्मना।
भरतेन मुनिश्रेष्ठ! तत् सर्वं वक्तुमर्हसि॥ ६॥

Maitreya said—Reverned sir,[1] all that I asked of you has been thoroughly explained; namely, the situation of the earth, oceans, mountains, rivers, and planetary bodies; the system of the three worlds, of which Viṣṇu is the stay. The great end of life has also been expounded by you, and the pre-eminence of holy knowledge. It now remains that you fulfil the promise you made some time since,[2] of relating to me the story of king Bharata, and how it happened that a monarch like him, residing constantly at the sacred place Śālagrāma, and engaged in devotion, with his mind ever applied to Vāsudeva, should have failed, through the sanctity of the shrine, and the efficacy of his abstractions, to obtain final emancipation; how it was that he was born again as a Brāhmaṇa; and what was done by the magnanimous Bharata in that capacity : all this it is fit that you inform me.

पराशर उवाच

शालग्रामे महाभागो भगवन्न्यस्तमानसः।

स उवास चिरं कालं मैत्रेय! पृथिवीपतिः॥७॥
अहिंसादिष्वशेषेषु गुणेषु गुणिनां वरः।
अवाप परमां काष्ठां मनसश्चापि संयमे॥८॥
यज्ञेशाच्युत गोविन्द माधवानन्त केशव!
कृष्ण विष्णो हृषीकेशेत्याह राजा स केवलम्॥९॥
नान्यज्जगाद मैत्रेय! किञ्चित् स्वप्नान्तरेऽपि च।
एतत्परं तदर्थञ्च विना नान्यदचिन्तयत्॥१०॥
समित्-पुष्प-कुशादानं चक्रे देवक्रियाकृते।
नान्यानि चक्रे कर्म्माणि निःसङ्गो योगतापसः॥११॥

Parāśara said—The illustrious monarch of the earth resided, Maitreya, for a considerable period at Śālagrāma, his thoughts being wholly dedicated to god, and his conduct distinguished by kindness and every virtue, until he had effected, in the highest degree, the entire control over his mind. The Rājā was ever repeating the names, Yajneśa, Achyuta, Govinda, Mādhava, Ananta, Keśava, Kṛṣṇa, Viṣṇu, Hṛshikeśa; nothing else did he utter, even in his dreams; nor upon anything but those names, and their import, did he ever meditate. He accepted fuel, flowers, and holy grass, for the worship of the deity, but performed no other religious rites, being engrossed by disinterested, abstract devotion.

जगाम सोऽभिषेकार्थमेकदा तु महानदीम्।
सस्नौ तत्र तदा चक्रे स्नानस्यानन्तरक्रियाः॥१२॥
अथाजगाम तत्तीर्थं जलं पातुं पिपासिता।
आसन्नप्रसवा ब्रह्मन्नेकैव हरिणी वनात्॥१३॥
ततः समभवत्तत्र पीतप्राये चले तया।
सिंहस्य नादः सुमहान् सर्वप्राणिभयङ्करः॥१४॥
ततः सा सहसा त्रासादाप्लुता निम्नगातटम्।

On one occasion he went to the Mahānadī,[3] for the purpose of ablution : he bathed there, and performed the ceremonies usual after bathing. Whilst thus occupied, there came to the same place a doe big with young, who had come out of the forest to drink of the stream. Whilst quenching her thirst, there was heard on a sudden the loud and fearful roaring of a lion; on which the doe, being excessively alarmed, jumped out of the water upon the bank.

अत्युच्चारोहणेनास्या नद्यां गर्भः पपात सः॥ १५॥
तमुह्यमानं वेगेन वीचिमालापरिप्लुतम्।
जग्राह स नृपो गर्भात् पतितं मृगपोतकम्॥ १६॥
गर्भप्रच्युतिदोषेण प्रोत्तुङ्गाक्रमणेन च।
मैत्रेय! सापि हरिणी पपात च ममार च॥ १७॥
हरिणीं तां विलोक्याथ विपन्नां नृपतापसः।
मृगपोतं समादाय निजमाश्रममागतः॥ १८॥
चकारानुदिनञ्चासौ मृगपोतस्य वै नृपः।
पोषणं पुष्यमाणश्च स तेन ववृधे मुने॥ १९॥
चचाराश्रमपर्यन्तं तृणानि गहनेषु सः।
दूरं गत्वा च शार्दूलत्रासादभ्याययौ पुनः॥ २०॥
प्रातर्गत्वातिदूरञ्च सायमायाद् यथाश्रमम्।
पुनश्च भरतस्याभूदाश्रमस्योटजाजिरे॥ २१॥

In consequence of this great leap, her fawn was suddenly brought forth, and fell into the river; and the king, seeing it carried away by the current, caught hold of the young animal, and saved it from being drowned. The injury received by the deer, by her violent exertion, proved fatal, and she lay down, and died; which being observed by the royal ascetic, he took the fawn in his arms, and returned with it to his hermitage : there he fed it and tended it everyday, and it throve and grew up under his care. It frolicked about the cell, and grazed upon the grass in its vicinity; and whenever it strayed to a distance, and was alarmed at a wild beast, it ran back thither for safety. Every morning it sallied forth from home, and every evening returned to the thatched shelter of the leafy bower of Bharata.

तस्य तस्मिन्मृगे दूर-समीपपरिवर्त्तिनि।
आसीच्चेतः समायुक्तं न ययावन्यतो द्विज॥ २२॥
विमुक्तराज्यतनयः प्रोज्झिताशेषबान्धवः।
ममत्वं स चकारोच्चैस्तस्मिन् हरिणबालके॥ २३॥
किं वृकैर्भक्षितो व्याघ्रैः किं सिंहेन निपातितः।
चिरायमाणे निष्क्रान्ते तस्यासीदिति मानसम्॥ २४॥
एषा वसुमति तस्य खुराग्रक्षत कर्वुरा।

प्रीतये मम जातोऽसौ क्व ममैणकबालकः॥ २५॥
विषाणाग्रेण मद्बाहुकण्डूयनपरो हि सः।
क्षेमेणाभ्यागतोऽरण्यादपि मां सुखयिष्यति॥ २६॥
एते लूनाशिखास्तस्य दशनैरचिरोद्गतैः।
कुशः काशा विराजन्ते वटवः सामगा इव॥ २७॥

Whilst the deer was thus the inmate of his hermitage, the mind of the king was ever anxious about the animal, now, wandering away, and now returning to his side, and he was unable to think of anything else. He had relinquished his kingdom, his children, all his friends, and now indulged in selfish affection for a fawn. When absent for a longer time than ordinary, he would fancy that it had been carried off by wolves, devoured by a tiger, or slain by a lion. "The earth," he would exclaim, "is embrowned by the impressions of its hoofs. What has become of the young deer, that was born for my delight? How happy I should be if he had returned from the thicket, and I felt his budding antlers rubbing against my arm. These tufts of sacred grass, of which the heads have been nibbled by his new teeth, look like pious lads chanting the Sāma-veda."[4]

इत्थं चिरगते तस्मिन् स चक्रे मानसं मुनिः।
प्रीतिप्रसन्नवदनः पार्श्वस्थे चाभवन् मृगे॥ २८॥
समाधिभङ्गस्तस्यासीत् तन्ममत्वादृतात्मनः।
सन्त्यक्तराज्यभोगर्द्धिस्वजनस्यापि भूपतेः॥ २९॥
चपलं चपले तस्मिन् दूरगं दूरगामिनि।
मृगपोतेऽभवच्चित्तं स्थैर्य्यवत्तस्य भूपतेः॥ ३०॥

Thus the Muni meditated whenever the deer was long absent from him; and contemplated him with a countenance animated with pleasure as he stood by his side. His abstraction was interrupted, the spirit of the king being engrossed by the fawn, even though he had abandoned family, wealth, and dominion. The firmness of the prince's mind became unsteady, and wandered with the wanderings of the young deer.

कालेन गच्छता सोऽथ कालञ्चक्रे महीपतिः।
पितेव सास्रं पुत्रेण मृगपोतेन वीक्षितः॥ ३१॥

मृगमेव तदाद्राक्षीत् त्यजन् प्राणानसावपि।
तन्मयत्वेन मैत्रेय! नान्यत् किञ्चिदचिन्तयत्॥ ३२॥

In the course of time the king became subject to its influence. He died, watched by the deer, with tears in its eyes, like a son mourning for his father; and he himself, as he expired, cast his eyes upon the animal, and thought of nothing else, being wholly occupied with one idea.

ततश्च तत्कालकृतां भावनां प्राप्य तादृशीम्।
जम्बूमार्गे महारण्ये जातो जातिस्मरो मृगः॥ ३३॥
जातिस्मरत्वादुद्विग्नः संसारस्य द्विजोत्तम!
विहाय मातरं भूयः शालग्राममुपाययौ॥ ३४॥
शुष्कैस्तृणैस्तथा पर्णैः स कुर्वन्नात्मपोषणम्।
मृगत्वहेतुभूतस्य कर्मणो निष्कृतिं ययौ॥ ३५॥
तत्र चोत्सृष्टदेहोऽसौ जज्ञे जातिस्मरो द्विजः।

In consequence of this predominant feeling at such a season, he was born again, in the Jambumārga forest,[5] as a deer, with the faculty of recollecting his former life; which recollection inspiring a distaste for the world, he left his mother, and again repaired to the holy place Śālagrāma. Subsisting there upon dry grass and leaves, he atoned for the acts which had led to his being born in such a condition; and upon his death he was next born as a Brāhmaṇa, still retaining the memory of his prior existence.

सदाचारवतां शुद्धे योगिनां प्रवरे कुले॥ ३६॥
सर्वविज्ञानसम्पन्नः सर्वशास्त्रार्थतत्त्ववित्।
अपश्यत् स च मैत्रेय! आत्मानं प्रकृतेः परम्॥ ३७॥
आत्मनोऽधिगतज्ञानो देवादीनि महामुने!
सर्वभूतान्यभेदेन स ददर्श महामतिः॥ ३८॥
न पपाठ गुरुप्रोक्तं कृतोपनयनः श्रुतिम्।
न ददर्श च कर्माणि शास्त्राणि जगृहे न च॥ ३९॥
उक्तोऽपि बहुशः किञ्चिज्जडवाक्यमभाषत।
तदप्यसंस्कारगुणं ग्राम्यवाक्योक्तिसंश्रितम्॥ ४०॥

He was born in a pious and eminent family of ascetics, who were rigid observers of devotional rites. Possessed of all true wisdom, and acquainted with the essence of all sacred writings, he beheld soul as contradistinguished from matter (Prakṛti). Imbued with knowledge of self, he beheld the gods and all other beings as in reality the same. It did not happen to him to undergo investiture with the Brahmanical thread, nor to read the Vedas with a spiritual preceptor, nor to perform ceremonies, nor to study the scriptures. Whenever spoken to, he replied incoherently and in ungramatical and unpolished speech.

अपध्वस्तवपुः सोऽपि मलिनाम्बरधृग् द्विजः।
क्लिन्नदन्तान्तरः सर्वैः परिभूतः स नागरैः॥४१॥
सम्मानना परां हानिं योगर्द्धेः कुरुते यतः।
जनेनावमतो योगी योगसिद्धिञ्च विन्दति॥४२॥
तस्माच्चरेत वै योगी सतां मार्गमदूषयन्।
जना यथावमन्येरन् गच्छेयुर्नैव सङ्गतिम्॥४३॥

His person was unclean, and he was clad in dirty garments. Saliva dribbled from his mouth, and he was treated with contempt by all the people. Regard for the consideration of the world is fatal to the success of devotion. The ascetic who is despised of men attains the end of the abstractions. Let therefore a holy man pursue the path of the righteous, without murmuring; and though men condemn him, avoid association with mankind.

हिरण्यगर्भवचनं विचिन्त्येत्थं महामतिः।
आत्मानं दर्शयामास जडोन्मत्ताकृतिं जने॥४४॥
भुङ्क्ते कुल्माषव्रीह्यादिशाकं वन्यं फलं कणान्।
यद् यदाप्नोति सुबहु तदत्ते कालसंयमम्॥४५॥
पितर्युपरते सोऽथ भ्रातृ-भ्रातृव्य-बान्धवैः।
कारितः क्षेत्रकर्मादि कदन्नाहारपोषितः॥४६॥
स तुक्षपीनावयवो जडकारी च कर्मणि।
सर्वलोकोपकरणं बभूवाहारवेतनः॥४७॥
तं तादृशमसंस्कारं विप्राकृतिविचेष्टितम्।
क्षत्ता पृषतराजस्य काल्यै पशुमकल्पयत्॥४८॥
रात्रौ तं समलङ्कृत्य वैशसस्य विधानतः।
अधिष्ठितं महाकाली ज्ञात्वा योगेश्वरं तथा॥४९॥
ततः खड्गं समादाय निशितं निशि सा तथा।

क्षत्तारं क्रूरकर्माणमच्छिनत् कण्ठमूलतः।
स्वपार्षदयुता देवी पपौ रुधिरमुल्वणम्॥५०॥
ततः सौवीरराजस्य प्रयातस्य महात्मनः।
विष्टिकर्ताथ मन्येत विष्टियोग्योऽयमित्यपि॥५१॥
तं तादृशं महात्मानं भस्मच्छन्नमिवानलम्।
तं तादृशमसंस्कारं विप्राकृतिविचेष्टितम्।
क्षत्ता सौवीरराजस्य विष्टियोग्यममन्यत॥५२॥

This, the counsel of Hiraṇyagarbha,[6] did the Brāhmaṇa call to mind, and hence assumed the appearance of a crazy idiot in the eyes of the world. His food was raw pulse, potherbs, wild fruit, and grains of corn. Whatever came in his way he ate, as part of a necessary, but temporary infliction[7]. Upon his father's death he was set to work in the fields by the brothers and his nephews, and fed by them with vile food; and as he was firm and stout of make, and a simpleton in outward act, he was the slave of every one that chose to employ him, receiving sustenance alone for his hire. The head servant of the king of Sauvīra, looking upon him as an indolent, untaught Brāhmaṇa, thought him a fit person to work without pay (and took him into his master's service to assist in carrying the palankin).

स राजा शिविकारूढो गन्तुं कृतमतिर्द्विज।
बभूवेक्षुमतीतीरे कपिलर्षेर्वराश्रमम्॥५३॥
श्रेयः किमत्र संसारे दुःखप्राये नृणामिति।
प्रष्टुं तं मोक्षधर्मज्ञं कपिलाख्यं महामुनिम्॥५४॥
उवाह शिविकां तस्य क्षत्तुर्वचनचोदितः।
नृणां विष्टिगृहीतानामन्येषां सोऽपि मध्यगः॥५५।
गृहीतो विष्टिना विप्रः सर्वज्ञानैकभाजनम्।
जातिस्मरोऽसौ पापस्य क्षयकाम उवाह ताम्॥५६॥
ययौ जडगतिः सोऽथ युगमात्रावलोकनः।
कुर्वन् मतिमतां श्रेष्ठस्तदन्ये त्वरितं ययुः॥५७॥
विलोक्य नृपतिः सोऽथ विषमां शिविकागतिम्।
किमेतदित्याह समं गम्यतां शिबिकावहाः॥५८॥

The king having ascended his litter, on one occasion, was proceeding to the hermitage of

Kapila, on the banks of the Ikṣumatī river[8], to consult the sage, to whom the virtues leading to liberation were known, what was most desirable in a world abounding with care and sorrow. Amongst those who by order of his head servant had been compelled gratuitously to carry the litter was the Brāhmaṇa, who had been equally pressed into this duty, and who, endowed with the holy universal knowledge, and remembering his former existence, bore the burden as the means of expiating the faults for which he was desirous to atone. Fixing his eyes upon the pole, he went tardily along, whilst the other bearers moved with alacrity; and the king, feeling the litter carried unevenly, called out, "Ho bearers! what is this? Keep equal pace together."

पुनस्तथैव शिबिकां विलोक्य विषमां हि सः।
नृपः किमेतदित्याह भवद्भिर्गम्यतेऽन्यथा॥५९॥
भूपतेर्वदतस्तस्य श्रुत्वेत्थं बहुशो वचः।
शिबिकावाहकाः प्रोचुरयं यातीत्यसत्वरम्॥६०॥

Still it proceeded unsteadily, and the Rājā again exclaimed, "What is this? how irregularly are you going!" When this had repeatedly occurred, the palankin-bearers at last replied to the king, "It is this man, who lags in his pace."

राजोवाच

किं श्रान्तोऽयल्पमध्वानं त्वयोढा शिबिका मम।
किमायाससहो न त्वं पीवानसि निरीक्ष्यसे॥६१॥

"How is this?" said the prince to the Brāhmaṇa, "are you weary? You have carried your burden but a little way; are you unable to bear fatigue? and yet you look robust."

ब्राह्मण उवाच

नाहं पीवान्न चैवोढा शिबिका भवतो मया।
न श्रान्तोऽस्मि न चायासः सोढव्योऽस्ति महीपते॥६२॥

The Brāhmaṇa answered and said, "It is not I who am robust, nor is it by me that your palankin is carried. I am not wearied, prince, nor am I incapable of fatigue."

राजोवाच

प्रत्यक्षं दृश्यसे पीवानद्यापि शिबिका त्वयि।
श्रमश्च भारोद्वहने भवत्येव हि देहिनाम्॥६३॥

The king replied, "I clearly see that you are stout, and that the palankin is borne by you; and the carriage of a burden is wearisome to all persons."

ब्राह्मण उवाच

प्रत्यक्षं भवता भूप! यद् दृष्टं मम तद्वद।
बलवानबलश्चेति वाच्यं पश्चाद् विशेषणम्॥६४॥
त्वयोढा शिबिका चेति त्वय्यद्यापि च संस्थिता।
मिथ्यैतदत्र तु भवाञ्छृणोतु वचनं मम॥६५॥
भूमौ पादयुगस्यास्था जङ्घे पादद्वये स्थिते।
ऊरू जङ्घाद्वयावस्थौ तदाधारं तथोदरम्॥६६॥
वक्ष:स्थलं तथा बाहू स्कन्धौ चौदरसंस्थितौ।
स्कन्धाश्रितेयं शिबिका मम भारोऽत्र किंकृत:॥६७॥
शिबिकायां स्थितं चेदं वपुस्त्वदुपलक्षितम्।
तत्र त्वमहमप्यत्र प्रोच्यते चेदमन्यथा॥६८॥
अहं त्वञ्च तथान्ये च भूतैरुह्याम पार्थिव।
गुणप्रवाहपतितो भूतवर्गोऽपि यात्ययम्॥६९॥
कर्मवश्या गुणाश्चैते सत्त्वाद्या: पृथिवीपते!
अविद्यासञ्चितं कर्म तच्चाशेषेषु जन्तुषु॥७०॥
आत्मा शुद्धोऽक्षर: शान्तो निर्गुण: प्रकृते: पर:।
प्रवृद्ध्युपचयौ नास्य एकस्याखिलजन्तुषु॥७१॥
यदा नोपचयस्तस्य न चैवापचयो नृप!
तदा पीवानसीतीत्थं कया युक्त्या त्वयेरितम्॥७२॥
भू-पाद-जङ्घा-कट्यूरुजठरादिषु संस्थिते।
शिबिकेयं यथा स्कन्धे तथा भार: समस्त्वया॥७३॥
तदान्यैर्जन्तुभिर्भूप! शिबिकोढा न केवलम्।
शैल-द्रुम-गृहोत्थोऽपि पृथिवीसम्भवोऽपि वा॥७४॥
यदा पुंस: पृथग्भाव: प्राकृतै: कारणैर्नृप!
सोढव्यस्तु तदायास: कथं वा नृपते! मया॥७५॥
यद्द्रव्या शिबिका चेयं तद्द्रव्यो भूतसङ्ग्रह:।
भवतो मेऽखिलस्यास्य ममत्वेनोपबृंहित:॥७६॥

"First tell me," said the Brāhmaṇa , 'what it is of me that you have clearly seen[9], and then

you may distinguish my properties as strong or weak. The assertion that you behold the palankin borne by me, or placed on me, is untrue. Listen, prince, to what I have to remark. The place of both the feet is the ground; the legs are supported by the feet; the thighs rest upon the legs; and the belly reposes on the thighs; the chest is supported by the belly; and the arms and shoulders are propped up by the chest; the palankin is borne upon the shoulders, and how can it be considered as my burden? This body which is seated in the palankin is defined as You; thence what is elsewhere called. This, is here distinguished as I and You and others are constructed of the elements; and the elements, following the stream of qualities, assume a bodily shape; but qualities, such as goodness and the rest, are dependant upon acts; and acts, accumulated in ignorance, influence the condition of all beings[10]. The pure, imperishable soul, tranquil, void of qualities, pre-eminent over nature (Prakṛti), is one,. without increase or diminution, in all bodies. But if it be equally exempt from increase or diminution, then with what propriety can you say to me, 'I see that you are robust?' If the palankin rests on the shoulders, and they on the body; the body on the feet, and the feet on the earth; then is the burden borne as much by you as by me[11]. When the nature of men is different, either in its essence or its cause, then may it be said that fatigue is to be undergone by me. That which is the substance of the palankin is the substance of you and me and all others, being an aggregate of elements, aggregated by individuality."

पराशर उवाच

एवमुक्त्वाभवन्मौनी स वहञ्छिबिकां द्विज!
सोऽपि राजावतीर्य्योर्व्यां तत्पादौ जगृहे त्वरन्॥७७॥

राजोवाच

भो भो विसृज्य शिबिकां प्रसादं कुरु मे द्विज!
कथ्यतां को भवानत्र जाल्मरूपधर: स्थित:॥७८॥

यो भवान् यन्निमित्तं वा यदागमनकारणम्।
तत्सर्वं कथ्यतां विद्वन्! मह्यं शुश्रूषवे त्वया॥७९॥

Having thus spoken, the Brāhmaṇa was silent, and went on hearing the palankin; but the king leaped out of it, and hastened to prostrate himself at his feet; saying, "Have compassion on me, Brahman, and cast aside the palankin; and tell me who you are, thus disguised under the appearance of a fool."

ब्राह्मण उवाच

श्रूयतां कोऽहमित्येतद्वक्तुं भूप! न शक्यते।
उपभोगनिमित्तिञ्च सर्वत्र गमनक्रिया॥८०॥
सुखदुःखोपभोगौ तु तौ देहाद्युपपादकौ।
धर्माधर्मोद्भवौ भोक्तुं जन्तुर्देहादिमृच्छति॥८१॥
सर्वस्यैव हि भूपाल! जन्तोः सर्वत्र कारणम्।
धर्माधर्मौ यतः कस्मात् कारणं पृच्छ्यते त्वया॥८२॥

The Brāhmaṇa answered and said, "Hear me, Rājā. Who I am it is not possible to say : arrival at any place is for the sake of fruition; and enjoyment of pleasure, or endurance of pain, is the cause of the production of the body. A living being assumes a corporeal form to reap the results of virtue or vice. The universal cause of all living creatures is virtue or vice : why therefore inquire the cause (of my being the person I appear)."

राजोवाच

धर्माधर्मौ न सन्देहः सर्वकार्येषु कारणम्।
उपभोगनिमित्तञ्च देहाद्देहान्तरागमः॥८३॥
यत्त्वेतद् भवता प्रोक्तं कोऽहमित्येतदात्मनः।
वक्तुं न शक्यते श्रोतुं तन्ममेच्छा प्रवर्त्तते॥८४॥
योऽस्ति सोऽहमिति ब्रह्मन्! कथं वक्तुं न शक्यते।
आत्मन्येष न दोषाय शब्दोऽहमिति यो द्विज॥८५॥

The king said, "Undoubtedly virtue and vice are the causes of all existent effects, and migration into several bodies is for the purpose of receiving their consequences; but with respect to what you have asserted, that it is not possible for you to tell me who you are, that is a matter which I am desirous to hear explained. How can it be impossible, Brāhmaṇa, for any one to declare himself to be that which he is? There can be no detriment to one's-self from applying to it the word I;"

ब्राह्मण उवाच

शब्दोऽहमिति दोषाय आत्मन्येष तथैव तत्।
अनात्मन्यात्मविज्ञानं शब्दो वा भ्रान्तिलक्षणः॥८६॥
जिह्वा ब्रवीत्यहमिति दन्तोष्ठौ तालुकं नृप!
एते नाहं यतः सर्वे वाङ्निष्पादनहेतवः॥८७॥
किं हेतुभिर्वदत्येषा वागेवाहमिति स्वयम्।
तथापि वाग् नाहमेतद् वक्तुमित्थं न युज्यते॥८८॥
पिण्डः पृथग् यतः पुंसः शिरःपाण्यादिलक्षणः।
ततोऽहमिति कुत्रैतां संज्ञां राजन्! करोम्यहम्॥८९॥

The Brāhmaṇa said, "It is true *that* there *is* no wrong done to that which is one's-self by the application to it of the word I; but the term is characteristic of error, of conceiving that to be the self (or soul) which is not self or soul. The tongue articulates the word I, aided by the lips, the teeth, and the palate; and these are the origin of the expression, as they are the causes of the production of speech. If by these instruments speech is able to utter the word I, it is nevertheless improper to assert that speech itself is I.[12] The body of a man, characterized by hands, feet, and the like, is made up of various parts; to which of these can I properly apply the denomination I?

यद्यन्योऽस्ति परः कोऽपि मत्तः पार्थिवसत्तम!
तदैषोऽहमयञ्चान्यो वक्तुमेवमपीष्यते॥९०॥
यदा समस्तदेहेषु पुमानेको व्यवस्थितः।
तदा हि को भवान् कोऽहमित्येतद् विफलं वचः॥९१॥
त्वं राजा शिबिका चेयमिमे वाहाः पुरःसुराः।
अयञ्च भवतो लोको न सदेतन्नृपोच्यते॥९२॥

If another being is different specifically from me, most excellent monarch, then it may be said that this is I; that is the other: but when one only soul is dispersed in all bodies, it is then idle to say, Who are you? who am I? You are a king; this is a palankin; these are the bearers; these the running footmen; this is your retinue; yet it is unture that all these are said to be yours.

वृक्षाद् दारु ततश्चेयं शिबिका त्वदधिष्ठिता।
किं वृक्षसंज्ञा वास्याः स्याद्दारुसंज्ञाथवा नृप॥९३॥
वृक्षारूढो महाराजो नायं वदति ते जनः।
न च दारुणि सर्वस्त्वां ब्रवीति शिबिकागतम्॥९४॥
शिबिका दारुसङ्घातो रचनास्थितिसंस्थितः।
अन्विष्यतां नृपश्रेष्ठ! तद्भेदे शिबिका त्वया॥९५॥
एवं छत्रशलाकानां पृथग्भागे विमृश्यताम्।
क्व यातं छत्रमित्येष न्यायस्त्वयि तथा मयि॥९६॥

The palankin on which you sit, is made of timber derived from a tree. What then? is it denominated either timber or a tree? People do not say that the king is perched upon a tree, nor that he is seated upon a piece of wood, when you have mounted your palankin. The vehicle is assemblage of pieces of timber, artificially joined together: judge, prince, for yourself in what the palankin differs really from the wood. Again; contemplate the sticks of the umbrella, in their separate state. Where then is the umbrella? Apply this reasoning to you and to me[13].

पुमान् स्त्री गौरजो वाजी कुञ्जरो विहगस्तरुः।
देहेषु लोकसंज्ञेयं विज्ञेया कर्म्महेतुषु॥९७॥
पुमान्न देवो न नरो न पशुर्न च पादपः।
शरीराकृतिभेदास्तु भूपैते कर्मयोनयः॥९८॥
वस्तु राजेति यल्लोके यच्च राजभटात्मकम्।
तथान्यच्च नृपेत्थं तन्न सत्सङ्कल्पनामयम्॥९९॥
यत्तु कालान्तरेणापि नान्यां संज्ञामुपैति वै।
परिणामादिसम्भूतां तद्वस्तु नृप! तच्च किम्॥१००॥
त्वं राजा सर्वलोकस्य पितुः पुत्रो रिपो रिपुः।
पत्न्याः पतिः पिता सूनो किं त्वां भूप! वदाम्यहम्॥१०१

A man, a woman, a cow, a goat, a horse, an elephant, a bird, a tree, are names assigned to various bodies, which are the consequences of acts. Man[14] is neither a god, nor a man, nor a brute, nor a tree; these are mere varieties of shape, the effects of acts. The thing which in the world is called a king, the servant of a king, or by any other appellation, is not a reality; it is the creature of our imaginations: for what is there is the world, that is subject to vicissitude, that does not in the course of time go by different names. You are called the monarch of the world; the son of your father; the enemy of your foes; the husband of your wife; the father of your children. What shall I denominate you? How are you situated?

त्वं किमेतच्छिर: किं नु ग्रीवा तव तथोदरम्।
किमु पादादिकं त्वं वा तवैतत् किं महीपते॥ १०२॥
समस्तावयवेभ्यस्त्वं पृथग् भूप! व्यवस्थित:।
कोऽहमित्यत्र निपुणो भूत्वा चिन्तय पार्थिव॥ १० ३॥
एवं व्यवस्थिते तत्त्वे मयाहमिति भाषितुम्।
पृथक् करणनिष्पाद्यं शक्यते नृपते! कथम्॥ १०४॥

इति श्रीविष्णुपुराणे द्वितीयांशे त्रयोदशोऽध्याय:।

Are you the head or the belly? or are they your? Are you the feet? or do they belong to you? You are, oh king, distinct in your nature from all your members! Now then, rightly understanding the question, think who I am; and how it is possible for me, after the truth is ascertained (of the identity of all), to recognise any distinction, or to speak of my own individuality by the expression I."

NOTES

1. One copy addresses Parāśara, Bhagavan sarvabhutesa, 'Sacred sovereign, lord of all creatures;' rather an unusual title for a sage, even though an inspired one. The other two copies begin, Samyagākhyātam. 'All has been thoroughly explained.'

2. See Bk. II. Ch. I.

3. The Mahānadī is properly a river in Orissa, but the name is applicable to any great stream, and its connexion with Śālagrāma Tirtha makes it probable that it is intended for the Gandaki or Gandaka, in which the Śālagram or Ammonite is most abundantly found. It may be here noticed that Śālagrāma is named amongst the Tīrthas in the Mahābhārata : see Bk. II. Ch. I. n.6.

4. The applicability of this simile is not explained by the commentator : it refers possibly to

the cropped or shaven heads of the religious students.

5. According to the Bhāgavata, Jambumārga is the Kālanjara mountain or Kalanjar in Bundelkhand.

6. Hiranyagarbha or Brahmā is named here instead of the Yoga doctine, which is sometimes ascribed to him as its author.

7. As a Kāla sanyama (कालसंयम) a state of suffering or mortification lasting only for a season; or, in the other words, bodily existence; the body being contemplated as a sore, for which food is the unguent; drink, the lotion; and dress, the bandage.

8. A river in the north of India.

9. That is, what have you discerned of me, my body, life, or soul?

10. The condition—that is, the personal individuality–of any one is the consequence of his acts; but the same living principle animates him which is common to all living things.

11. The body is not the individual; therefore it is not the individual, but the body, or eventually the earth, which bears the burden.

12. That is, speech, or any or all of the faculties or senses, is not soul.

13. The aggregate limbs and senses no more constitute the individual, than the accidental combination of certain pieces of wood makes the fabric anything else than wood: in like manner as the machine is still timber, so the body is still mere elementary matter. Again; the senses are limbs, considered separately, no more constitute the man, than each individual stick constitutes the umbrella. Whether separate or conjoined, therefore, the parts of the body are mere matter; and as matter does not make up man, they do not constitute an individual.

14. The term in this and the preceding clause is Pumān: here used generically, there specifically.

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CHAPTER 14

चतुर्द्दशोऽध्याय:

(राज्ञ: सौवीरस्य प्रश्न:, भरतस्योत्तरदानञ्च)

पराशर उवाच

निशम्य तस्येति वच: परमार्थसमन्वितम्।
प्रश्रयावनतो भूत्वा तमाह नृपतिर्द्विजम्॥ १॥

Parāśara said– Having heard these remarks, full of profound truth, the king was highly pleased with the Brāhmaṇa, and respectfully thus addressed him :

राजोवाच

भगवान्! यत्त्वया प्रोक्तं परमार्थमयं वच:।
श्रुते तस्मिन् भ्रमन्तीव मनसो मम वृत्तय:॥ २॥
एतद्विवेकविज्ञानं यदशेषेषु जन्तुषु।
भवता दर्शितं विप्र! तत्परं प्रकृतेर्महत्॥ ३॥
नाहं वहामि शिबिकां न मयि स्थिता।
शरीरमन्यदस्मत्तो येनेयं शिबिका धृता॥ ४॥
गुणप्रवृत्त्या भूतानां प्रवृत्ति: कर्मचोदिता।
प्रवर्त्तन्ते गुणा ह्येते किं ममेति त्वयोदितम्॥ ५॥

King said– "What you have said is no doubt the truth; but in listening to it my mind is much disturbed. You have shown that to be discriminative wisdom which exists in all creatures, and which is the great principle that is distinct from plastic nature; but the assertions— 'I do not bear the palankin–the palankin does not rest upon me–the body, by which the vehicle is conveyed, is different from me–the conditions of elementary beings are influenced by acts, through the influence of the qualities, and the qualities are the principles of action;'– what sort of positions are these?

एतस्मिन् परमार्थज्ञ! मम श्रोत्रपथं गते।
मनो विह्वलतामेति परमार्थार्थितां गतम्॥ ६॥
पूर्वमेव महाभागं कपिलर्षिमहं द्विज!
प्रष्टुमभ्युद्यतो गत्वा श्रेय: किं त्वत्र शंस मे॥ ७॥

तदन्तरे च भवता तदेतद्वाक्यमीरितम्।
तेनैव परमार्थार्थं त्वयि चेत: प्रधावति॥८॥

Upon these doctrines entering into my ears, my mind, which is anxious to investigate the truth, is lost in perplexity. It was my purpose, illustrious sage, to have gone to Kapila Ṛṣi, to inquire of him what in this life was the most desirable object: but now that I have heard from you such words, my mind turns to you, to bccome acquainted with the great end of life.

कपिलर्षिर्भगवत: सर्वभूतस्य वै द्विज!
विष्णोरंशो जगन्मोहनाशायोर्वीमुपागत:॥९॥
स एव भगवान् नूनमस्माकं हितकाम्यया।
प्रत्यक्षतामत्र गतो यथैतद् भवतोच्यते॥१०॥
तन्मह्यं प्रणताय त्वं यच्छ्रेय: परमं द्विज!
तद्वदाखिलविज्ञानजलवीच्युदधिर्भवान्॥११॥

The Ṛṣi Kapila is a portion of the mighty and universal Viṣṇu, who has come down upon the earth to dissipate delusion; and surely it is he who, in kindness to me, has thus manifested himself to me in all that you have said. To me, thus suppliant, then, explain what is the best of all things; for you are an ocean overflowing with the waters of divine wisdom."

ब्राह्मण उवाच

भूप! पृच्छसि किं श्रेय: परमार्थं नु पृच्छसि।
श्रेयांसि परमार्थानि अशेषाणि च भूपते॥१२॥
देवताराधनं कृत्वा धनसम्पदमिच्छति।
पुत्रानिच्छति राज्यञ्च श्रेयस्तस्यैव तन्नृप॥१३॥
कर्म्म यज्ञात्मकं श्रेय: स्वर्लोकफलदायि च।
श्रेय: प्रधानञ्च फले तदेवानभिसंहिते॥१४॥
आत्मा ध्येय: सदा भूप! योगयुक्तैस्तथापरम्।
श्रेयस्तस्यैव संयोग: श्रेयो य: परमात्मना॥१५॥
श्रेयांस्येवमनेकानि शतशोऽथ सहस्रश:।
सन्त्यत्र परमार्थस्तु तत्त्वत: श्रूयतां च मे॥१६॥

The Brāhmaṇa replied to the king, "You, again, ask me what is the best of all things, not what is the great end of lifem[1] but there are many things which are considered best, as well as those which are the great ends (or truths) of life. To him who, by the worship of the gods, seeks for wealth, prosperity, children, or dominion, each of these is respectively best. Best is the rite or sacrifice, that is rewarded with heavenly pleasures. Best is that which yields the best recompense, although it be not solicited. Self-contemplation, ever practised by devout ascetics, is to them the best. But best of all is the identification of soul with the supreme spirit. Hundreds and thousands of conditions may be called the best; but these are not the great and true ends of life. Hear what those are.

धर्माय त्यज्यते किन्नु परमार्थो धनं यदि!
व्ययश्य क्रियते कस्मात् कामप्राप्त्युपलक्षण:॥ १७॥
पुत्रश्चेत् परमार्थः स्यात् सोऽप्यन्यस्य नरेश्वर!
परमार्थभूत: सोऽन्यस्य परमार्थो हि तत्पिता॥ १८॥
एवं न परमार्थोऽस्ति जगत्यस्मिंश्चराचरे।
परमार्थो हि कार्य्याणि कारणानामशेषत:॥ १९॥
राज्यादिप्राप्तिरत्रोक्ता परमार्थतया यदि।
परमार्था भवन्त्यत्र न भवन्ति च वै तत:॥ २०॥

Wealth cannot be the true end of life, for it may be relinquished through virtue, and its characteristic property is expenditure for the gratification of desire. If a son were final truth, that would be equally applicable to a different source; for the son that is to one the great end of life, becomes the father of another. Final or supreme truth, therefore, would not exist in this world, as in all these cases those objects which are so denominated are the effects of causes, and consequently are not finite. If the acquisition of sovereignty were designated by the character of being the great end of all, then finite ends would sometimes be, and sometimes cease to be.

ऋग्-यजु:सामनिष्पाद्यं यज्ञकर्म्म मतं तव।
परमार्थभूतं तत्रापि श्रूयतां गदतो मम॥ २१॥
यत्तु निष्पाद्यते कार्य्यं मृदा कारणभूतया।
तत् कारणानुगमनाज्ज्ञायते नृप! मृन्मयम्॥ २२॥
एवं विनाशिभिर्द्रव्यै: समिदाज्य-कुशादिभि:।

निष्पाद्यते क्रिया या तु सा भवित्री विनाशिनी॥ २३॥
अनाशी परमार्थस्तु प्राज्ञैभ्युपगम्यते।
तत्तु नाशि न सन्देहो नाशिद्रव्योपपादितम्॥ २४॥
तदेवाफलदं कर्म परमार्थो मतस्तव।
मुक्तिसाधनभूतत्वात् परमार्थो न साधनम्॥ २५॥
ध्यानं चैवात्मनो भूप! परमार्थार्थशब्दितम्।
भेदकारि परेभ्यस्तु परमार्थो न भेदवान्॥ २६॥
परमात्मात्मनोर्योगः परमार्थ इतीर्य्यते।
मिथ्यैतदन्यद् द्रव्यं हि नैति तद्द्रव्यतां यतः॥ २७॥
तस्माच्छ्रेयांस्यशेषाणि नृपैतानि न संशयः।
परमार्थस्तु भूपाल! सङ्क्षेपाच्छ्रूयतां मम॥ २८॥

If you suppose that the objects to be effected by sacrificial rites, performed according to the rules of the Ṛk, Yajur, and Sāma Vedas, be the great end of life, attend to what I have to say. Any effect which is produced through the causality of earth partakes of the character of its origin, and consists itself of clay; so any act performed by perishable agents, such as fuel, clarified butter, and Kuśa grass, must itself be of but temporary efficacy. The great end of life (or truth) is considered by the wise to be eternal; but it would be transient, if it were accomplished through transitory things. If you imagine that this great truth is the performance of religious acts, from which no recompense is sought, it is not so; for such acts are the means of obtaining liberation, and truth is (the end), not the means. Meditation on self, again, is said to be for the sake of supreme truth; but the object of this is to establish distinctions (between soul and body), and the great truth of all is without distinctions. Union of self with supreme spirit is said to be the great end of all; but this is false; for one substance cannot become substantially another.[2]

एको व्यापी समः शुद्धो निर्गुणः प्रकृतेः परः।
जन्मवृद्ध्यादिरहित आत्मा सर्वगतोऽव्ययः॥ २९॥
परज्ञानमयोऽसद्भिर्नामजात्यादिभिर्विभुः।
न योगवान्न युक्तोऽभून्नैव पार्थिव! योज्यते॥ ३०॥

तस्यात्मपरदेहेषु सतोऽप्येकमयं हि यत्।
विज्ञानं परमार्थोऽसौ द्वैतिनोऽतत्त्वदर्शिनः॥ ३१॥
वेणुरन्ध्रप्रभेदेन भेदः षड्जादिसंज्ञितः।
अभेदव्यापिनो वायोस्तथा तस्य महात्मनः॥ ३२॥
एकत्वं रूपभेदश्च बाह्यकर्म्मप्रवृत्तिजः।
देवादिदेवेऽपध्वस्ते नास्त्येवावरणे हि सः॥ ३३॥

इति श्रीविष्णुपुराणे द्वितीयांशे चतुर्दशोऽध्यायः।

Objects, then, which are considered most desirable are infinite. What the great end of all is, you shall, monarch, briefly learn from me. It is soul: one (in all bodies), pervading, uniform, perfect, pre-eminent over nature (Prakṛti), exempt from birth, growth, and decay, omnipresent, undecaying, made up of true knowledge, independent, and unconnected with unrealities, with name, species, and the rest, in time present, past, or to come. The knowledge that this spirit, which is essentially one, is in one's own and in all other bodies, is the great end, or true wisdom, of one who knows the unity and the true principles of things. As one diffusive air, passing through the perforations of a flute, is distinguished as the notes of the scale (Sharga and the rest), so the nature of the great spirit is single, though its forms be manifold, arising from the consequences of acts. When the difference of the investing form, as that of god or the rest, is destroyed, then there is no distinction."

NOTES

1. You ask what is Śreyas (श्रेयस्) not what is Paramārtha (परमार्थः); the first means literally 'best', 'most excellent' and is here used to denote temporary and special objects, or sources of happiness, as wealth, posterity, power &c.; the latter is the one great object or end of life, true wisdom or truth, knowledge of the real and universal nature of soul.

2. But this is to be understood as applying to the doctrines which distinguish between the vital spirit (Jīvātmā) and the supreme spirit (Paramātmā), the doctrine of the Yoga. It is here argued, that it is absurd to talk of effecting a union between the soul of man and supreme soul; for if they are distinct

essentially, they cannot combine, if they are already one and the same, it is nonsense to talk of accomplishing their union. The great end of life or truth is not to effect the union of two things, or two parts of one thing, but to know that all is unity

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CHAPTER 15

पञ्चदशोऽध्याय:

(ऋभु-निदाघसंवाद:)

पराशर उवाच

इत्युक्ते मौनिनं भूयश्चिन्तयानं महीपतिम्।
प्रत्युवाचाथ विप्रोऽसावद्वैतान्तर्गतां कथाम्॥ १॥

Parāśara continued— Having terminated these remarks, the Brāhmaṇa repeated to the silent and meditating prince a tale illustrative of the doctrines of unity.

ब्राह्मण उवाच

श्रूयतां नृपशार्दूल! यद्गीतमृभुणा पुरा।
अवबोधं जनयता निदाघस्य महात्मन:॥ २॥
ऋभुर्नामाभवत् पुत्रो ब्रह्मण: परमेष्ठिन:।
विज्ञाततत्त्वसद्भावो निसर्गादेव भूपते॥ ३॥
तस्य शिष्यो निदाघोऽभूत् पुलस्त्यतनय: पुरा।
प्रादादशेषविज्ञानं स तस्मै परया मुदा॥ ४॥
अवाप्तज्ञानतत्त्वस्य न तस्याद्वैतवासनाम्।
स ऋभुस्तर्कयामास निदाघस्य नरेश्वर॥ ५॥

Brāhmaṇa said– "Listen, prince," he proceeded, "to what was formerly uttered by Ṛbhu, imparting holy knowledge to the Brāhmaṇa Nidāgha. Ṛbhu was a son of the supreme Brahmā, who, from his innate disposition, was of a holy character, and acquainted with true wisdom. Nidāgha, the son of Pulastya, was his disciple; and to him Ṛbhu communicated willingly perfect knowledge, not doubting of his being fully confirmed in the doctrines of unity, when he had been thus instructed.

देविकायास्तटे वीरनगरं नाम वै पुरम्।
समृद्धमतिरम्यं च पुलस्त्येन निवेशितम्॥ ६॥

रम्योपवनपर्यन्ते स तस्मिन् पार्थिवोत्तम।
निदाघो नाम योगज्ञ ऋभुशिष्योऽवसत् पुरा॥७॥
दिव्ये वर्षसहस्रे तू समतीतेऽस्य तत्पुरम्।
जगाम स ऋभु: शिष्यं निदाघमवलोकक:॥८॥
स तस्य वैश्वदेवान्ते द्वारालोकनगोचरे।
स्थितस्तेन गृहीतार्घ्यो निजवेश्म प्रवेशित:॥९॥
प्रक्षालिताङ्घ्रिपाणिं च कृतासनपरिग्रहम्।
उवाच स द्विजश्रेष्ठो भुज्यतामिति सादरम्॥१०॥

The residence of Pulastya was at Vīranagara, a large handsome city on the banks of the Devīkā river. In a beautiful grove adjoining to the stream the pupil of Ṛbhu, Nidāgha, conversant with devotional practices, abode. When a thousand divine years had elapsed, Ṛbhu went to the city of Pulastya, to visit his disciple. Standing at the doorway, at the end of a sacrifice to the Viśvadevas, he was seen by his scholar, who hastened to present him the usual offering, or Arghya, and conducted him into the house; and when his hands and feet were washed, and he was seated, Nidāgha invited him respectfully to eat (when the following dialogue ensued):

ऋभुरुवाच

भो विप्रवर्य्य! भोक्तव्यं यदन्नं भवतो गृहे।
तत् कथ्यतां कदन्नेषु न प्रीति: सततं मम॥११॥

Ṛbhu, 'Tell me, illustrious Brāhmaṇa, what food there is in your house; for I am not fond of indifferent viands.'

निदाघ उवा़च

भक्त-यावक-वाट्यानामपूपानाञ्च मे गृहे।
यद् रोचते द्विजश्रेष्ठ! तत् त्वं भुङ्क्ष्व यथेच्छया॥१२॥

"Nidāgha, 'There are cakes of meal, rice, barley, and pulse in the house; partake, venerable sir, of whichever best please you.'

ऋभुरुवाच

कर्द्दन्नानि द्विजैतानि मृष्टमन्नं प्रयच्छ मे।
संयाव-पायसादीनि द्रप्स्यफाणितवन्ति च॥१३॥

Ṛbhu said– 'None of these do I like; give me rice boiled with sugar, wheaten cakes, and milk with curds and molasses.'

निदाघ उवाच

हे हे शालिनि मद्गेहे यत् किञ्चिदतिशोभनम्।
भक्ष्योपसाधनं मृष्टं तेनास्यान्नं प्रसाधय॥ १४॥

Nidāgha said– 'Ho dame, be quick and prepare whatever is most delicate and sweet in the house, to feed our guest.'

ब्राह्मण उवाच

इत्युक्ता तेन सा पत्नी मृष्टमन्नं द्विजस्य यत्।
प्रसाधितवती तद् वै भर्त्तुर्वचनगौरवात्॥ १५॥
तं भुक्तवन्तमिच्छातो मृष्टमन्नं महामुनिम्।
निदाघः प्राह भूपाल! प्रश्रयावनतः स्थितः॥ १६॥

Having thus spoken, the wife of Nidāgha, in obedience to her husband's commands, prepared sweet and savoury food, and set it before the Brāhmaṇa; and Nidāgha, having stood before him until he had eaten of the meal which he had desired, thus reverentially addressed him :

निदाघ उवाच

अपि ते परमा तृप्तिरुत्पन्ना तुष्टिरेव च।
अपि ते मानसं स्वस्थमाहारेण कृतं द्विज॥ १७॥
क्व निवासो भवान् विप्र! क्व च गन्तुं समुद्यतः।
आगमन्यते च भवता यतस्तच्च द्विजोच्यताम्॥ १८॥

Nidāgha said– 'Have you eaten sufficiently, and with pleasure, great Brāhmaṇa? and has your mind received contentment from your food? Where is your present residence? whither do you purpose going? and whence, holy sir, have you now come?

ऋभुरुवाच

क्षुद् यस्य तस्य भुक्तेऽन्ने तृप्तिर्ब्राह्मण! जायते।
न मे क्षुन्नाभवत् तृप्तिः कस्मान्मां परिपृच्छसि॥ १९॥
वह्निना पार्थिवे धातौ क्षयिते क्षुत्समुद्भवः।
भवत्यम्भसि च क्षीणे नृणां तृडपि जायते॥ २०॥
क्षुत्तृषौ देहधर्माख्ये न ममैते यतो द्विज।

ततः क्षुत्सम्भवाभावात् तृप्तिरस्त्येव मे सदा॥ २१॥
मनसः स्वस्थता तुष्टिश्चित्तधर्माविमौ द्विज।
चेतसो यस्य तत् पृच्छ पुमानेभिर्न युज्यते॥ २२॥
क्व निवासस्तवेत्युक्तं क्व गन्तासि स यत् त्वया।
कुतश्चागम्यते तत्र त्रितयेऽपि निबोध मे॥ २३॥
पुमान् सर्वगतो व्यापी आकाशवदयं यतः।
कुतः कुत्र क्व गन्तासीत्येतदप्यर्थवत् कथम्॥ २४॥

Ṛbhu said– 'A hungry man, Brāhmaṇa, must needs be satisfied when he has finished his meal. Why should you inquire if my hunger has been appeased? When the earthy element is parched by fire, then hunger is engendered; and thirst is produced when the moisture of the body has been absorbed (by internal or digestive heat). Hunger and thirst are the functions of te body, and satisfaction must always be afforded me by that by which they are removed; for when hunger is no longer sensible, pleasure and contentment of mind are faculties of the intellect : ask their condition of the mind then, for man is not affected by them. For your three other questions, Where I dwell? Whither I go? and Whence I come? hear this reply. Man (the soul of man) goes every where, and penetrates every where, like the either; and is it rational to inquire where it is? or whence or whither you go.

नाहं गन्ता न चागन्ता नैकदेशनिकेतनः।
त्वं चान्ये च न च त्वं त्वं नान्ये नैवाहमप्यहम्॥ २५॥
मृष्टं न मृष्टमप्येषा जिज्ञासा मे कृता तव।
किं वक्ष्यसीति तत्रापि श्रूयतां द्विजसत्तम॥ २६॥
किमस्वाद्वथवा मृष्टं भुञ्जतोऽन्नं द्विजोत्तम!
मृष्टमेव यदामृष्टं तदैवोद्वेगकारकम्॥ २७॥
अमृष्टं जायते मृष्टं मृष्टादुद्विजते जनः।
आदिमध्यावसानेषु किमन्नं रुचिकारकम्॥ २८॥

I neither am going nor coming, nor is my dwelling in any one place; nor are you, thou; nor are others, others; nor am I, I. If you wonder what reply I should make to your inquiry why I made any distinction between sweetened and unsweetened food, you shall hear my explanation. What is there that is really sweet or not sweet, to one eating a meal? That which is sweet, is no longer so when it occasions the sense of repletion; and that which is not sweet, becomes sweet when a man (being very hungry) fancies that it is so. What food is there that first, middle, and last is equally grateful.

मृन्मयं हि गृहं यद्वन्मृदा लिप्तं स्थिरं भवेत्।
पार्थिवोऽयं तथा देहः पार्थिवैः परमाणुभिः॥२९॥
यव-गोधूम-मुद्गादि घृतं तैलं पयो दधि।
गुडं फलादीनि तथा पार्थिवाः परमाणवः॥३०॥
तदेतद् भवता ज्ञात्वा मृष्टामृष्टविचारि यत्।
तन्मनः समतालम्बि कार्यं साम्यं हि मुक्तये॥३१॥

As a house built of clay is stregthened by fresh plaster, so is this earthly body supported by earthly particles; and barley, wheat, pulse, butter, oil, milk, curds, treacle, fruits, and the like, are composed of atoms of earth. This therefore is to be understood by you, that the mind which properly judges of what is or is not sweet is impressed with the notion of identity, and that this effect of identity tends to liberation.

ब्राह्मण उवाच

इत्याकर्ण्य वचस्तस्य परमार्थाश्रितं नृप।
प्रणिपत्य महाभागो निदाघो वाक्यमब्रवीत्॥३२॥

निदाघ उवाच

प्रसीद मद्धितार्थाय कथ्यतां यस्त्वमागतः।
नष्टो मोहस्तवाकर्ण्य वचांस्येतानि मे द्विज॥३३॥

"Having heard these words, conveying the substance of ultimate truth, Nidāgha fell at the feet of his visitor, and said, 'Show favour to me, illustrious Brāhmaṇa, and tell me who it is that for my good has come hither, and by whose words the infatuation of my mind is dissipated.'

ऋभुरुवाच

ऋभुरस्मि तवाचार्यः प्रज्ञादानाय ते द्विज।
इहागतोऽहं यास्यामि परमार्थस्तवोदितः॥३४॥

एवमेकमिदं विद्धि न भेदि सकलं जगत्।
वासुदेवाभिधेयस्य स्वरूपं परमात्मनः॥ ३५॥

To this, Ṛbhu answered, ‘I am Ṛbhu, your preceptor, come hither to communicate to you true wisdom; and having declared to you what that is, I shall depart. Know this whole universe to be the one undivided nature of the supreme spirit, entitled Vāsudeva.’

ब्राह्मण उवाच

तथेत्युक्त्वा निदाघेन प्रणिपातपुरःसरम्।
पूजितः परया भक्त्या इच्छातः प्रययावृभुः॥ ३६॥

इति श्रीविष्णुपुराणे द्वितीयांशे पञ्चदशोऽध्यायः।

Thus having spoken, and receiving the prostrate homage of Nidāgha, rendered with fervent faith, Ṛbhu went his way.

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CHAPTER 16

षोडशोऽध्याय:

(निदाघसमीपे ऋभोः पुनर्गमनम्, आत्मतत्त्वोपदेशश्च)

ब्राह्मण उवाच

ऋभुर्वर्षसहस्रे तु समतीते नरेश्वर।
निदाघज्ञानदानाय तदेव नगरं ययौ॥ १॥
नगरस्य बहिः सोऽथ निदाघं ददृशे मुनिः।
महाबलपरीवारे पुरं विशति पार्थिवे॥ २॥
दूरे स्थितं महाभागं जनसम्मर्दवर्जकम्।
क्षुत्क्षामकण्ठमायान्तमरण्यात् ससमित्कुशम्॥ ३॥
दृष्ट्वा निदाघं स ऋभुरुपगम्याभिवाद्य च।
उवाच कस्मादेकान्ते स्थीयते भवता द्विज॥ ४॥

"After the expiration of another thousand years, Ṛbhu again repaired to the city where Nidāgha dwelt, to instruct him farther in true wisdom. When he arrived near the town, he beheld a prince entering into it, with a splendid retinue; and his pupil Nidāgha standing afar off, avoiding the crow; his throat shrivelled with starvation, and bearing from the thicket fuel and holy grass. Ṛbhu approached him, and saluting him reverentially (as if he was a stranger) demanded why he was standing in such a retired spot.

निदाघ उवाच

भो विप्र! जनसम्मर्दो महानेष जनेश्वरे।
प्रविविक्षौ पुरं रम्यं तेनात्र स्थीयते मया॥५॥

Nidāgha replied, 'There is a great crowd of people attending the entrance of the king into the town, and I am staying here to avoid it.'.

ऋभुरुवाच

नराधिपोऽत्र कतमः कतमश्चेतरो जनः।
कथ्यतां मे द्विजश्रेष्ठ! त्वमभिज्ञो मतो मम॥६॥

'Tell me, excellent Brāhmaṇa,' said Ṛbhu, 'for I believe that you are wise, which is here the king, and which is anyother man.'.

निदाघ उवाच

योऽयं गजेन्द्रमुन्मत्तमद्रिशृङ्गसमुच्छ्रितम्।
अधिरूढो नरेन्द्रोऽयं परलोकस्तथेतरः॥७॥

'The king,' answered Nidāgha, 'is he who is seated on the fierce and stately elephant, vast as a mountain peak; the others are his attendants.'

ऋभुरुवाच

एतौ हि गज-राजानौ युगपद् दर्शितौ मम।
भवता न विशेषेण पृथक्चिह्नोपलक्षणौ॥८॥
तत् कथ्यतां महाभाग! विशेषो भवतानयोः।
ज्ञातुमिच्छाम्यहं कोऽत्र गजः को वा नगाधिपः॥९॥

'You have shown me,' observed Ṛbhu, 'at one moment the elephant and the king, without noticing any peculiar characteristic by which they may be distinguished. Tell me, venerable sir, is there any difference between them? for I am desirous to know which is here the elephant, which is the king.'

निदाघ उवाच

गजो योऽयमधो ब्रह्मन्! उपर्य्यस्यैष भूपतिः।
वाह्य-वाहकसम्बन्धं को न जानाति वै द्विज॥१०॥

'The elephant,' answered Nidāgha, 'is underneath; the king is above him. Who is not aware, Brāhmaṇa, of the relation betwecn that which bears and that which is borne?'

ऋभुरुवाच

जानाम्यहं यथा ब्रह्मंस्तथा मामवबोधय।
अध:शब्दनिगद्यं किं किञ्चोर्द्ध्वमभिधीयते॥ ११॥

To this Ṛbhu rejoined, 'Still explain to me, according to what I know of it, this matter: what is it that is meant by the word underneath, and what is it that is termed above?' As soon as he had uttered this,

ब्राह्मण उवाच

इत्युक्त: सहसारुह्य निदाघ: प्राह तं ऋभुम्।
श्रूयतां कथयाम्येष यन्मां त्वं परिपृच्छसि॥ १२॥
उपर्य्यहं यथा राजा त्वमध: कुञ्जरो यथा।
अवबोधाय ते ब्रह्मन्! दृष्टान्तो दर्शितो मया॥ १३॥

Brāhmaṇa said– Nidāgha jumped upon Ṛbhu, and said, 'Here is my answer to the question you have asked: I am above, like the Rājā; you are underneath, like the elephant. This example, Brāhmaṇa, is intended for your information.'

ऋभुरुवाच

त्वं राजेव द्विजश्रेष्ठ! स्थितोऽहं गजवद् यदि।
तदेतत् त्वं समाचक्ष्व कतमस्त्वमहं तथा॥ १४॥

'Very well,' said Ṛbhu, 'you, it seems, are as it were the Rājā, and I am like the elephant; but come now do you tell me which of us two is you; which is I.'

ब्राह्मण उवाच

इत्युक्त: सत्वरं तस्य प्रगृह्य चरणावुभौ।
निदाघ: प्राह भगवानाचार्य्यस्त्वमृभुर्ध्रुवम्॥ १५॥
नान्यस्याद्वैतसंस्कारसंस्कृतं मानसं तथा।
यथाचार्य्यस्य तेन त्वां मन्ये प्राप्तमहं गुरुम्॥ १६॥
तवोपदेशदानाय पूर्व्वशुश्रूषणादृत:।
गुरुस्तेऽहमृभुर्नाम्ना निदाघ! समुपागत:॥ १७॥
तदेतदुपदिष्टं ते सङ्क्षेपेण महामते।
परमार्थसारभूतं यदद्वैतमशेषत:॥ १८॥

Brāhmaṇa said– "When Nidāgha heard these words, he immediately fell at the feet of the stranger, and said, 'Of a surety you are my saintly preceptor Ṛbhu; the mind of no other person is so fully imbued with the doctrines of unity as that of my teacher, and hence I know that you are he." To this Ṛbhu repled, 'I am your preceptor, by name Ṛbhu, who, pleased with the dutiful attention he has received, has come to Nidāgha to give him instruction: for this purpose have I briefly intimated to you divine truth, the essence of which is the non-duality of all.'

ब्राह्मण उवाच

एवमुक्त्वा ययौ विद्वान् निदाघं स ऋभुर्गुरुः।
निदाघोऽप्युपदेशेन तेनाद्वैतपरोऽभवत्॥ १९॥
सर्वभूतान्यभेदेन ददृशे स तदात्मनः।
यथा ब्रह्मपरो मुक्तिमवाप परमां द्विज॥ २०॥
तथा त्वमपि धर्मज्ञ! तुल्यात्मरिपुबान्धवः।
भव सर्वगतं जानन्नात्मानमवनीपते॥ २१॥
सितनीलादिभेदेन यथैकः दृश्यते नभः।
भ्रान्तिदृष्टिभिरात्मापि तथैकं सन् पृथक् पृथक्॥ २२॥

Having thus spoken to Nidāgha, the Brāhmaṇa Ṛbhu went away, leaving his disciple profoundly impressed, by his instructions, with belief in unity. He beheld all beings thenceforth as the same with himself, and, perfect in holy knowledge, obtained final liberation. "In like manner do you, oh king, who knows what duty is, regarding equally friend or foe, consider yourself as one with all that exists in the world. Even as the same sky is apparently diversified as white or blue, so Soul, which is in truth but one, appears to erroneous vision distinct in different persons.

एकः समस्तं यदिहास्ति किञ्चित्
तदच्युतो नास्ति परं ततोन्यत्।

सोऽहं स च त्वं स च सर्वमेत-
दात्मस्वरूपं त्यज भेदमोहम्॥ २३॥

That One, which here is all things, is Achyuta (Viṣṇu); than whom there is none other. He is I; he is thou; he is all: this universe is his form. Abandon the error of distinction."

पराशर उवाच

इतीरितस्तेन स राजवर्य्य-
स्तत्याज भेदं परमार्थदृष्टिः।
स चापि जातिस्मरणाप्तबोध-
स्तत्रैव जन्मन्यपवर्गमाप॥ २४॥
इति भरत-नरेन्द्रसारवत्तं
कथयति यश्च शृणोति भक्तियुक्तः।
स विमलमतिरेति नात्मकोहं
भवति च संसरणेषु मुक्तियोग्यः॥ २५॥

इति श्रीविष्णुपुराणे द्वितीयांशे षोडशोऽध्यायः।

Parāśara resumed– The king, being thus instructed, opened his eyes to truth, and abandoned the notion of distinct existence: whilst the Brāhmaṇa, who, through the recollection of his former lives, had acquired perfect knowledge, obtained now exemption from future birth. Whoever narrates or listens to the lessons inculcated in the dialogue between Bharata and the king, has his mind enlightened, mistakes not the nature of individuality, and the course of his migrations becomes fitted for ultimate emancipation.[1]

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NOTES

1. This legend is a good specimen of a sectarial graft upon a Paurāṇik stem. It is in a great measure peculiar to the Viṣṇu P., as although it occurs also in the Bhāgavata, it is narrated there in a much more concise manner, and in a strain that looks like an abridgment of our next.

END OF THE SECOND BOOK

THE VIṢṆU-PURĀṆAM

BOOK III

तृतीयांश:

CHAPTER 1

प्रथमोऽध्याय:

(मन्वन्तरविवरणम्)

मैत्रेय उवाच

कथिता गुरुणा सम्यग् भूसमुद्रादिसंस्थिति:।
सूर्यादीनाञ्च संस्थानं ज्योतिषामपि विस्तरात्॥ १॥
देवादीनां तथा सृष्टिर्ऋषीणामपि वर्णिता।
चातुर्वर्ण्यस्य चोत्पत्तिस्तिर्य्यग्योनिगतस्य च॥ २॥
ध्रुवप्रह्लादचरितं विस्तराच्च त्वयोदितम्।
मन्वन्तराण्यशेषाणि श्रोतुमिच्छाम्यनुक्रमात्॥ ३॥
मन्वन्तराधिपांश्चैव शक्रदेवपुरोगमान्।
भवता कथितानेतान् श्रोतुमिच्छाम्यहं गुरो॥ ४॥

Maitreya said–The disposition of the earth and of the ocean and the system of the sun and the planets, the creation of the gods and the rest, the origin of the Ṛṣis, the generation of the four castes, the production of brute creatures and the narratives of Dhruva and Prahlāda, have been fully related by you, my venerable preceptor. I am now desirous to hear from you the series of all the Manvantaras, as well as an account of those who preside over the respective periods, with Śakra, the king of the gods, at their head.

पराशर उवाच

अतीतानागतानीह यानि मन्वन्तराणि वै।
तान्यहं भवते सम्यक् कथयामि यथाक्रमम्॥ ५॥

Parāśara replied– I will repeat to you, Maitreya, in their order, the different Manvantaras; those which are past and those which are to come.

स्वायम्भुवो मनु: पूर्वो मनु: स्वारोचिषस्तथा।
उत्तमस्तामसश्चैव रैवतश्चाक्षुषस्तथा॥ ६॥

षडैते मनवोऽतीताः साम्प्रतन्तु रवेः सुतः।
वैवस्वतोऽयं यस्यैतत् सप्तमं वर्ततेऽन्तरम्।।७।।

The first Manu was Svāyambhuva, then came Svārociṣa, then Auttami, then Tāmasa, then Raivata, then Cākṣuṣa: these six Manus have passed away. The Manu who presides over the seventh Manvantara, which is the present period, is Vaivasvata, the son of the sun.

स्वायम्भुवन्तु कथितं कल्पादावन्तरं मया।
दैवाः सप्तर्षयश्चैव यथावत् कथिता मया।।८।।
अत ऊर्द्ध्वं प्रवक्ष्यामि मनोः स्वारोचिषस्य तु।
मन्वन्तराधिपान् सम्यग् देवर्षींस्तत्सुतांस्तथा।।९।।
पारावताः सतुषिता देवाः स्वारोचिषेऽन्तरे।
विपश्चिच्चैव देवेन्द्रो मैत्रेयासीन्महाबलः।।१०।।
ऊर्ज्जः स्तम्बस्तथा प्राणो दत्तोलिर्ऋषभस्तथा।
निश्चरश्चोर्वरीवांश्च तत्र सप्तर्षयोऽभवन्।।११।।
चैत्र-किम्पुरुषाद्याश्च सुताः स्वारोचिषस्य तु।
द्वितीयमेतत् कथितमन्तरं शृणु चोत्तमम्।।१२।।

The period of Svāyambhuva Manu, in the beginning of the Kalpa, has already been described by me, together with the gods, Ṛṣis and other personages, who then flourished.[1] I will now, therefore, enumerate the presiding gods, Ṛṣis and sons of the Manu, in the Manvantara of Svārociṣa.[2] The deities of this period (or the second Manvantara) were the classes called Pārāvatas and Tuṣitas[3]; and the king of the gods was the mighty Vipaścit. The seven Ṛṣis[4] were Ūrja, Stambha, Prāṇa, Dattoli, Ṛṣabha, Niścara and Arvarīvat; and Caitra, Kiṁpuruṣa and others, were the Manu's sons.[5]

तृतीये त्वन्तरे ब्रह्मन्! औत्तमिर्नाम यो मनुः।
सुशान्तिर्नाम देवेन्द्रो मैत्रेयासीत् सुरेश्वर।।१३।।

सुधामानस्तथा सत्याः शिवाश्चासन् प्रतर्दनाः।
वशवर्तिनश्च पञ्चैते गणा द्वादशकाः स्मृताः॥ १४॥
वसिष्ठतनयास्तत्र सप्त सप्तर्षयोऽभवन्।
अजः परशुदिव्याद्यास्तस्योत्तमिमनोः सुताः॥ १५॥

In the third period or Manvantara of Auttami,[6] Suśānti was the Indra, the king of the gods; the orders of whom were the Sudhāmas, Satyas, Śivas. Pradarśanas and Vasavartis[7]; each of the five orders consisting of twelve divinities. The seven sons of Vasiṣṭha were the seven Ṛṣis[8]; and Aja, Paraśu, Divya and others, were the sons of the Manu.[9]

तामसस्यान्तरे देवाः सुरूपा हरयस्तथा।
सत्याश्च सुधियश्चैव सप्तविंशतिका गणाः॥ १६॥
शिबिरिन्द्रस्तथा चासीच्छतयज्ञोपलक्षणः।
सप्तर्षयश्च ये तेषां तत्र नामानि मे शृणु॥ १७॥
ज्योतिर्धामा पृथुः काव्यश्चैत्रोऽग्निर्वनकस्तथा।
पीवरश्चर्षयो ह्येते सप्त तत्रापि चान्तरे॥ १८॥
नरः ख्यातिः शान्तहयो जानुजङ्घादयस्तथा।
पुत्रास्तु तामसस्यासन् राजानः सुमहाबलाः॥ १९॥

The Surūpas, Haris, Satyas and Sudhīs[10] were the classes of gods, each comprising twenty-seven, in the period of Tāmasa, the fourth Manu.[11] Śibi was the Indra, also designated by his performance of a hundred sacrifices (or named Śatakratu). The seven Ṛṣis were Jyotirdhāma, Pṛthu, Kāvya, Caitra, Agni, Vanaka and Pīvara.[12] The sons of Tāmasa were the mighty kings Nara, Khyāti, Sāntahaya, Jénujaṅgha and others.[13]

पञ्चमे चापि मैत्रेय! रैवतो नाम नामतः।
मनुर्विभुश्च तत्रेन्द्रो देवांश्चैवान्तरे शृणु॥ २०॥
अमिताभा भूतरजोवैकुण्ठाः ससुमेधसः।
एते देवगणास्तत्र चदुर्दश चतुर्दश॥ २१॥
हिरण्यरोमा देवश्रीरूर्द्ध्वबाहुस्तथापरः।
वेदबाहुः सुधामा च पर्जन्यश्च महामुनिः।
एते सप्तर्षयो विप्र! तत्रासन् रैवतेऽन्तरे॥ २२॥
बलबन्धुः सुसम्भारुः सत्यकाद्याश्च तत्सुताः।
नरेन्द्राः सुमहावीर्या बभूवुर्मुनिसत्तम॥ २३॥

In the fifth interval the Manu was Raivata[14]: the Indra was Vibhu: the classes of gods, consisting of fourteen each, were the Amitābhas, Abhūtarajasas, Vaikuṇṭhas and Sumedhasas[15]: the seven Ṛṣis were Hiraṇyaromā, Vedasrī, Urddhabāhu, Vedabāhu, Sudhāman, Parjanya and Mahāmuni[16]: the sons of Raivata were Balabandhu, Susambhāvya, Satyaka and other valiant kings.

स्वारोचिषश्चौत्तमिश्च तामसो रैवतस्तथा।
प्रियव्रतान्वया ह्येते चत्वारो मनवस्तथा॥ २४॥
विष्णुमाराध्य तपसा स राजर्षिः प्रियव्रतः।
मन्वन्तराधिपानेतान् लब्धवानात्मवंशजान्॥ २५॥

These four Manus, Svāroeiṣa, Auttamī, Tāmasa and Raivata, were all descended from Priyavrata, who, in consequence of propitiating Viṣṇu by his devotions, obtained these rulers of the Manvantaras for his posterity.

षष्ठे मन्वन्तरे चासीच्चाक्षुषाख्यस्तथा मनुः।
मनोजवस्तथैवेन्द्रो देवानपि निबोध मे॥ २६॥
आद्याः प्रसूता भव्याश्च पृथुगाश्च दिवौकसः।
महानुभावा लेखाश्च पञ्चैतेऽप्यष्टका गणाः॥ २७॥
सुमेधा विरजाश्चैव हविष्मानुत्तमो मधुः।
अतिनामा सहिष्णुश्च सप्तासन्निति चर्षयः॥ २८॥
ऊरुः पुरुः शतद्युम्नप्रमुखाः सुमहाबलाः।
चाक्षुषस्य मनोः पुत्राः पृथिवीपतयोऽभवन्॥ २९॥

Cākṣuṣa was the Manu of the sixth period[17]: in which the Indra was Manojava: the five classes of gods were the Ādyas, Prastūtas, Bhavyas, Pṛthugas and the magnanimous Lekhas, eight of each[18]: Sumedhas, Virajas, Haviṣmat, Uttama, Madhu, Abhināman and Sahiṣṇu were the seven sages[19]: the kings of the earth, the sons of Cakṣuṣa, were the powerful Uru, Puru, Satadyumna and others.

विवस्वतः सुतो विप्र! श्राद्धदेवो महाद्युतिः।
मनुः संवर्त्तते धीमान् साम्प्रतं सप्तमेऽन्तरे॥ ३०॥
आदित्य-वसु-रुद्राद्या देवाश्चात्र महामुने!
पुरन्दरस्तथैवात्र मैत्रेय! त्रिदशेश्वरः॥ ३१॥
वसिष्ठः काश्यपोऽथात्रिर्जमदग्निः सगौतमः।

विश्वामित्रो भरद्वाजः सप्त सप्तर्षयोऽभवन्॥ ३२॥
इक्ष्वाकुश्चैव नाभागो धृष्टः शर्यातिरेव च।
नरिष्यन्तश्च विख्यातो नाभ उद्दिष्ट एव च॥ ३३॥
करूशश्च पृषध्रश्च वसुमान् लोकविश्रुतः।
मनोर्वैवस्वतस्यैते नव पुत्राश्च धार्मिकाः॥ ३४॥

The Manu of the present period is the wise lord of obsequies, the illustrious offspring of the sun: the deities are the Ādityas, Vasus and Rudras; their sovereign is Purandara: Vasiṣṭha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvāmitra and Bharadvāja are the seven Ṛṣis: and the nine pious sons of Vaivasvata Manu are the kings Ikṣvāku, Nābhāga, Dhṛṣṭa, Sanyāti, Nariśyanta, Nābhanidiṣṭa, Karūśa, Priṣadhra and the celebrated Vasumat.[20]

विष्णुशक्तिरनौपम्या सत्त्वोद्रिक्ता स्थितौ स्थिता।
मन्वन्तरेष्वशेषेषु देवत्वेनाधितिष्ठति॥ ३५॥
अंशेन तस्य जज्ञेऽसौ यज्ञः स्वायम्भुवेऽन्तरे।
आकूत्यां मानसो देव उत्पन्नः प्रथयेऽन्तरे॥ ३६॥
ततः पुनः स वै देवः प्राप्ते स्वारोचिषेऽन्तरे।
तुषितायां समुत्पन्नो ह्यजितस्तुषितैः सह॥ ३७॥
औत्तमे त्वन्तरे चैव तुषितस्तु पुनः स वै।
सत्यायामभवत् सत्यः सत्यैः सह सुरोत्तमैः॥ ३८॥
तामसस्यान्तरे चैव सम्प्राप्ते पुनरेव हि।
हर्य्यायां हरिभिः सार्धं हरिरेव बभूव ह॥ ३९॥
रैवतेऽप्यन्तरे देवः सम्भूत्यां मानसोऽभवत्।
सम्भूतो रैवतैः सार्द्धं देवैर्देववरो हरिः॥ ४०॥
चाक्षुषे चान्तरे देवो वैकुण्ठः पुरुषोत्तमः!
विकुण्ठायामसौ जज्ञे वैकुण्ठैर्दैवतैः सह॥ ४१॥
मन्वन्तरे तु सम्प्राप्ते तथा वैवस्वते द्विज!
वामनः कश्यपाद् विष्णुरदित्यां सम्बभूव ह॥ ४२॥
त्रिभिः क्रमैरिमाँल्लोकाञ्जित्वा येन महात्मना।
पुरन्दराय त्रैलोक्यं दत्तं निहतकण्टकम्॥ ४३॥

The unequalled energy of Viṣṇu combining with the quality of goodness and effecting the preservation of created things, presides over all the Manvantaras in the form of a divinity. Of a portion of that divinity Yajña was born in the Svāyambhuva Manvantara, the will-

begotten progeny of Ākūtī.[21] When the Svārociṣa Manvantara had arrived, that divine Yajña was born as Ajita, along with the Tuṣita gods, the sons of Tuṣitā. In the third Manvantara, Tuṣita was again born of Satya, as Satya, along with the class of deities so denominated. In the next period, Satya became Hari, along with the Haris, the children of Hari. The excellent Hari was again born in the Raivata Manvantara, of Sambhūti, as Mānasa, along with the gods called Abhūtarajasas. In the next period, Viṣṇu was born of Vikuṇṭhī, as Vaikuṇṭha. In the present Manvantara, Viṣṇu was again born as Vāmana, the son of Kaśyapa by Aditi. With three paces he subdued the worlds and gave them, freed from all embarrassment, to Purandara.[22]

इत्येतास्तनवस्तस्य सप्तमन्वन्तरेषु वै।
सप्ताथवाभवन् विप्र! याभि: संवर्द्धिता: प्रजा:॥४४॥
यस्माद् विश्वमिदं सर्वं तस्य शक्त्या महात्मन:।
तस्माद् स प्रोच्यते विष्णुर्विशेर्धातो: प्रवेशनात्॥४५॥
सर्वे च देवा मनव: समस्ता:
सप्तर्षयो ये मनुसूनवश्च।
इन्द्रश्च योऽयं त्रिदशेशभूतो
विष्णोरशेषास्तु विभूतयस्ता:॥४६॥
इति श्रीविष्णुपुराणे तृतीयांऽशे प्रथमोऽध्याय:॥१॥

These are the seven persons by whom, in the several Manvantaras, created beings have been protected. Because this whole world has been pervaded by the energy of the deity, he is entitled Viṣṇu, from the root Viś, 'to enter' or 'pervade'; for all the gods. the Manus, the seven Ṛṣis, the sons of the Manus, the Indras the sovereigns of the gods, all are but the impersonated might of Viṣṇu.[23]

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NOTES

1. The gods were said to be the Yāmas (Bk. I. Ch. VII.); the Ṛṣis were Marīci, Aṅgiras, etc. (Bk. 1. Ch. Vll. n. 2); and the sons were Priyavrata and Uttānapāda (Bk. I. Ch. VII.). The Vāyu adds to the Yamas, the Ajitas, who share with the former. it observes, sacrificial offerings. The Matsya, Padma,

Brahma Purāṇa and Hari Vaṁśa substitute for the sons, the grandsons of Svāyambhuva, Agnidhra and the rest (Bk. II. Ch. 1).

2. This Manu, according to the legend of his birth in the Mārkaṇḍeya Purāṇa, was the son of Svārociṣa, so named from the splendour of his appearance when born and who was the son of the nymph Varuthinī by the Gandharba Kali. The text, in another place, makes him a son of Priyavrata.

3. The Vāyu gives the names of the individuals of these two classes, consisting each of twelve. It furnishes also the nomenclature of all the classes of divinities and of the sons of the Manus in each Manvantara. According to the same authority, the Tuṣitas were the sons of Kratu : the Bhāgavata calls them the sons of Tuṣitā by Vedaśiras. The divinities of each period are according to the Vāyu, those to whom offerings of the Soma juice and the like are presented collectively.

4. The Vāyu describes the Ṛṣis of each Manvantara as the sons or in some cases the descendants in. a direct line, of the seven sages, Atri, Aṅgiras, Bhṛgu, Kaśyapa, Pulaha, Pulastya and Vasiṣṭha; with some inconsistency, for Kaśyapa, at least, did not appear himself until the seventh Manvantara. In the present series Ūrja is the son of Vasiṣṭha. Stambha springs from Kaśyapa, Prāṇa from Bhṛgu, Dattoli is the son of Pulastya, Ṛṣabha descends from Aṅgiras, Niścara from Atri and Arvarīvat is the son of Pulaha. The Brahma Purāṇa and Hari Vaṁśa have a rather different list or Aurva, Stambha, Kaśyapa, Prāṇa, Bṛhaspati, Cyavana and Dattoli: but the origin of part of this difference is nothing more than an imperfect quotation from the Vāyu Purāṇa; the two first, Aurva and Stambha, being specified as the son of Vasiṣṭha and the descendant of Kaśyapa and then the parentage of the rest being omitted : to complete the seven, therefore, Kaśyapa becomes one of them. Some other errors of this nature occur in these two works and from the same cause, blundering citation of the Vāyu, which is named as their authority (एते महर्षयस्तात वायुप्रोक्ता महाव्रता:). A curious peculiarity also occurs in these mistakes. They are confined to the first eight Manvantaras. The Brahma Purāṇa omits all details of the last six and the Hari Vaṁśa inserts them fully and correctly, agreeably to the authority of the Vāyu. It looks, therefore, as if the compiler of the Hari

Varhśa had followed the Brahma, as far as it went, right or wrong : but had bad recourse to the original Vāyu P, when the Brahma failed him. Dattoni is sometimes written Dattoli and Dattotri; and the latter appears to have been the case with the copy of the Hari Varhśa employed by M. Langlois, who makes one of the Ṛṣis of this Manvantara, "le penitent Atri." He is not without countenance in some such reading, for the Padma Purāṇa changes the name to Dattātreya, no doubt suggested by Datta-atri. Dattātreya, however, is the son of Atri; while the Vāyu calls the person of the text the son of Pulastya. There can be no doubt therefore of the correct reading, for the son of Pulastya is Dattoli. (Bk. I. Ch. X.)

5. The Vāyu agrees with the text in these names, adding seven others. The Bhāgavata has a different series. The Padma has four other names, Nabha, Nabhasya, Prasṛti, Bhavana. The Brahmā has ten names, including two of these and several of the names of the Ṛṣis of the tenth Manvantara. The Matsya has the four names of the Padma for the sons of the Manu and gives seven others, Havīndhra, Sukṛta, Mūrtti, Apas, Jyotir, Aya, Smṛta (the names of the Brahmā), as the seven Prajāpatis of this period and sons of Vasiṣṭha. The sons of Vasiṣṭha, however, belong to the third Manvantara and bear different appellations. There is, no doubt, some blundering here in all the books except the Vāyu and those which agree with it.

6. The name occurs Auttamī, Auttama and Uttama. The Bhāgavata and Vāyu agree with our text (Bk. III. Ch. I) in making him a descendant from Priyavrata. The Mārkaṇḍeya calls him the son of Uttama, the son of Uttānapāda : and this appears to be the correct genealogy, both from our text and the Bhāgavata.

7. The Brahma and Hari Varhśa have, in place of these, the Bhānus; but the Vāyu and Mārkaṇḍeya concur with the text.

8. All the authorities agree in this: but the Brahma and Hari Varhśa appear to furnish a different series also; or even a third, according to the French translation : *'Dans le troisieme Manvantara parurent comme Saptarchis leg fils de Vasichtha, de son nom appeles Vāsichthas, les fils de Hiraṇyagarbha et les illustres enfans d'Ourdja.'* The text is, वसिष्ठपुत्राः सप्तासन्, वासिष्ठा इति विश्रुताः।

हिरण्र्भगर्भस्य सुता और्ज्जनामसुतेजसः॥ The meaning of which is, 'There were (in the first Manvantara) seven celebrated sons of Vasiṣṭha, who (in the third Manvantara) were sons of Brahmā (i.e. Ṛṣis), the illustrious posterity of Urjjā. We have already seen that Urjjā was the wife of Vasiṣṭha, by whom she had seven sons, Rajas' (see Bk. I. Ch. X.), in the Svāyambhuva Manvantara; and these were born again as the Ṛṣis of the third period. The name of these persons, according to the Matsya and Padma, are however very different from those of the sons of Vasiṣṭha, given Bk. 1. Ch. X. or Kaukundihi, Kurundi, Dalaya, Saṅkha, Pravāhita, Mita and Sammita.

9. The Vāyu adds ten other names to those of the text. The Brahmā gives ten altogether different. The Bhāgavata and Padma have each a separate nomenclature.

10. Of these, the Brahma and Hari Vaṁśa notice only the Satyas : the Matsya and Padma have only Sādhyas. The Vāyu, Bhāgavata, Kūrma and Mārkaṇḍeya agree with the text.

11. He is the son of Priyavrata, according to the text, the Vāyu, etc. The Mārkaṇḍeya has a legend of his birth by a doe; and from his being begotten in dark, tempestuous weather (तमस), he derives his name.

12. Severally, according to the Vāyu, the progeny of Bhṛgu, Kaśyapa, Aṅgiras, Pulastya, Atri, Vasiṣṭha and Pulaha. There is considerable variety in some of the names. Thus the Matsya has Kavi, Pṛthu, Agni, Salpa, Dhīmat, Kapi, Akapi. The Hari Vaṁśa has Kāvya, Pṛthu, Agni, Jahnu, Dhātri, Kapivat, Akapivat. For the two last the Vāyu reads Gātra and Vanakapīvat. The son of Pulaha is in his place (Bk I. Ch. X. n. 6), Arvarivat or Vanakapīvat. Gātra is amongst the sons of Vasiṣṭha (BK. I Ch. X). The Vāyu is therefore probably most correct, although our text, in regard to these two denominations, admits of no doubt; अग्निर्वनकस्तथा। पीवरश्च।

13. The Vāyu, agree with the text; the Vāyu naming eleven, the Brahma, Matsya and Padma have a series of ten names, Sutapas, Tapomūla; of which seven are the Ṛṣis of the twelfth Manvantara.

14. Raivata, as well as his three predecessors, is regarded usually as a descendant of Priyavrata. The Mārkaṇḍeya has a long legend of his birth, as the son of king Durgama by the nymph Revatī, sprung

from the constellation Revatī, whom Ritavāk, a Muni, caused to fall from heaven. Her radiance became a lake on mount Kumuda, hence called Raivataka; and from it appeared the damsel, who was brought up by Pramuca Muni. Upon the marriage of Revatī, the Muni, at her request, restored the asterism to its place in the skies.

15. The Brahma inserts of these only the Abhūtarajasas, with the remark, that 'they were of like nature (with their name) देवाश्चाभूतरजसस्तथा प्रकृतय: स्मृता:। i.e., they were exempt from the quality of passion. M. Langlois, in rendering the parallel passage of the Hari Vaṁśa. has confounded the epithet and the subject : '*dont les dieux furent les Pracritis, depourvu de colere et de passion.*' He is also at a loss what to do with the terms Pāriplava and Raibhya, in the following passage; पारिप्लवश्चरैभ्यश्च। asking, '*qu'est ce quo Pāriplava? qu'est ce que Rebhya?*' If he had the commentary at hand, these questions would have been unnecessary: they are there said to be two classes of divinities : पारिप्लवोरैभ्यश्च देवतागणविशेषौ।

16. There is less variety in these names than usual. Vedabāhu is read Devabāhu; Sudhāman, Satyanetra; and Mahāmuni, Muni, Yajur, Vasiṣṭha and Yadudhra. According to the Vāyu, those of the text are respectively of the lineage of Aṅgiras, Bhṛgu, Vasiṣṭha, Pulastya, Atri, Pulaha and Kaśyapa. There is considerable variety in the names of the Manu's sons.

17. Cākṣuṣa, according to the best authorities, descended from Dhruva (see Bk. I. Ch. XIII.); but the Mārkaṇḍeya has a legend of his birth as the son of a Kṣatriya, named Anamitra; of his being exchanged at his birth for the son of Viśrānta Rājā and being brought up by the prince as his own; of his revealing the business when a man and propitiating Brahmā by his devotions; in consequence of which he became a Manu. In his former birth he was born from the eye of Brahmā : when his name, from Cakṣuṣa, 'the eye.'

18. The authorities agree as to the number, but differ as to the names : reading for Ādyas, Āryās and Āpyas: for Prastūtas, Prabhūtas and Prasūtas; for Pṛthugas, Pṛthukas and Pṛthusas; and, which is a more wide deviation, Ṛbhus for Bhavyas. M. Langlois omits the Prasūtas and inserts Divaukasas; but the latter, meaning 'divinitics,' is only an epithet. The Hari Vaṁśa has, आद्या: प्रसूता ऋभव: पृथुगाश्चदिवौकस:। लखाश्च— The comment adds, दिवौकस इति सर्वेषां विशेषणं।

19. The Vāyu reads Sudhāman for the first name; Unnata for Uttama; and Abhimāna for Abhināman. The latter occurs also Abhināmin (Matsya) and Atināman (Hari Vaṁśa). The latter reads, no doubt incorrectly, Bhṛgu, Nabha and Vivasvat for Uttama, Madhu and Haviśmat. The sons of Cākṣuṣa are enumerated, Bk. I. Ch. XIII.

20. There is no great variety of nomenclature in this Manvantara. The Vāyu adds to the deities the Sādhyas, Viśvas, Maruts and gods sprung from Bhṛgu and Aṅgiras. The Bhāgavata adds the Ṛbhus : and most include the two Āśvins as a class. Of the Maruts, however, the Hari Vaṁśa remarks that they are born in every Manvantara, seven times seven (or forty-nine); that in each Manvantara four times seven or twenty-eight, obtain emancipation, but their places are filled up by persons reborn in that character. So the commentator explains the passages मन्वन्तरेषु सर्व्वेषु प्राग्दिशः सप्त सप्तकाः and मन्वन्तरे व्यतिक्रान्ते चत्वारः सप्तकाः गणाः सप्तसप्तका एकोनपंचाशत् मरुतो देवाः प्रतिमन्वन्तरे भवन्ति। Comment, तेषां मध्ये चत्वारः सप्तका अष्टाविंशतिमरुतः। Comment. It may be suspected, however, that these passages have been derived from the simple statement of the Matsya, that in all the Manvantara classes of Ṛṣis appear by seven and seven and having established a code of law and morality, depart to felicity : मन्वन्तरेषु सर्व्वेषु सप्त सप्त महर्षयः। कृत्वा धर्म्मव्यवस्थानं प्रयान्ति परमं पदं। The Vāyu has a rather different list of the seven Ṛṣis; or Vasumat, the son of Vasiṣṭha; Vatsāra, descended from Kaśyapa; Viśvāmitra, the son of Gādhi and of the Kuśika race; Jamadagni, son of Kuru, of the race of Bhṛgu; Bharadvāja, son of Bṛhaspati; Śaradvat, son of Gautama, of the family of Utatthya; and Brahmakośa or Atri, descended from Brahmā. All the other authorities agree with our text.

21. The nominal father being the patriarch Ruci. (See Bk. I. Ch. VII.)

22. There is no further account of this incarnation in the Viṣṇu Purāṇa. Fuller details occur in the Bhāgavata, Kūrma, Matsya and Vāmana Purāṇas, The first of these (b. VIII. c. 15-23) relates the penance and sacrifices of Bali, son of Virocana, by which he had overcome Indra and the gods and obtained supreme dominion over the three spheres. Viṣṇu, at the request of the deities, was born as a dwarf, Vāmana, the son of Aditi by Kaśyapa, who, applying to Bali for alms, was promised by the prince whatever he might demand,

notwithstanding Śukra, the preceptor of the Daityas, apprised him whom he had to deal with. The dwarf demanded as much space as he could step over at three steps; and upon the assent of Bali, enlarged himself to such dimensions as to stride over the three worlds. Being worshipped however by Bali and his ancestor Prahlāda, he conceded to them the sovereignty of Pātāla.

23. See the same etymology, Bk. I. ch. I. n. 7.

****

CHAPTER 2

द्वितीयोऽध्याय:

(सावर्ण्यादिमन्वन्तरकथनम्, कल्पपरिमाणञ्च)

मैत्रेय उवाच

प्रोक्तान्येतानि भवता सप्तमन्वन्तराणि वै।
भविष्याण्यपि विप्रर्षे! ममाख्यातुं त्वमर्हसि॥ १॥

Maitreya said–You have recapitulated to me, most excellent Brāhmaṇa, the particulars of the past Manvantaras; now give me some account of those which are to come.

पराशर उवाच

सूर्यस्त पत्नी संज्ञाभूत्तनया विश्वकर्मण:।
मनुर्यमो यमी चैव तद्पत्यानि वै मुने॥ २॥
असहन्ती तु सा भर्तुस्तेजश्छायां युयोज वै।
भर्त्तु: शुश्रूषणेऽरण्यं स्वयं च तपसे ययौ॥ ३॥
संज्ञेयमित्यथार्कश्च छायायामात्मजत्रयम्।
शनैश्चरं मनुञ्चान्यं तपतीञ्चाप्यजीजनत्॥ ४॥
छायासंज्ञा ददौ शापं यमाय कुपिता यदा।
तदान्येयमसौ बुद्धिरित्यासीद् यम-सूर्ययो:॥ ५॥
ततो विवस्वानाख्याते तयैवारण्यसंस्थिताम्।
समाधिदृष्ट्या ददृशे तामश्वां तपसि स्थिताम्॥ ६॥
वाजिरूपधर: सोऽथ तस्यां देवावथाश्विनौ।
जनयामास रेवन्तं रेतसोऽन्ते च भास्कर:॥ ७॥
आनिन्ये च पुन: संज्ञां स्वस्थानं भगवान् रवि:।
तेजस: शमनञ्चास्य विश्वकर्मा चकार ह॥ ८॥
भ्रमिमारोप्य सूर्यन्तु तस्य तेजोविशातनम्।

कृतवानष्टमं भागं न व्यशातयताव्ययम्॥ ९॥
यत् सूर्याद् वैष्णवं तेजः शातितं विश्वकर्मणा।
जाज्वल्यमानमपतत्तद् भूमौ मुनिसत्तम॥ १०॥
त्वष्टैव तेजसा तेन विष्णोश्चक्रमकल्पयत्।
त्रिशूलञ्चैव रुद्रस्य शिबिकां धनदस्य च॥ ११॥
शक्तिं गुहस्य देवानामन्येषाञ्च यदायुधम्।
तत्सर्वं तेजसा तेन विश्वकर्मा व्यवर्द्धयत्॥ १२॥

Parāśara said– Sanjñā, the daughter of Viśvakarman, was the wife of the sun and bore him three children, the Manu (Vaivasvata), Yama and the goddess Yamī (or the Yamunā river). Unable to endure the fervours of her lord, Sanjñā gave him Chāyā[1] as his handmaid and repaired to the forests to practise devout exercises. The sun, supposing Chāyā to be his wife Sanjñā, begot by her three other children, Śaniścara (Saturn), another Manu (Sāvarṇi) and a daughter Tapatī (the Tapti river). Chāyā, upon one occasion, being offended with Yama,[2] the son of Sanjñā, denounced an imprecation upon him and thereby revealed to Yama and to the sun that the was not in truth Sanjñā, the mother of the former. Being further informed by Chāyā that his wife had gone to the wilderness, the sun beheld her by the eye of medication engaged in austerities, in the figure of a mare (in the region of Uttara Kuru). Metamorphosing himself into a horse, he rejoined his wife and begot three other children, the two Āśvins and Revanta and then brought Sanjñā back to his own dwelling. To diminish his intensity, Viśvakarman placed the luminary on his lathe, to grind off some of his effulgence; and in this manner reduced it an eighth, for more than that was inseparable.[3] The parts of the divine Vaiṣṇava splendour, residing in the sun, that were filed off by Viśvakarman, fell blazing down upon the earth and the artist constructed of them the discus of Viṣṇu, the trident of Śiva, the weapon[4] of the god of wealth, the lance of Kārtikeya and the weapons of the other gods: all these Viśvakarman fabricated from the superfluous rays of the sun.[5]

छायासंज्ञासुतो योऽसौ द्वितीयः कथितो मनुः।
पूर्वजस्य सवर्णोऽसौ सावर्णिस्तेन चोच्यते॥१३॥
तस्य मन्वन्तरं ह्येतत् सावर्णिकमथाष्टमम्।
तच्छृणुष्व महाभाग! भविष्यं कथयामि ते॥१४॥
सावर्णिस्तु मनुर्योऽसौ मैत्रेय! भविता ततः।
सुतपाश्चामिताभाश्च मुख्याश्चापि तदा सुराः॥१५॥
तेषां गणस्तु देवानामेकैको विंशकः स्मृतः।
सप्तर्षीनपि वक्ष्यामि भविष्यान् मुनिसत्तम॥१६॥
दीप्तिमान् गालवो रामः कृपो द्रोणिस्तथा परः।
मत्पुत्रस्तु तथा व्यास ऋष्यशृङ्गश्च सप्तमः॥१७॥
विष्णुप्रसादानघः पातालान्तरगोचरः।
विरोचनसुतस्तेषां बलिरिन्द्रो भविष्यति॥१८॥
विरजाश्चार्वरीवांश्च निर्मोहाद्यास्तथापरे।
सावर्णेस्तु मनोः पुत्रा भविष्यन्ति नरेश्वराः॥१९॥

The son of Chāyā, who was called also a Manu, was denominated Sāvarṇi,[6] from being of the same caste (Savarṇa) as his elder brother, the Manu Vaivasvata. He presides over the ensuing or eighth Manvantara; the particulars of which and the following, I will now relate. In the period in which Sāvarṇi shall be the Manu, the classes of the gods will be Sutapas, Amitābhas and Mukhyas; twenty-one of each. The seven Ṛṣis will be Dīptimat, Gālava, Rāma, Kṛpa, Drauṇi; my son Vyāsa will be the sixth and the seventh will be Ṛṣyaśṛṅga.[7] The Indra will be Bali, the sinless son of Virocana, who through the favour of Viṣṇu is actually sovereign of part of Pātāla. The royal progeny of Sāvarṇi will be Virajas, Arvarīvas, Nirmoha and others.

नवमो दक्षसावर्णो मैत्रेय! भविता मनुः।
पारा मरीचिगर्भाश्च सुधर्माणस्तथा त्रिधा॥२०॥
भविष्यन्ति तदा देवा एकैको द्वादशो गणः।
तेषामिन्द्रो महावीर्यो भविष्यत्यद् भुतो द्विज॥२१॥
सबलो द्युतिमान् भव्यो वसुर्मेधा धृतिस्तथा।
ज्योतिष्मान् सप्तमः सत्यस्तत्रैते च महर्षयः॥२२॥
धृतकेतुर्दीप्तिकेतुः पञ्चहस्तो निरामयः।
पृथुश्रवाद्याश्च तथा दक्षसावर्णिकात्मजाः॥२३॥

The ninth Manu will be Dakṣa-sāvarṇi.[8] The Pāras, Marīcigarbhas and Sudharmas will be the three classes of divinities, each consisting of twelve; their powerful chief will be the Indra Adbhuta, Savana, Dyutimat, Bhavya, Vasu, Medhātithi, Jyotiṣmān and Satya will be the seven Ṛṣis. Dhṛtaketu, Dṛptiketu, Pañcahasta, Nirāmaya, Pṛthuśrava and others, will be the sons of the Manu.

दशमो ब्रह्मसावर्णिर्भविष्यति मुने! मनुः।
सुधामानो विशुद्धाश्च शतसंख्यास्तथा सुराः॥ २४॥
तेषामिन्द्रश्च भविता शान्तिर्नाम महाबलः।
सप्तर्षयो भविष्यन्ति ये तदा तान् शृणुष्व च॥ २५॥
हविष्मान् सुकृतः सत्यो ह्यपांमूर्तिस्तथापरः।
नाभागोऽप्रतिमौजाश्च सत्यकेतुस्तथैव च॥ २६॥
सुक्षेत्रश्चोत्तमौजाश्च हरिसेनादयो दश।
ब्रह्मसार्वणपुत्रास्तु रक्षिष्यन्ति वसुन्धराम्॥ २७॥

In the tenth Manvantara the Manu will be Brahmā-sāvarṇi: the gods will be the Sudhāmas, Viruddhas and Śatasankhyas: the Indra will be the mighty Śānti: the Ṛṣis will be Haviśmān, Sukṛti, Satya, Apāmmūrtti, Nābhāga, Apratīmaujas and Satyaketu: and the ten sons of the Manu will be Sukṣetra, Uttamaujas, Hariṣeṇa and others.

एकादशश्च भविता धर्मसावर्णिको मनुः।
विहङ्गमाः कामगमा निर्वाणरतयस्तथा॥ २८॥
गणास्त्वेते तदा मुख्या देवानाञ्च भविष्यताम्।
एकैकस्त्रिंशकस्तेषां गणश्चेन्द्रश्च वै वृषः॥ २९॥
निश्चरश्चाग्नितेजाश्च वपुष्मान् विष्णुरारुणिः।
हविष्माननघश्चैते भाव्याः सप्तर्षयस्तथा॥ ३०॥
सर्वगः सर्वधर्मा च देवानीकादयस्तथा।
भविष्यन्ति मनोस्तस्य तनयाः पृथिवीश्वराः॥ ३१॥

In the eleventh Manvantara the Manu will be Dharma-sāvarṇi: the principal classes of gods will be the Vihaṁgamas, Kāmagamas and Nirmānaratis, each thirty in number[9]; of whom Vṛṣa will be the Indra: the Ṛṣis will be Niścara, Agnitejas, Vapuṣman, Viṣṇu, Āruṇī, Haviṣmān and Anagha: the kings of the earth and sons of the Manu, will be Savarga, Sarvadharma, Devānīka and others.

रुद्रपुत्रस्तु सावर्णो भविता द्वादशो मनुः।
ऋतधामा च तत्रेन्द्रो भविता शृणु मे सुरान्॥ ३२॥
हरिता रोहिता देवास्तथा सुमनसो द्विज!
सुकर्माणश्च ताराश्च दशकः पञ्च वै गणाः॥ ३३॥
तपस्वी सुतपाश्चैव तपोमूर्तिस्तपोरतिः।
तपोधृतिर्द्युतिश्चान्यः सप्तमस्तु तपोधनः॥ ३४॥
देववानुपदेवश्च देवश्रेष्ठादयस्तथा।
मनोस्तस्य महावीर्या भविष्यन्ति सुता नृपाः॥ ३५॥

In the twelfth Manvantara the son of Rudra-sāvarṇi, will be the Manu: Ritudhāmā will be the Indra: and the Haritas, Lohitas, Sumanasas and Sukarmas will be the classes of gods, each comprising fifteen. Tapasvī, Sutapas, Tapomūrtti, Taporati, Tapodhṛti, Tapodyuti and Tapodhana will be the Ṛṣis: and Devavān, Upadeva, Devaśreṣṭha and others, will be the Manu's sons and mighty monarchs on the earth.

त्रयोदशो रौच्यनामा भविष्यति मुने! मनुः।
सुत्रामाणः सुधर्माणः सुकर्माणस्तथापराः॥ ३६
त्रयस्त्रिंशद्विभेदास्ते देवानां ये तु वै गणाः।
दिवस्पतिर्महावीर्यस्तेषामिन्द्रो भविष्यति॥ ३७॥
निर्मोहस्तत्त्वदर्शी च निष्प्रकम्प्यो निरुत्सुकः।
धृतिमानव्ययश्चान्यः सप्तमः सुतपा मुनिः॥ ३८॥
सप्तर्षयस्त्विमे तस्य पुत्रानपि निबोध मे।
चित्रसेनविचित्राद्या भविष्यन्ति महीक्षितः॥ ३९॥

In the thirteenth Manvantara the Manu will be Raucya[10]: (he classes of gods, thirty-three in each, will be the Sudhāmans, Sudharmans and Sukarmans; their Indra will be Divaspati: the Ṛṣis will be Nirmoha, Tatvadarśin, Niṣprakampa, Nirutsuka, Dhṛtimat, Avyaya and Sutapas: and Citrasena, Vicitra and others, will be the kings.

भौत्यश्चतुर्दशश्चात्र मैत्रेय! भविता मनुः।
शुचिरिन्द्रः सुरगणास्तत्र पञ्च शृणुष्व तान्॥ ४०॥
चाक्षुषाश्च पवित्राश्च कनिष्ठा भ्राजिकास्तथा।
वचोवृद्धाश्च वै देवाः सप्तर्षीनपि मे शृणु॥ ४१॥

अग्निबाहुः शुचिः शुक्रो मागधोऽग्निध्र एव च।
युक्तस्तथाऽजितश्चान्यो मनुपुत्रानतः शृणु॥४२॥
ऊरुर्गभीरव्रध्नाद्या मनोस्तस्य सुता नृपाः।
कथिता मुनिशार्दूल! पालयिष्यन्ति ये महीम्॥४३॥

In the fourteenth Manvantara, Bhautya will be the Manu[11]; Śuci, the Indra: the five classes of gods will be the Cākṣuṣas, the Pavitras, Kaniṣṭhas, Bhrājiras and Vāvriddhās: the seven Ṛṣis will be Agnibāhu, Śuci, Śukra, Māgadha, Gṛdhra, Yukta and Ajita: and the sons of the Manu will be Uru, Gabhīra, Bradhna and others, who will be kings and will rule over the earth.[12]

चतुर्युगान्ते वेदानां जायते किल विप्लवः।
प्रवर्तयन्ति तानेत्य भुवि सप्तर्षयो: दिवः॥४४॥
कृते कृते स्मृतेर्विप्र! प्रणेता जायते मनुः।
देवा यज्ञभुजस्ते तु यावन्मन्वन्तरन्तु तत्॥४५॥
भवन्ति ये मनोः पुत्रा यावन्मन्वन्तरन्तु तैः।
तदन्वयोद्भवैश्चैव तावद्भूः परिपाल्यते॥४६॥
मनुः सप्तर्षयो देवा भूपालाश्च मनोः सुताः।
मन्वन्तरे भवन्त्येते शक्रश्चैवाधिकारिणः॥४७॥

At the end of every four ages there is a disappearance of the Vedas and it is the province of the seven Ṛṣis to come down upon earth from heaven to give them currency again. In every Kṛta age the Manu (of the period) is the legislator or author of the body of law, the Smṛti: the deities of the different classes receive the sacrifices during the Manvantaras to which they severally belong: and the sons of the Manu themselves and their descendants, are the sovereigns of the earth for the whole of the same term. The Manu, the seven Ṛṣis, the gods, the sons of the Manu, who are the kings and Indra, are the beings who preside over the world during each Manvantara.

चतुर्दशभिरेतैस्तु गतैर्मन्वन्तरैर्द्विज!
सहस्रयुगपर्यन्तः कल्पो निःशेष उच्यते॥४८॥
तावत्प्रमाणा च निशा ततो भवति सत्तम!
ब्रह्मरूपधरः शेते शेषाहावम्बुसम्प्लवे॥४९॥

त्रैलोक्यमखिलं ग्रस्त्वा भगवानादिकृद् विभुः।
स्वमायासंस्थितो विप्र सर्वभूतो जनार्दनः॥५०॥
ततः प्रबुद्धो भगवान् यथा पूर्वं तथा पुनः।
सृष्टिं करोत्यव्ययात्मा कल्पे कल्पे रजोगुणः॥५१॥
मनवो भूभुजः सेन्द्रा देवाः सप्तर्षयस्तथा।
सात्त्विकोऽंशः स्थितिकरो जगतो द्विजसत्तम॥५२॥
चतुर्युगेऽप्यसौ विष्णुः स्थितिव्यापारलक्षणः।
युगव्यवस्थां कुरुते यथा मैत्रेय! तच्छृणु॥५३॥

An entire Kalpa, oh Brāhmaṇa, is said to comprise a thousand ages or fourteen Manvantaras;[13] and it is succeeded by a night of similar duration; during which, he who wears the form of Brahmā, Janārdana, the substance of all things, the lord of all and creator of all, involved in his own illusions and having swallowed up the three spheres, sleeps upon the serpent Śeṣa, amidst the ocean.[14] Being after that awake, he, who is the universal soul, again creates all things as they were before, in combination with the property of foulness (or activity): and in a portion of his essence, associated with the property of goodness, he, as the Manus, the kings, the gods and their Indras, as well as the seven Ṛṣ is, is the preserver of the world. In what manner Viṣṇu, who is characterised by the attribute of providence during the four ages, effected their preservation, I will next, Maitreya, explain.

कृते युगे परं ज्ञानं कपिलादिस्वरूपधृक्।
ददाति सर्वभूतानां सर्वभूतहिते रतः॥५४॥
चक्रवर्तिस्वरूपेण त्रेतायामपि स प्रभुः।
दुष्टानां निग्रहं कुर्वन् परिपाति जगत्त्रयम्॥५५॥
वेदमेकं चतुर्भेदं कृत्वा शाखाशतैर्विभुः।
करोति बहुलं भूयो वेदव्यासस्वरूपधृक्॥५६॥
वेदांस्तु द्वापरे व्यस्य कलेरन्ते पुनर्हरिः।
कल्किस्वरूपी दुर्वृत्तान् मार्गे स्थापयति प्रभुः॥५७॥
एवमेष जगत् सर्वं परिपाति करोति च।
हन्ति चान्तेष्वनन्तात्मा नास्त्यस्माद् व्यतिरेकि यत्॥५८॥

In the Kṛta age, Viṣṇu, in the form of Kapila and other inspired teachers, assiduous for the benefit of all creatures, imparts to them true wisdom. In the Treta age he restrains the wicked, in the form of a universal monarch and protects the three worlds.[15] In the Dvāpara age, in the person of Veda-vyāsa, he divides the one Veda into four and distributes it into innumerable branches: and at the end of the Kali or fourth age he appears as Kaeki and re-establishes the iniquitous in the paths of rectitude. In this manner the universal spirit preserves, creates and at last destroys, all the world.

भूतं भव्यं भविष्यञ्च सर्वभूतान्महात्मनः।
तदत्रान्यत्र वा विप्रः! सद्भावः कथितस्तव॥५९॥
मन्वन्तराण्यशेषाणि कथितानि मया तव।
मन्वन्तराधिपाश्चैव किमन्यत् कथयामि ते॥६०॥

इति श्रीविष्णुपुराणे तृतीयांशे द्वितीयोऽध्यायः॥

Thus, Brāhmaṇa, I have described to you the true nature of that great being who is all things and besides whom there is no other existent thing, nor has there been, nor will there be, either here or elsewhere. I have also enumerated to you the Manvantaras and those who preside over them. What else do you wish to hear?

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NOTES

1. That is, her shadow or image. It also means 'shade'. The Bhāgavata, however, makes both Sanjñā and Chāyā daughters of Viśvakarman. According to the Matsya, Vivasavat, the son of Kaśyapa and Aditi, had three wives, Rajnī, the daughter of Raivata, by whom he had Revanta; Prabhā, by whom he had Prabhāta; and by Sanjñā, the daughter of Tvaṣṭri, the Manu and Yama and Yamunā. The story then proceeds much as in the text.

2. Yama, provoked at her partiality for her own children, abused Chāyā and lifted up his foot to kick her. She cursed him to have his leg affected with sores and worms; but his father bestowed upon him a cock, to eat the worms and remove the discharge; and Yama, afterwards propitiating

Mahādeva, obtained the rank of Lokapāla and sovereign of Tartarus.

3. The Matsya says he trimmed the sun every where except in the feet, the extent of which is could not discern. Consequently in pictures or images the feet of the sun must never be delineated, under pain of leprosy, etc.

4. The term of Śivikā, which properly means 'a litter'. The commentator calls it Astra, 'a weapon'.

5. This legend is told, with some variations of no great importance, in the Matsya, Mārkaṇḍeya and Padma Purāṇa (Svarga Khaṇḍa), in the Bhāgavata and Hari Vaṁśa.

6. The Mārkaṇḍeya, while it admits Sāvarṇi to be the son of the sun, has a legend of his former birth, in the Svārociṣa Manvantara, as Suratha Rājā, who became a Manu by having then propitiated Devī. It was to him that the Durgā Māhātmya or Caṇḍī, the popular narrative of Durgā's triumphs over various demons, was narrated.

7. The Vāyu has Jāmadagnya or Paraśurāma, of the Kuśika race; Gālava, of that of Bhṛgu; Dvaipāyana (or Vyāsa), of the family of Vasiṣṭha, Kṛpa, the son Śaradvat; Dīptimat, descended from Atri; Ṛṣyaśṛṅna, from Kaśyapa; and Aśvatthāman, the son of Droṇa, of the Bharadvāja family. The Matsya and Padma have Śatānanda in place of Dīptimat.

8. The four following Sāvarṇis are described in the Vāyu as the mind-engendered, sons of a daughter of Dakṣa, named either Suvratā (Vāyu) or Priyā (Brahmā) by himself and the three gods, Brahmā, Dharma and Rudra, to whom he presented her on mount Meru; whence they are called also Meru-sāvarṇis. They are termed Sāvarṇis from their being of one family or caste : यस्मात्सवर्णास्त्वेषां वै ब्रह्मादीनां कुमारकाः। सवर्णा मनवस्तेषां सवर्णत्वं च तेषु जत्। According to the same authority, followed by the Hari Vaṁśa, it appears that this Manu is also called Rohita. Most of the details of this and the following Manvantaras are omitted in the Matsya, Brahma, Padma and Mārkaṇḍeya Purāṇas. The Bhāgavata and Kūrma give the same as our text; and the Vāyu, which agrees very nearly with it, is followed in most respects by the Hari Vaṁśa. The Matsya and the Padma are peculiar in their series and nomenclature of the Manus themselves, called the 9th Raucya, 10th Bhautya, 11th Merusāvarṇi, son of Brahmā, 12th Ṛtu, 13th Ritadhāman and 14th

Visvaksena. The Bhāgavata called the two last Manus, Deva-sāvarṇi and Indra-sāvarṇi.

9. Hence the Vāyu identifies the first with days, the second with nights and the third with hours.

10. The son of the Prajāpati Ruci (Vāyu), by the nymph Māninị, the daughter of the Apsaras Pramalocā (Mārkaṇḍeya).

11. Son of Kavi, by the goddess, Bhūti, according to the Vāyu; but the Mārkaṇḍeya makes Bhūti the son of Aṅgiras, whose pupil Śānti, having suffered the holy fire to got out in his master's absence, prayed to Agni and so propitiated him, that he not only re-lighted the flame, but desired Śānti to demand a further boon. Śānti accordingly solicited a son for his Guru; which son was Bhūti, the father of the Manu Bhautya.

12. Although the Purāṇas which give an account of the Manvantaras agree in some of the principal details, yet in the minor ones they offer many varieties, some of which have been noticed. These chiefly regard the first six and the eighth. Except in a few individual peculiarities, the authorities seem to arrange themselves in two classes; one comprehending the Viṣṇu, Vāyu, Kūrma, Bhāgavata and Mārkaṇḍeya; and the other the Matsya, Padma, Brahma and Hari Vaṁśa. The Mārkaṇḍeya, although it agrees precisely with the Viṣṇu in its nomenclature, differs from it and from all, in devoting a considerable number of its pages to legends of the origin of the Manus, all of which are evidently of comparatively recent invention and several of which have been no doubt suggested by the etymology of the names of the Manus.

13. A thousand ages of the gods and fourteen Manvantaras are not precisely the same thing, as has been already explained. (See Bk. I. Ch. III, n. 6.)

14. The order of the text would imply, that as Brahmā he sleeps upon Śeṣa; but if this be intended, it is at variance with the usual legend, that it is as Viṣṇu or Nārāyaṇa that the deity sleeps in the intervals of dissolution. The commentator accordingly qualifies the phrase Brahmarūpadhara (ब्रह्मरूपधर) by the term Divā (दिवा) : 'Viṣṇu wears the form of Brahmā by day; by night he sleeps on Śeṣa, in the person of Nārāyaṇa : रात्रौ श्रीनारायणरूपेण शेषाहौ शेते। This however may be suspected to be an innovation upon an older system; for in speaking of the alternations of creation and dissolution, they are

always considered as consentaneous with the day and night of Brahmā alone.

15. As a Cakravarttin.

***

CHAPTER 3

तृतीयोऽध्याय:

(वेदव्यासस्याष्टाविंशतिनामकथनम्)

मैत्रेय उवाच

ज्ञातमेतन्मया त्वत्तो यथापूर्वमिदं जगत्।
विष्णुर्विष्णौ विष्णुतश्च न परं विद्यते तत:॥ १॥
एतत्तु श्रोतुमिच्छामि व्यस्ता वेदा महात्मना।
वेदव्यासस्य रूपेण यथा तेन युगे युगे॥ २॥
यस्मिन् यस्मिन् युगे व्यासो यो य आसीन्महामुने।
तं तमाचक्ष्व भगवन्! शाखाभेदांश्च मे वद॥ ३॥

Maitreya said– I have learnt from you, in due order, how this world is Viṣṇu; how it is in Viṣṇu; how it is from Viṣṇu; nothing further is to be known: but I should desire to hear how the Vedas were divided, in different ages, by that great being, in the form of Vedavyāsa? and what were the branches into which the Vedas were distributed?

पराशर उवाच

वेदद्रुमस्य मैत्रेय! शाखाभेदै: सहस्रश:।
न शक्यो विस्तरो वक्तुं संक्षेपेण शृणुष्व तत्॥ ४॥

Parāśara said–The branches of the great tree of the Vedas are so numerous, Maitreya, that it is impossible to describe them at length. I will give you a summary account of them.

द्वापरे द्वापरे विष्णुर्व्यासरूपी महामुने!
वेदमेकं स बहुधा कुरुते जगतो हित:॥ ५॥
वीर्यं तेजो बलञ्चाल्पं मनुष्याणामवेक्ष्य वै।
हिताय सर्वभूतानां वेदभेदान् करोति स:॥ ६॥
ययासौ कुरुते तन्वा वेदमेकं पृथक् प्रभु:।
वेदव्यासाभिधाना तु सा मूर्तिर्मधुविद्विष:॥ ७॥
यस्मिन् मन्वन्तरे ये ये व्यासा तांस्तान्निबोध मे।
यथा च भेद: शाखानां व्यासेन क्रियते मुने॥ ८॥

In every Dvāpara (or third) age, Viṣṇu, in the person of Vyāsa, in order to promote the good of mankind, divides the Veda, which is properly but one, into many portions: observing the limited perseverance, energy and application of mortals, he makes the Vedas four-fold, to adapt it to their capacities; and the bodily form which he assumes, in order to effect that classification, is known by the name of Vedavyāsa. Of the different Vyāsas in the present Manvantara[1] and the branches which they have taught, you shall have an account.

अष्टाविंशतिकृत्वो वै वेदा व्यस्ता महर्षिभिः।
वैवस्वतेऽन्तरे ह्यस्मिन् द्वापरेषु पुनः पुनः॥ ९॥
वेदव्यासा व्यतीता ये अष्टाविंशति सत्तम!
चतुर्द्धा यैः कृतो वेदो द्वापरेषु पुनः पुनः॥ १०॥
द्वापरे प्रथमे व्यस्ताः स्वयं वेदाः स्वयम्भुवा।
द्वितीये द्वापरे चैव वेदव्यासः प्रजापतिः॥ ११॥
तृतीये चोशना व्यासश्चतुर्थे च बृहस्पतिः।
सविता पञ्चमे व्यासो मृत्युः षष्ठे स्मृतः प्रभुः॥ १२॥
सप्तमे च तथैवेन्द्रो वसिष्ठश्चाष्टमे स्मृतः।
सारस्वतश्च नवमे त्रिधामा दशमे स्मृतः॥ १३॥
एकादशे तु त्रिवृषा भरद्वाजस्ततः परम्।
एकादशे चान्तरीक्षो वप्री चापि चतुर्दशे॥ १४॥
त्रय्यारुणः पञ्चदशे षोडशे तु धनञ्जयः।
ऋतुञ्जयः सप्तदशे ऋणज्योऽष्टादशे स्मृतः॥ १५॥
ततो व्यासो भरद्वाजो भरद्वाजात् तु गौतमः।
गौतमादुत्तमो व्यासो हर्यात्मा योऽभिधीयते॥ १६॥
अथ हर्यात्मनो वेणः स्मृतो वाजश्रवान्वयः।
सोमशुष्मायनस्तस्मात् तृणबिन्दुरिति स्मृतः॥ १७॥
ऋक्षोऽभूद्भार्गवस्तस्माद् वाल्मीकिर्योऽभिधीयते।
तस्मादस्मात्पिता शक्तिर्व्यासस्तस्मादहं मुने॥ १८॥
जातूकर्णोऽभवन्मत्तः कृष्णद्वैपायनस्ततः।
अष्टाविंशतिरित्येते वेदव्यासाः पुरातनाः॥ १९॥
एको वेदश्चतुर्धा तु यैः कृतो द्वापरादिषु।
भविष्ये द्वापरे चापि द्रौणिर्व्यासो भविष्यति।
व्यतीते मम पुत्रेऽस्मिन् कृष्णद्वैपायने मुनौ॥ २०॥

Twenty-eight times have the Vedas been arranged by the great Ṛṣis in the Vaivasvata Manvantara in the Dvāpara age and consequently eight and twenty Vyāsas have passed away; by whom, in their respective periods, the Veda has been divided into four. In the first Dvāpara age the distribution was made by Svāyaṁbhu (Brahmā) himself; in the second, the arranger of the Veda (Vedavyāsa) was Prajāpati (or Manu); in the third Uśanas; in the fourth, Bṛhaspati; in the fifth, Sāvitrī; in the sixth, Mṛtyu (death or Yama); in the seventh Indra; in the eighth, Vasiṣṭha; in the ninth, Sārasvata; in the tenth, Tridhāman; in the eleventh, Trivṛṣan; in the twelfth, Bharadvāja, in the thirteenth, Antarikṣa; in the fourteenth, Vapra; in the fifteenth, Trayyāruṇa[2]; in the sixteenth, Dhanañjaya; in the seventeenth, Kritañjaya; in the eighteenth, Riṇa; in the nineteenth, Bharadvāja; in the twentieth, Gautama; in the twenty-first, Uttama, also called Haryātmā; in the twenty-second, Veṇa, who is likewise named Rājaśravas; in the twenty-third, Somaśuṣ māpaṇa, also Triṇavindu; in the twenty-fourth, Ṛkṣa, the descendant of Bhṛgu, who is known also by the name Vālmīki; in the twenty-fifth, my father Śakti was the Vyāsa; I was the Vyāsa of the twenty-sixth Dvāpara and was succeeded by Jaratkāru; the Vyāsa of the twenty-eighth, who followed him, was Kṛṣṇa Dvaipāyana. These are the twenty-eight elder Vyāsas, by whom, in the preceding Dvāpara ages, the Veda has been divided into four. In the next Dvāpara, Drauṇi (the son of Droṇa) will be the Vyāsa, when my son, the Muni Kṛṣṇa Dvaipāyana, who is the actual Vyāsa, shall cease to be (in that character).[3]

ध्रुवमेकाक्षरं ब्रह्म ओमित्येवं व्यस्थितम्।
बृहत्त्वाद् बृंहणत्वाच्च तद्ब्रह्मेत्यभिधीयते।। २१।।
प्रणवावस्थितं नित्यं भूर्भुव:स्वरितीर्य्यते।
ऋग्यजु:सामाथर्वाणं यत् तस्मै ब्रह्मणे नम:।। २२।।
जगत: प्रलयोत्पत्त्योर्यत्तत् कारणसंज्ञितम्।
महत: परमं गुह्यं तस्मै सुब्रह्मणे नम:।। २३।।

अगाधापारमक्षय्यं जगत् सम्मोहनालयम्।
सम्प्रकाशप्रवृत्तिभ्यां पुरुषार्थप्रयोजनम्॥ २४॥
सांख्यज्ञानवतां निष्ठा गतिः शमदमात्मनाम्।
यत्तदव्यक्तममृतं प्रवृत्तं ब्रह्म शाश्वतम्॥ २५॥
प्रधानमात्मयोनिश्च गुहासत्त्वञ्च शस्यते।
अविभागं तथा शुल्कमक्षरं बहुधात्मकम्॥ २६॥

The syllable Oṁ is defined to be the eternal monosyllabic Brahma.[4] The word Brahma is derived from the root Vṛha (to increase), because it is infinite (spirit) and because it is the cause by which the Vedas (and all things) are developed. Glory to Brahma, who is addressed by that mystic word, associated eternally with the triple universe[5] and who is one with the four Vedas. Glory to Brahma, who, alike in the destruction and renovation of the world, is called the great and mysterious cause of the intellectual principle (Mahat); who is without limit in time or space and exempt from diminution or decay; in whom (as connected with the property of darkness) originates worldly illusion; and in whom resides the end of soul (fruiting or liberation), through the properties of light and of activity (or goodness and foulness). He is the refuge of those who are versed in the Sāṁkhya philosophy; of those who have acquired control over their thoughts and passions. He is the invisible, imperishable Brahma; varying in form invariable in substance; the chief principle, self-engendered; who is said to illuminate the caverns of the heart; who is indivisible, radiant, undecaying, multiform. To that supreme Brahma be forever adoration.

परमब्रह्मणे तस्मै नित्यमेव नमो नमः।
यद्रूपं वासुदेवस्य परमात्मस्वरूपिणः॥ २७॥
एतद् ब्रह्म त्रिधाभेदमभेदमपि स प्रभुः।
सर्वभूतेष्वभेदोऽसौ भिद्यते भिन्नबुद्धिभिः॥ २८॥
स ऋङ्मयः साममयः स चात्मा स यजुर्मयः।
ऋग्यजुःसामसारात्मा स एवात्मा शरीरिणाम्॥ २९॥
स भिद्यते वेदमयः स वेदं
करोति भेदैर्बहुभिः सशाखम्।

शाखाप्रणेता स समस्तशाखा
ज्ञानस्वरूपो भगवाननन्तः॥३०॥
इति श्रीविष्णुपुराणे तृतीयांशे तृतीयोऽध्यायः॥६॥

That form of Vāsudeva, who is the same with supreme spirit, which is Brahma and which, although diversified as threefold, is identical, is the lord, who is conceived by those that contemplate variety in creation to be distinct in all creatures. He, composed of the Ṛk, Sāma and Yajur Vedas, is at the same time their essence, as he is the soul of al embodied spirits. He, distinguished as consisting of the Vedas, creates the Vedas and divides them by many subdivisions into branches : he is the author of those branches : he is those aggregated branches; for he, the eternal lord, is the essence of true knowledge[6].

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NOTES

1. The text has, 'Hear from me an account of Vyāsas of the different Manvantaras' (यस्मिन् मन्वन्तरे ये ये व्यासाः); but this is inconsistent with what follows, in which the enumeration is confined to the Vaivasvata Manvantara.

2. This name occurs as that of the one of the kings of the solar dynasty and is included by Colebrooke amongst the persons of royal descent, who are mentioned as authors of hymns in the Ṛgveda. *As. Res.* VIII. 383.

3. A similar list of Vyāsas is given in the Kūrma and Vāyu Purāṇas. Many of the individuals appear as authors of different hymns and prayers in the Vedas; and it is very possible that the great portion, if not all of them, had a real existence, being the framers or teachers of the religion of the Hindus before a complete ritual was compiled.

4. We have already had occasion to explain the sanctity of this mono-syllable (see Bk. I. Ch. I n. 1), which ordinarily commences different portions of the Vedas and which, as the text describes it, is identified with the supreme, undefinable deity or Brahma. So in the Bhagavadgītā : ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन्। 'Repeating Oṁ, the monosyllable, which is Brahma and calling me to mind :' which is not exactly the same idea that is conveyed by Schlegel's version; 'Mono-syllabum mysticum Oṁ

pronuntiando, numen adorans, mei memor;' where 'numen adorans', although it may be defended as necessary to the sense, is not expressed by the words of the text, nor compatible with Hindu notions. In one of the MSS. employed, the transcriber has evidently been afraid of desecrating this sacred monosyllable and has therefore altered the text, writing it ध्रुवमेकाक्षरं ब्रह्म द्वापराहे व्यवस्थितं instead of ध्रुवमेकाक्षरं ओमित्येवं व्यवस्थितं।

5. The daily prayers of the Brāhmaṇa commence with the formula. Oṁ bhūḥ, bhuvaḥ, svar : Oṁ earth, sky, heaven : these are the three mystical terms called Vyāhṛtis and are scarcely of less sanctity that the Praṇava itself. Their efficacy and the order of their repetition preceding the Gāyatrī, are fully detailed in Manu, II. 76-81. In the Mitākṣara they are directed to be twice repeated minutely, with Oṁ prefixed to each; Oṁ bhūḥ, Oṁ bhuvaḥ, Oṁ svar; the breath being suppressed by closing the lips and nostrils : ओं भूः ओं भुवः ओम् स्वरितित्रीन् वारान् मुखनासिकासंचारिणं वायुन्नरुन्धन् मनसा जपेत्।

6. The form or sensible type of Vāsudeva is here considered to be the monosyllable Oṁ and which is one with the three mystical, words, Bhūḥ, Bhuvaḥ, Svar and with the Vedas : consequently the Vyāhṛtis and the Vedas are also forms of Vāsudeva, diversified as to their typical character, but essentially one and the same.

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CHAPTER 4

चतुर्थोऽध्यायः

(वेदव्यासमाहात्म्य वेदविभागवर्णनम्)

पराशर उवाच

आद्यो वेदश्चतुष्पादः शतसाहस्रसम्मितः।
ततो दशगुणः कृत्स्नो यज्ञोऽयं सर्वकामधुक्॥ १॥
ततोऽत्र मत्सुतो व्यासो ह्यष्टाविंशतिमेऽन्तरे।
वेदमेकं चतुष्पादं चतुर्धा व्यभजत् प्रभुः॥ २॥
यथा तु तेन वै व्यस्ता वेदव्यासेन धीमता।
वेदास्तथा समस्तैस्तैर्व्यस्ता व्यासैस्तथा मया॥ ३॥
तदनेनैव वेदानां शाखाभेदान् द्विजोत्तम?
चतुर्युगेष्वारचितान् समस्तेष्ववधारय॥ ४॥

कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम्।
कोऽन्यो हि भुवि मैत्रेय! महाभारतकृद् भवेत्॥५॥
तेन व्यस्ता यथा वेदा मत्पुत्रेण महात्मना।
द्वापरे ह्यत्र मैत्रेय! तस्मिन् शृणु यथार्थतः॥६॥

Parāśara said– The original Veda, in four parts, consisted of one hundred thousand stanzas; and from it sacrifice of ten kinds[1], the accomplisher of all desires, proceeded. In the twenty-eighth Dvāpara age my son Vyāsa separated the four portions of the Veda into four Vedas. In the same manner as the Vedas were arranged by him, as Vedavyāsa, so were they divided in former periods by all the preceding Vyāsas and by myself : and the branches into which they were subdivided by him were the same into which they had been distributed in every aggregate of the four ages. Know, Maitreya, the Vyāsa called Kṛṣṇa Dvaipāyana to be the deity Nārāyaṇa; for who else on their earth could have composed the Mahābhārata[2]? Into what portions the Vedas were arranged by my magnanimous son, in the Dvāpara age, you shall hear.

ब्रह्मणा चोदितो व्यासो वेदान् व्यस्तुं प्रचक्रमे।
अथ शिष्यान् स जग्राह चतुरो वेदपारगान्॥७॥
ऋग्वेदश्रावकं पैलं जग्राह स महामुनिः।
वैशम्पायननामानं यजुर्वेदस्य चाग्रहीत्॥८॥
जैमिनि सामवेदस्य तथैवाथर्ववेदवित्।
सुमन्तुस्तस्य शिष्योऽभूद् वेदव्यासस्य धीमतः॥९॥
रोमहर्षणनामानं महाबुद्धिं महामुनिः।
सूतं जग्राह शिष्यं स इतिहास-पुराणयोः॥१०॥

When Vyāsa was enjoined by Brahmā to arrange the Vedas in different books, he took four persons, well read in those works, as his disciples. He appointed Paila reader of the Ṛk[3]; Vaiśampāyana of the Yajuṣ; and Jaiminī of the Sāmaveda and Sumantu, who was conversant with the Atharvaveda, was also the disciple of the learned Vyāsa. He also took Sūta who was named Lomaharṣaṇa, as his pupil in historical and legendary traditions[4].

एक आसीद् यजुर्वेदस्तं चतुर्धा व्यकल्पयत्।
चातुर्होत्रमभूद् यस्मिंस्तेन यज्ञमथाकरोत्॥ ११॥
आध्वर्यवं यजुर्भिस्तु ऋग्भिर्होत्रं तथा मुनिः।
औद्गात्रं सामभिश्चक्रे ब्रह्मत्वं चाप्यथर्वभिः॥ १२॥
ततः स ऋचमुद्धृत्य ऋग्वेदं कृतवान् मुनिः।
यजूंषि च यजुर्वेदं सामवेदञ्च सामभिः॥ १३॥
राज्ञस्त्वथर्ववेदेन सर्वकर्माणि च प्रभुः।
कारयामास मैत्रेय! ब्रह्मत्वञ्च यथास्थिति॥ १४॥

There was but one Yajurveda; but dividing this into four parts, Vyāsa instituted the sacrificial rite that is administered by four kinds of priests : in which it was the duty of the Adhvaryu to recite prayers (Yajuṣ) (or direct the ceremony); of the Hotri, to repeat the hymns (Ṛcas); of the Udgātri, to chant other hymns (Sāma); and of the Brāhmaṇa, to pronounce the formulae called Atharva. Then the Muni, having collected together the hymns called Ṛcas, compiled the Ṛgveda; with the prayers and directions termed Yajuṣas he formed the Yajurveda; with those called Sama, Sāmaveda; and with the Atharvas he composed the rules of all the ceremonies suited to kings and the function of the Brāhmaṇa agreeably to practice[5].

सोऽयमेको महावेदस्तरुस्तेन पृथक्कृतः।
चतुर्धा तु ततो जातं वेदपादपकाननम्॥ १५॥
विभेदं प्रथमं विप्र पैल ऋग्वेदपादपम्।
इन्द्रप्रमितये प्रादाद् बास्कलाय च संहिते॥ १६॥
चतुर्धा स विभेदाथ बास्कलिर्द्विज! संहिताम्।
बौध्यादिभ्यो ददौ तास्तु शिष्येभ्यः स महामुनिः॥ १७॥
बौध्याग्निमाठरौ तद्वद् याज्ञवल्क्यपराशरौ।
प्रतिशाखास्तु शाखायास्तस्यास्ते जगृहुर्मुने॥ १८॥
इन्द्रप्रमतिरेकान्तु संहितां स्वसुतं ततः।
माण्डुकेयं महात्मानं मैत्रेयाध्यापयत् तदा॥ १९॥
तस्य शिष्यप्रशिष्येभ्यः पुत्रशिष्यान् क्रमाद् ययौ।
वेदमित्रस्तु शाकल्यः संहितां तामधीतवान्॥ २०॥
चकार संहिताः पञ्च शिष्येभ्यः प्रददौ च ताः।

तस्य शिष्यास्तु ये पञ्च तेषां नामानि मे शृणु॥ २१॥
मुद्गलो गोमुखश्चैव वात्स्यः शालीय एव च।
शिशिरः पञ्चमश्चासीन्मैत्रेय! सुमहामुनिः॥ २२॥
संहितात्रितयं चक्रे शाकपूर्णिरथेतरम्।
निरुक्तमकरोत् तद्वच्चतुर्थं मुनिसत्तम॥ २३॥
क्रौञ्चो वैतालिकस्तद्वद् बलाकश्च महामतिः।
निरुक्तकृच्चतुर्थोऽभूद् वेदवेदाङ्गपारगः॥ २४॥
इत्येताः प्रतिशाखाभ्योऽप्यनुशाखा द्विजोत्तम!
बास्कलिश्चापरास्तिस्रः संहिताः कृतवान् द्विज॥ २५॥
शिष्यः कालायनिर्गार्ग्यस्तृतीयश्च कथाजवः।
इत्येते बहुधा प्रोक्ताः संहिता यैः प्रवर्तिताः॥ २६॥

इति श्रीविष्णुपुराणे तृतीयांशे चतुर्थोऽध्यायः॥

This vast original tree of the Vedas, having been divided by him into four principal stems, soon branched out into an extensive forest. In the first place, Paila divided the Ṛgveda and gave the two Saṁhitās (or collections of hymns) to Indrapramati and to Bāśkali. Bāśkali[6] subdivided his Saṁhitā into four, which he gave to his disciples Baudhya, Agnimāthara, Yājñavalkya and Parāśara; and they taught these secondary shoots from the primitive branch, Indrapramati imparted his Saṁhitā to his son Maṇḍukeya and it thence descended through successive generations, as well as disciples.[7] Vedamitra, called also Śākalya, studied the same Saṁhitā, but he divided it into five Saṁhitā, which he distributed amongst many disciples, named severally Mudgala, Gosvalu, Vātsya, Śālīya and Śiśira[8], Śākapūrṇi made a different division of the original Saṁhitā into three portions and added a glossary (Nirukta), constituting a fourth[9]. The three Saṁhitās were given to his three pupils, Krauñca, Vaitālaki and Valāka; and a fourth, (hence named) Niruktakṛt, had the glossary[10]. In this way branch sprang from branch. Another Bāśkali[11] composed three other Saṁhitās, which he taught to his disciples Kālāyani, Gārgya and Kathājava[12]. These are they by whom the principal divisions of the Ṛk have been promulgated[13].

NOTES

1. According to the Gṛhya portion of the Sāmaveda, there are five great sacrificial ceremonies; 1. Agnihotra, burnt-offerings or libations of clarified butter on sacred fire; 2. Darśapaurṇamāsa, sacrifices at new and full moon; 3. Cāturmasya, sacrifices every four months; 4. Paśuyajña or Aśvamedha, sacrifice of a horse or animal; and 5. Soma-yajña, offering and libations of the juice of the acid asclepias. These, again, are either Prākṛta, 'simple' or 'Vaikṛta, 'modified'; and being thus doubled, constitute ten.

2. The composition of the Mahābhārata is always ascribed to the Vyāsa named Kṛṣṇa Dvaipāyana, the contemporary of the events there described. The allusion in the text establishes the priority of the poem to the Viṣṇu Purāṇa.

3. Or rather, 'he took Paila as teacher'. The expression is, Ṛgveda śrāvakam Pailam jagrāha (ऋग्वेदश्रावकं पैलं जग्राह). Śrāvaka means properly 'he who causes to hera', 'a lacturer', 'a preacher'; although, as in the case of its applicablity to the laity of the Buddhist and Jainas, it denotes a disciple. The commentatory however observes, that the text is sometimes read ऋग्वेदपारगं 'one who had gone through the Ṛgveda'. So in the preceding verse it is said, 'he took four persons, well read in the Vedas, as his disciples:' अथ शिष्यान् स जग्राह चतुरो वेदपारगान्। and again it is said, 'Sumantu, conversant with the Atharvaveda, was his disciple:' तथैवाथर्ववेदवित्। सुमन्तुस्तस्य शिष्योऽभूत्।। It is clear, therefore, that the Vedas were known, as distinct works, before Kṛṣṇa Dvaipāyana; and it is difficult to understand how he earned his title of arranger or Vyāsa; at any rate, in undertaking to give order to the prayers and hymns of which the Vedas consist, Paila and the others were rather his coadjutors than disciples; and it scems probably that the first establishment of a school, of which the Vyāsa was the head and the other persons named were the teachers.

4. The Itihāsa and Purāṇas; understanding by the former, legendary and traditional narratives. It is usually supposed that by the Itihāsa the Mahābhārata is especially meant; but although this poem is ascribed to Kṛṣṇa Dvaipāyana, the

recitation of it is not attributed to his pupil, Roma or Lomaharṣaṇa; it was first narrated by Vaiśampāyana and after him by Sauti, the son of Lomaharṣaṇa.

5. From this account, which is repeated in the Vāyu Purāṇa, it appears that the original Veda was the Yajuṣ or in other words was a miscellaneous body of precepts, formulae, prayers and hymns, for sacrificial ceremonies; Yajuṣ being derived by the grammarians from Yaj (यज), 'to worship'. The derivation of the Vāyu Purāṇa, however, is from Yuj., 'to join', 'to employ'; the formulae being those especially applied to sacrificial rites or set apart for that purpose from the general collection : यच्छिष्टं च यजुर्वेदे तेन यज्ञमथायुजत्। युंजानः सयजुर्वेद इति शास्त्रविनिश्चयः॥ again, प्रयुज्यते ह्यश्वमेधस्तेन वा युज्यते तु सः। The commentator on the text however, citing the former of these passages from the Vāyu, reads it, याजनाद्धि यजुर्वेद इति शास्त्रस्य निश्चयः confining the derivation to Yaj, 'to worship'. The concluding passage, relating to the Atharvan, refers in regard to regal ceremonies, to those of expiation, Śānti. The function of the Brāhmaṇa (ब्रह्मत्वं यथास्थिति) is not explained; but from the preceding specification of the four orders of priests who repeat at sacrifice portions of the several Vedas, it relates to the office of the one that is termed specifically the Brāhmaṇa; so the Vāyu has ब्रह्मत्वमकरोद्यज्ञे वेदेनार्थर्वणेन तु। 'He constituted the function of the Brāhmaṇa at sacrifices with the Atharvaveda.

6. Both in our text and in that of the Vāyu this name occurs both Bāśkala and Bāśkali. Colebrooke writes it Bāhkala and Bāhkati, As. Res., VIII. 374.

7. The Vāyu supplies the detail Maṇḍukeya or as one copy writes, Mārkaṇḍeya, taught the Saṁhitā of his son Satyaśrvas; he to his son Satyahita; and he to his son Satyaśrī. The latter had three pupils, Śākalya, also called Devamitra (sic in MS.),. Rathāntara and another Bāśkali, called also Bharadvāja. The Vāyu has a legend of Śākalya's death, in consequence of his being defeated by Yājñavalkya in a disputation at a sacrifice celebrated by Janaka.

8. These names in the Vāyu are Mudgala, Golaka, Khāliya, Mātsya, Saiśireya.

9. The commentator, who is here followed by Colebrooke, states that he was a pupil of Indrapramati; but from the Vāyu it appears that Śākapūrṇi was another name of Rathāntara, the

pupil of Satyaśrī, the author of the Saṁhitās and a Nirukta or glossary; whence Colebrooke supposes him the samc with Yāska. *As. Res.* VIII, 375. It is highly probably that the text of the Vāyu may be made to correct that of the Viṣṇu in this place, which is inaccurate, notwithstanding the copies agree : they rcad, संहितात्रितयं चक्रे शाकपूर्णिरथेतरं निरुक्तमकरोत्तद्वच्चतुर्थं मुनिसत्तम। Here Śākapūrṇir-atha-itaram is the necessary construction; but query if it should not be Śākapūrṇi Rathāntara. The parallel passage in the Vāyu is, प्रोवाच संहितास्तिस्रः शाकपूर्णिरथान्तरः। निरुक्तं च पुनश्चक्रे चतुर्थं द्विजसत्तमाः। Now in describing the pupils of Satyaśrī, Rathāntara was named clearly enough शाकल्पः प्रथमस्तेषां तस्मादन्योरथान्तरः। बाष्कलिश्च भरद्वाज इति शाखाप्रवर्त्तक। In another passage it would seem to be implied that this Bāśkali was the author of the Saṁhitās and Rathātara of the Nirukta only : (Svayaṁbhuva बाष्कलिश्च भरद्वाजस्तिस्रः प्रोवाच संहिताः। रथान्तरो निरुक्तं च पुनश्चक्रे चतुर्थकं। However this may be, his being the author of the Nirukta identified him with Śākapūrṇi and makes it likely that the two names should come in juxtaposition in our text, as well as in the Vāyu. It must be admitted, however, that there are some rather inexplicable repetitions in the part of the Vāyu where this account occurs, although two copies agree in the reading. That a portion of the Vedas goes by the name of Rathāntara we have seen (Bk. I. Ch. V); but as far as is yet known, the name is confined to different prayers or hymns of the Uhya Gāna of the Sāmaveda. The text of the Viṣṇu also admits of a different explanation regarding the work of Śākapūrṇi and instead of a threcfold division of the original, the passage may mean that he composed a third Saṁhitā. So Colcbrooke says "the Viṣṇu Purāṇa omits the Śākhās of Aśvalāyana and Sānkhyāyana and intimates that Śākapūrṇi gave the third varied edition from that of Indrapramati." The Vāyu, however, is clear in ascribing three Saṁhitās or Śākhās to Śākapūrṇi.

10. In the Vāyu the four pupils of Śākapūrṇi are called Kenava Dālaki, Śatavalāka and Naigama.

11. This Bāśkali may either be, according to the commentator, the pupil of Paila, who, in addition to the four Saṁhitās previously noticed, compiled thrce others; or he may be another Bāśkali, a fellow-pupil of Śākapūrṇi. The Vāyu makes him a

disciple of Satyaśrī the fellow-pupil of Śākalya and Rathāntara and adds the name or title Bharadvāja.

12. In the Vāyu they are called Nandāyanīya, Pannagāri and Ārjjava.

13. Both the Viṣṇu and Vāyu Purāṇas omit two other principal divisions of the Ṛk, those of Aśvalāyana and Sāṅkhyāyana or the Kauśītakī. As Res. VIII. 375. There is no specification of the aggregate number of Saṁhitās of the Ṛk in our text or in the Vāyu; but they describe eighteen, including the Nirukta; or as Colebrooke sates, sixteen (As. Res. VIII. 374); that is, omitting the two portions of the original as divided by Paila. The Kūrma Purāṇa states the number at twenty-one; but treatises on the study of the Vedas reduce the Śākhās of the Ṛk to five.

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CHAPTER 5

पञ्चमोऽध्यायः

(यजुर्वेदशाखाविभागः, याज्ञवल्क्यकृत-सूर्य्यस्तुतिश्च)

पराशर उवाच

यजुर्वेदतरोः शाखाः सप्तविंशन्महामतिः।
वैशम्पायननामासौ व्यासशिष्यश्चकार वै॥ १॥
शिष्येभ्यः प्रददौ ताश्च जगृहुस्तेऽप्यनुक्रमात्।
याज्ञवल्क्यस्तु तत्राभूद् ब्रह्मरातसुतो द्विजः॥ २॥
शिष्यः परमधर्मज्ञो गुरुवृत्तिपरः सदा।
ऋषिर्योऽद्य महामेरोः समाजे नागमिष्यति॥ ३॥
तस्य वै सप्तरात्रात्तु ब्रह्महत्या भविष्यति।
पूर्वमेवं मुनिगणैः समयोऽभूत् कृतो द्विज॥ ४॥

Parāśra continued– Of the tree of the Yajurveda there are twenty-seven branches, which Vaiśampāyana, the pupil of Vyāsa, compiled and taught to as many disciples.[1] Amongst these, Yājñavalkya, the son of Brahmarāta, was distinguished for piety and obedience to his preceptor. It had been formerly agreed by the Munis, that any one of them who, at a certain time, did not join an assembly held on mount Meru should incur the guilt of killing a Brāhmaṇa, within a period of seven nights.[2]

वैशम्पायन एकस्तु तं व्यतिक्रान्तवांस्तदा।
स्वस्रीयं बालकं सोऽथ पदास्पृष्टमघातयत्॥ ५॥
शिष्यानाह स भो: शिष्या! ब्रह्महत्यापहं व्रतम्।
चरध्वं मत्कृते सर्वे न विचार्यमिदं तथा॥ ६॥
अथाह याज्ञवल्क्यस्तु किमेभिर्भगवन्! द्विजै:।
क्लेशितैरल्पतेजोभिश्चरिष्येऽहमिदं व्रतम्॥ ७॥
तत: क्रुद्धो गुरु: प्राह याज्ञवल्क्यं महामति:।
मुच्यतां यत् त्वयाधीतं मत्तो विप्रावमानक॥ ८॥
निस्तेजसो वदस्येनान् यस्त्वं ब्राह्मणपुङ्गवान्।
तेन शिष्येण नार्थोऽस्ति ममाज्ञाभङ्गकारिणा॥ ९॥

Vaiśampāyana alone failed to keep the appointment and consequently killed, by an accidental kick with his foot, the child of his sister. He then addressed his scholars and desired them to perform the penance expiatory of Brahmanicide on his behalf. Without any hesitation Yājñavalkya refused and said, "How shall I engage in penance with these miserable and inefficient Brāhmaṇas?" On which his Guru, being incensed, commanded him to relinquish all that he had learnt from him. "You speak contemptuously," he observed "of these young Brāhmaṇas, but of what use is a disciple who disobeys my commands?"

याज्ञवल्क्यस्तत: प्राह भक्त्यैतत्ते मयोदितम्।
ममाप्यलं त्वयाधीतं यन्मया तदिदं द्विज॥ १०॥

पराशर उवाच

इत्युक्तो रुधिराक्तानि सरूपाणि यजूंषि स:।
छर्दयित्वा ददौ तस्मै ययौ स स्वेच्छया मुनि:॥ ११॥
यजूंष्यथ विसृष्टानि याज्ञवल्क्येन वै द्विज!
जगृहुस्तित्तिरा भूत्वा तैत्तिरीयास्तु ते तत:॥ १२॥
ब्रह्महत्याव्रतं चीर्णं गुरुणा चोदितैस्तु यै:।
चरकाध्वर्यवस्ते तु चरणान्मुनिसत्तम॥ १३॥

"I spoke," replied Yājñavalkya, "in perfect faith; but as to what I have read from you, I have had enough : it is no more than this–" (acting as if he would eject it from his stomach); when he brought up the texts of the Yajuṣ in substance stained with blood. He then departed. The other scholars of Vaiśampāyana, transforming themselves to partridges (Tittiri), picked up the texts which he had disgorged and which from that circumstance were called Taittirīya;[3] and the disciples were called the Caraka professors the Yajuṣ, from Caraṇa, 'going through' or 'performing' the expiatory rites enjoined by their master.[4]

याज्ञवल्क्योऽपि मैत्रेय! प्राणायामपरायण:।
तुष्टाव प्रयत: सूर्यं यजूंष्यभिलषंस्तत:॥ १४॥

Yājñavalkya, who was perfect in ascetic practices, addressed himself strenuously to the sun, being anxious to recover possession of the texts of the Yajuṣ.

याज्ञवल्क्य उवाच

नम: सवित्रे द्वाराय विमुक्तै: सिततेजसे।
ऋग्यजु:सामभूताय त्रयीधामवते नम:॥ १५॥
नमोऽग्नीषोमभूताय जगत: कारणात्मने।
भास्कराय परं तेज: सौषुम्नमुरु बिभ्रते॥ १६॥
कलाकाष्ठानिमेषादिकालज्ञानात्मने नम:।
ध्येयाय विष्णुरूपाय परमाक्षररूपिणे॥ १७॥
बिभर्त्ति य: सुरगणानाप्याय्येन्दुं स्वरश्मिभि:।
सुधामृतेन च पितृस्तस्मै तृप्तात्मने नम:॥ १८॥
हिमाम्बुघर्मवृष्टीनां कर्ता हर्ता च य: प्रभु:।
तस्मै त्रिकालरूपाय नम: सूर्य्याय वेधसे॥ १९॥
यो हन्ति तिमिराण्येको जगतोऽस्य जगत्पति:।
सत्त्वधामधरो देवो नमस्तस्मै विवस्वते॥ २०॥

Yājñavalkya exclaimed– "Glory to the sun, who is the gate of liberation, the fountain of bright radiance, the triple source of splendour, as the Ṛk, the Yajur and the Sāmaveda. Glory to him, who, as fire and the moon, is one with the cause of the universe; to the sun, that is charged with radiant heat and with the Suṣumna ray (by which the moon is fed with light); to him who is one with the notion of time and all its divisions of hours, minutes and seconds; to him who is to be meditated upon as the visible form of Viṣṇu, as the impersonation of the mystic Oṁ : to him who nourishes the troops of the gods, having filled the moon with his rays; who feeds the Pitṛs with nectar and ambrosia and who nourishes mankind with rain; who pours down or absorbs the waters in the time of the rains, of cold and of heat. Glory be to Brahmā, the sun, in the form of the three seasons; he who alone is the dispeller of the darkness of this earth, of which he is the sovereign lord; to the god who is clad in the raiment of purity be adoration.

सत्कर्मयोग्यो न जनो नैवापः शौचकारणम्।
यस्मिन्ननुदिते तस्मै नमो देवाय वेधसे॥ २१॥
स्पृष्टो यदंशुभिर्लोकः क्रियायोग्योऽभिजायते।
पवित्रताकारणाय तस्मै शुद्धात्मने नमः॥ २२॥
नमः सवित्रे सूर्याय भास्कराय विवस्वते।
आदित्यायादिभूताय देवादीनां नमो नमः॥ २३॥
हिरण्मयं रथं यस्य केतवोऽमृतधायिनः।
वहन्ति भुवनालोकिचक्षुषं तं नमाम्यहम्॥ २४॥

Glory to the sun, until whose rising man is incapable of devout acts and water does not purify and touched by whose rays the world is fitted for religious rites; to him who is the centre and source of purification. Glory to Sāvitrī, to Sūrya, to Bhāskara, to Vivasvat, to Āditya, to the first-born of gods or demons. I adore the eye of the universe, borne in a golden car, whose banners scatter ambrosia."

पराशर उवाच

इत्येवमादिभिस्तेन स्तूयमानः स्तवै रविः।
वाजिरूपधरः प्राह व्रियतामिति वाञ्छितम्॥ २५॥
याज्ञवल्क्यस्तदा प्राह प्रणिपत्य दिवाकरम्।
यजूंषि तानि मे देहि यानि सन्ति न मे गुरौ॥ २६॥
एवमुक्तो ददौ तस्मै यजूंषि भगवान् रविः।
अयातयामसंज्ञानि यानि वेत्ति न तद्गुरुः॥ २७॥
यजूंषि यैरधीतानि तानि विप्रैर्द्विजोत्तम!
वाजिनस्ते समाख्याताः सूर्याश्वः सोऽभवद् यतः॥ २८॥
शाखाभेदास्तु तेषां वै दश पञ्च च वाजिनाम्।
काण्वाद्यास्तु महाभाग! याज्ञवल्क्या-प्रवर्तिताः॥ २९॥

इति श्रीविष्णुपुराणे तृतीयांऽशे पञ्चमोऽध्यायः॥

Thus eulogised by Yājñavalkya, the sun, in the form of a horse, appeared to him and said, "Demand what you desire." To which the sage, having prostrated himself before the lord of day, replied, "Give me a knowledge of those texts of the Yajuṣ with which even my preceptor is unacquainted." Accordingly the sun imparted to him the texts of the Yajuṣ called Ayātayāma (unstudied), which were unknown to Vaiśampāyana; and because these were revealed by the sun in the form of a horse, the Brāhmaṇas who study this portion of the Yajuṣ are called Vājis (horses). Fifteen branches of this school sprang from Kaṇva and other pupils of Yājñavalkya.[5]

NOTES

1. The Vāyu divides these into three classes, containing each nine and discriminated as northern, middle and eastern : उदीच्य मध्यदेशाश्च प्राच्याश्चैव पृथग्विधा:। Of these, the chiefs were severally Śyāmāyani, Āruṇi and Ānalavi or Ālambi. With some inconsistency, however, the same authority states that Vaiśampāyana composed and gave to his disciples eighty-six Saṁhitās.

2. The paralleled passages in the Vāyu rather implies that the agreement was to meet within seven nights : ततस्ते सगणा सर्व्वे वैशम्पायनवर्ज्जिता:। प्रयपु: सप्तरात्रेण यत्र सन्धि: कृतोऽभवत्॥

3. Also called the black Yajuṣ. No notice of this legend, as Colebrooke observes (*As. Res.* VIII. 376), occurs in the Veda itself; and the term Taittirīya is more rationally accounted for in the Anukramaṇī or index of the black Yajuṣ. It is there said that Vaiśampāyana taught it to Yāska, who taught it to Taittiri, who also became a teacher; whence the term Taittirīya, for a grammatical rule explains it to mean, 'The Taittirīyas are those who read what was said or repeated by Tittiri :' तित्तिरिणा प्रोक्तमधीयते। तैत्रिरीया:॥ Pāṇini, 4.3.102. The legend, then, appears to be nothing more than a Paurāṇik invention, suggested by the equivocal sense of Tittiri, a proper name or a partridge. Much of the myths of the Hinuds, the obviously of that of the Greeks and Romans originates in this source. It was not confined, at least amongst the former, to the case that Creuzer specifies : "Telle ou telle expression cessa d'etre comprise, et l'on inventa des mythes pour eclair-cir ces malentendus;" but was wilfully perpetrated, even where the word was

understood, when it afforded a favourable opportunity for a fable. It may be suspected in the present instance that the legend is posterior, not only to the Veda, but to the grammatical rule or it would have furnished Pāṇini with a different etymology.

4. This is another specimen of the sort of Paronomasia explained in the preceding note. The Carakas are the students of a Śākhā, so denominated from its teacher Caraka. (*As. Res.* VIII. 377). So, again, Pāṇini, 4.3.107 : 'The readers of that which is said by Caraka are Carakas:' चरकेन प्रोक्तं चरका: । Caraka has no necessary connection with Cara, 'to go'. The Vāyu states they were also called Caṭakas, from Caṭa (चट), 'to divide', because they shared amongst them their master's guilt. 'Those pupils of Vaiśampāyana were called Caṭakas by whom the crime of Brahmanicide was shared; and Carakas from its departure;' वैशम्पायनशिष्यास्ते चरका समुदाहृता: ब्रह्महत्यातुयैश्चीर्णा चरणाच्च चरका स्मृता: ।

5. The Vāyu names the fifteen teachers of these schools, Kaṇva, Vaidheya, Śālin, Madhyandina, Sapeyin, Vidagdha, Uddālin, Tāmrāyani, Vātsya, Gālava, Śaiśiri, Āṭavya, Parṇa, Vīrana and Sampārayana, who were the founders of no fewer than 101 branches of the Vājasaneyi or white Yajuṣ . Colebrooke specifies several of these, as the Jābālas, Baudhāyanas, Tāpanīyas. *As. Res.* VIII. 376.

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CHAPTER 6

षष्ठोऽध्यायः

(सामाथर्ववेदशाखाविभागः,
पुराणनाम-लक्षणादिनिरूपणञ्च)

पराशर उवाच

> सामवेदतरोः शाखा व्यासशिष्यः स जैमिनिः।
> क्रमेण येन मैत्रेय! बिभेद शृणु तन्मम॥ १॥
> सुमन्तुस्तस्य पुत्रोऽभूत् सुकर्मास्याप्यभूत् सुतः।
> अधीतवन्तावेकैकां संहितां तौ महामुनी॥ २॥
> साहस्रं संहिताभेदं सुकर्मा तत्सुतस्ततः।
> चकार तञ्च तच्छिष्यौ जगृहाते महामती॥ ३॥
> हिरण्यनाभः कौशल्यः पौष्पिञ्जिश्च द्विजोत्तम!

उदीच्यसामगाः शिष्यास्तेभ्यः पञ्चदश स्मृताः॥४॥
हिरण्यनाभात् तावत्यः संहिता यैर्द्विजोत्तमैः।
गृहीतास्तेऽपि चोच्यन्ते पण्डितैः प्राच्यसामगाः॥५॥
लोकाक्षिः कुथमिश्चैव कुसीदिर्लाङ्गलिस्तथा।
पौष्पिञ्जिशिष्यास्तद्भेदैः संहिता बहुलीकृताः॥६॥
हिरण्यनाभशिष्यश्च चतुर्विंशतिसंहिताः।
प्रोवाच कृतिनामासौ शिष्येभ्यः स महामतिः॥७॥
तैश्चापि सामवेदोऽसौ शाखाभिर्बहुलीकृतः।

You shall now hear, Maitreya, how Jaiminī, the pupil of Vyāsa, divided the branches of the Sāmaveda. The son of Jaiminī was Sumantu and his son was Sukarman, who both studied the same Saṁhitā under Jaiminī.[1] The latter composed the Sāhasra Saṁhitā (or compilation of a thousand hymns), which he taught to two disciples, Hiraṇyanābha, also named Kauśalya (or of Kośala) and Pauśyini.[2] Fifteen disciples of the latter were the authors of as many Saṁhitās : they were called the northern chanters of the Sāman. As many more, also the disciples Hiraṇyanābha, were termed the eastern chanters of the Sāman, founding an equal number of schools. Lokākṣi, Kauthumi, Kuśīdī and Lāṅgali were the pupils of Pauśyin; and by them and their disciples many other branches were formed. While another scholar of Hiraṇyanābha, named Kṛti, taught twenty-four Saṁhitās to as many pupils; and by them, again, was the Sāmaveda divided into numerous branches.[3]

अथर्वणामथो वक्ष्ये संहितानां समुच्चयम्॥८॥
अथर्ववेदं स मुनिः सुमन्तुरमितद्युतिः।
शिष्यमध्यापयामास कबन्धं सोऽपि तं द्विधा।
कृत्वा तु देवदर्शाय तथा पथ्याय दत्तवान्॥९॥
देवदर्शस्य शिष्यास्तु मौद्गो ब्रह्मबलिस्तथा।
शौक्तायनिः पिप्पलादस्तथान्यो मुनिसत्तम॥१०॥
पथ्यस्यापि त्रयः शिष्याः कृता यैर्द्विज! संहिताः।
जाजालिः कुमुदादिश्च तृतीयः शौनको द्विज॥११॥
शौनकस्तु द्विधा कृत्वा ददावेकन्तु बभ्रवे!
द्वितीयां संहितां प्रादात् सुन्धवायनसंज्ञिने॥१२॥

सैन्धवा मुञ्जिकेशाश्च द्विधा भिन्नास्त्रिधा पुनः।
नक्षत्रकल्पो वेदानां संहितानां तथैव च॥ १३॥
चतुर्थः स्यादाङ्गिरसः शान्तिकल्पश्च पञ्चमः।
श्रेष्ठास्त्वथर्वणामेते संहितानां विकल्पकाः॥ १४॥

I will now give you an account of the Saṁhitās of the Atharvaveda. The illustrious Muni Sumantu taught this Veda to his pupil Kabandha, who made it twofold and communicated the two portions to Devadarśa and the Pathya. The disciples of Devadarśa were Maudga, Brahmabali, Śaulkāyani and Pippalāda. Pathya had three pupils, Jājali, Kaumudādi and Śaunaka; and by all these were separate branches instituted. Śaunaka having divided his Saṁhitā into two, gave one to Babhru and the other to Saindhavāyana; and from them sprang to schools, the Saindhavas and Munjakeśas.[4] The principal subjects of difference in the Saṁhitās of the Atharveda are the five Kalpas or ceremonials : the Nakṣatra kalpa or rules for worshipping thc planets; the Vaitāna Kalpa or rules for oblations, according to the Vedas generally; the Saṁhitā kalpa rules for sacrifices, according to different schools; the Aṅgiras Kalpa, incantations and prayers for the destruction of foes and the like; and the Śānti Kalpa or prayers for averting evil.[5]

आख्यानैश्चाप्युपाख्यानैर्गाथाभि: कल्पसिद्धिभि:।
पुराणसंहितां चक्रे पुराणार्थविशारदः॥ १५॥
प्रख्यातो व्यासशिष्योऽभूत् सूतो वै रोमहर्षणः।
पुराणसंहितां तस्मै ददौ व्यासौ महामुनिः॥ १६॥
सुमतिश्चाग्निवर्चाश्च मित्रायुः शांशपायनः।
अकृतव्रणः सावर्णिः षट् शिष्यास्तस्य चाभवन्॥ १७॥
काश्यपः संहिताकर्ता सावर्णिः शांशपायनः।
रौमहर्षणिका चान्या तिसृणां मूलसंहिताः॥ १८॥
चतुष्टयेनाप्येतेन संहितानामिदं मुने!

Accomplished in the purpose of the Purāṇas, Vyāsa compiled a Paurāṇik Saṁhitā, consisting of historical and legendary traditions, prayers and hymns and sacred chronology.[6] He had a distinguished disciple, Sūta, also termed Romaharṣaṇa and to him the great Muni communicated the Purāṇas. Sūta had six scholars, Sumati, Agnivarcas, Mitrayu, Śāṁśapāyana, Akṛtavraṇa, who is also called Kaśyapa and Sāvarṇi. The three last composed a fourth, called Romaharṣaṇika. The substance of which four Saṁhitās is collected into this (Viṣṇu) Purāṇa.

आद्यं सर्वपुराणानां पुराणं ब्राह्ममुच्यते॥ १९॥
अष्टादश पुराणानि पुराणज्ञाः प्रचक्षते।
ब्राह्मं पाद्मं वैष्णवञ्च शैवं भागवतं तथा॥ २०॥
अथान्यन्नारदीयञ्च मार्कण्डेयञ्च सप्तमम्।
आग्नेयामष्टमञ्चैव भविष्यं नवमं तथा॥ २१॥
दशमं ब्रह्मवैवर्तं लैङ्गमेकादशं स्मृतम्।
वाराहं द्वादशञ्चैव स्कान्दञ्चात्र त्रयोदशम्॥ २२॥
चतुर्दशं वामनञ्च कौर्मं पञ्चदशं स्मृतम्।
मात्स्यञ्च गारुडञ्चैव ब्रह्माण्डञ्च ततः परम्॥ २३॥
महापुराणान्येतानि ह्यष्टादश महामुने।
तथा चोपपुराणानि मुनिभिः कथितानि च॥ २४॥
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।
सर्वेष्वेतेषु कथ्यन्ते वंशानुचरितञ्च यत्॥ २५॥

The first of all the Purāṇas is entitled the Brahma. Those who are acquainted with the Purāṇas enumerate eighteen or the Brahma, Padma, Vaiṣṇava, Śaiva, Bhāgavata, Nāradīya, Mārkaṇḍeya, Āgenya, Bhaviṣyat, Brahmavaivarta, Liṅga, Vārāh, Skanda, Vāmana, Kūrma, Matsya, Garuḍa, Brahmāṇḍa. The creation of the world and its successive reproductions, the genealogies of the patriarchs and kings, the periods of the Manus and the transactions of the royal dynasties, are narrated in all these Purāṇas.

यदेतत् तव मैत्रेय! पुराणं कथ्यते मया।
एतद् वैष्णवसंज्ञं वै पाद्मस्य समनन्तरम्॥ २६॥
सर्गे च प्रतिसर्गे च वंशमन्वन्तरादिषु।
कथ्यते भगवान् विष्णुरशेषेष्वेव सत्तम॥ २७॥

This Purāṇa which I have repeated to you, Maitreya, is called the Vaiṣṇava and is next in the series to the Pādma; and in every part of it, in its narratives of primary and subsidiary creation, of families and of periods, the mighty Viṣṇu is declared in this Purāṇa.[7]

अङ्गानि चतुरो वेदा मीमांसा न्यायविस्तरः।
पुराणं धर्मशास्त्रञ्च विद्या ह्येताश्चतुर्दश॥ २८॥
आयुर्वेदो धनुर्वेदो गान्धर्वश्चैव ते त्रयः।
अर्थशास्त्रं चतुर्थन्तु विद्या ह्यष्टादशैव ताः॥ २९॥

The four Vedas, the six Aṅgas (or subsidiary portions of the Vedas, viz., Śikṣā, rules of reciting the prayers, the accents and tones to be observed; Kalpa, ritual; Vyākaraṇa, grammar; Nirukta, glossaries comment; Chandas, metre and Jyotiṣa, (astronomy), with Mīmāṁsā (theology), Nyāya (logic), Dharma (the institutes of law) and the Purāṇas, constitute the fourteen principal branches of knowledge or they are considered as eighteen, with the addition of these four; the Āyurveda, medical science (as taught by Dhanvantari); Dhanurveda, the science of archery or arms, taught by Bhṛgu; Gāndharbaveda or the drama and the arts of music, dancing, of which the Muni Bharata, was the author; and the Arthśāstram or science of government, as laid down first by Bṛhaspati.

ज्ञेया ब्रह्मर्षयः पूर्वं तेभ्यो देवर्षयः पुनः।
राजर्षयः पुनस्तेभ्य ऋषिप्रकृतयस्त्रयः॥ ३०॥

There are three kinds of Ṛṣis or inspired sages; royal Ṛṣis or princes who have adopted a life of devotion, as Viśvāmitra; divine Ṛṣis or sages who are demigods also, as Nārada; and Brāhmaṇa Ṛṣis or sage who are the sons of Brahmā or Brahmanas as Vasiṣṭha and others.[8]

इति शाखाः प्रसंख्याताः शाखाभेदास्तथैव च।
कर्तारश्चैव शाखानां भेदहेतुस्तथोदितः॥ ३१॥
सर्वमन्वन्तरेष्वेव शाखाभेदाः समाः स्मृतः।
प्राजापत्या श्रुतिर्नित्या तद्विकल्पास्त्विमे द्विज॥ ३२॥

I have thus described to you the branches of the Vedas and their subdivisions; the persons by whom they were made; and the reason why they were made (or the limited capacities of mankind). The same branches are instituted in the different Manvantaras. The primitive Veda, that of the progenitor of all things, is eternal; these branches are but its modifications (or Vikalpas).

एतत् तवोदितं सर्वं यत् पृष्टोऽहमिह त्वया।
मैत्रेय! भेदसम्बद्धं किमन्यत् कथयामि ते॥ ३ ३॥

इति श्रीविष्णुपुराणे तृतीयांऽशे षष्ठोऽध्याय:॥ ६॥

I have thus related to you, Maitreya, the circumstances relating to the Vedas, which you desired to hear. Of what else do you wish to be informed[9]?

***

NOTES

1. The Vāyu makes Sukarman the grandson of Sumantu, his son being called Sunvat.

2. Some copies read Pauṣpini. The Vāyu agrees with our text, but alludes to a legend of Sukarman having first taught a thousand disciples, but they were all killed by Indra, for reading on an unlawful day or one when sacred study is prohibited.

3. The Vāyu specifies many more names than the Viṣṇu, but the list is rather confused. Amongst the descendants of those named in the text, Rāyānanīya (or Rāṇāyanīya), the son of Lokākṣi, is the author of a Saṁhitā still extant ; Saumitri his son was the author of three Saṁhitās; Parāśara, the son of Kauthumi, compiled and taught six Saṁhitās; and Śāligotra, a son of Lāṅgali, established also six schools. Kṛti was of royal descent : हिरण्यनाभस्य कृति: शिष्य नृपात्मज:। he and Pauṣyini were the two most eminent teachers of the Sāmaveda.

4. According to the commentator, Muñjakeśa is another name for Babhru; but the Vāyu seems to consider him as the pupil of Saindhava, but the text is corrupt : सैन्थवो मुंजके शाय (भिन्नां चास्य द्विधा पुन:).

5. The Vāyu has an enumeration of the verses contained in the different Vedas, but it is very indistinctly given in many respects, especially as regards the Yajuṣ. The Ṛk is said to comprise 8600 Ṛcās. The Yajuṣ, as originally compiled by Vyāsa, 12000 : of which the Vājasneyi contains 1900 Ṛcās and 7600 Brāhmaṇas; the Caraka portion contains 6026 stanzas and consequently the whole exceeds 12000 verses. The stanzas of the Sāman are said to be 8014; and those of the Atharvan 5980. Colebrooke states the verses of the whole Yajuṣ to

be 1987; of the Śatapatha Brāhmaṇa of the same Veda 7624; and of the Atharvan 6015.

6. Or of stories (Ākhyānas) and minor stories or tales (Upākhyānas); of portions dedicated to some particular divinity, as the Śiva gītā, Bhagavadgītā; and accounts of the periods called Kalpas, as the Brahma kalpa, Vārāha kalpa, etc.

7. For remarks upon this enumeration see Introduction.

8. A similar enumeration is given in the Vāyu, with some additions. Ṛṣis is derived from Ṛṣ, 'to got to' or 'approach'. The Brahmarṣis, it is said, are descendants of the five patriarchs, who were the founders of races or gotras of Brahmanas or Kaśyapa, Vasiṣṭha, Aṅgiras, Atri and Bhṛgu. The Devarṣis are Nara and Nārāyaṇa, the sons of Dharma; the Bālakhilyas, who sprung from Kratu; Kardama, the son of Pulaha; Kubera, the son of Pulastya; Acala, the son of Pratyūṣa; Nārada and Parvata, the sons of Kaśyapa. Rājarṣis are Ikṣvāku and other princes. The Brahmarṣis dwell in the sphere of Bhramā; the Devarṣis in the region of the gods; and the Rājarṣis in the heaven of Indra.

9. No notice is taken here of a curious legend which is given in the Mahābhārata, in the Gadā Parvan. It is there said, that during a great drought the Brāhmaṇas, engrossed by the care of subsistence, neglected the study of the sacred books and the Vedas were lost. The Ṛṣi Sārasvata alone, being fed with fish by his mother Sarasvatī, the personified river so named, kept up his studies and preserved the Hindu scriptures. At the end of the famine the Brāhmaṇas repaired to him to be taught and sixty thousand disciples again acquired a knowledge of the Vedas from Sārasvata. This legend appears to indicate the revival or more probably the introduction, of the Hindu ritual by the race of Brāhmaṇas or the *people* called Sārasvata; for, according to the Hindu geographers, it was the name of a nation, as it still is the appellation of a class of Brāhmaṇas who chiefly inhabit the Punjab. (*As. Res.* VII. 219, 338, 341). The Sārasvata Brāhmaṇas are met with in many parts of India and are usually fair-complexioned, tall and handsome men. They are classed in the Jāti mālās or popular lists of castes, amongst the five Gauḍa Brāhmaṇas and are divided into ten tribes; they are said also to be especially the Purohitas or family priests of the Kṣatriya or military castes;

(see the Jāti mālā, printed in Price's Hindi Selections, II. 280); circumstances in harmony with the purport of the legend and confirmatory of the Sārasvatas of the Punjab having been prominent agents in the establishment of the Hindu religion in India. The holy land of the Hindus or the primary seat, perhaps, of Brahmanism, has for one of its boundaries the Sarasvatī river : see Bk. II. Ch.IV. n. 7.

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CHAPTER 7

सप्तमोऽध्यायः

(यमगीता)

मैत्रेय उवाच

यथावत् कथितं सर्वं यत् पृष्टोऽसि मया द्विज!
श्रोतुमिच्छाम्यहं त्वैकं तद् भवान् प्रब्रवीतु मे॥ १॥
सप्त द्वीपानि पाताल-वीथ्यश्च सुमहामुने!
सप्त लोका येऽन्तरस्था ब्रह्माण्डस्यास्य सर्वतः॥ २॥
स्थूलैः सूक्ष्मैस्तथा सूक्ष्मात् सूक्ष्मैः सूक्ष्मतरैस्तथा।
स्थूलैः स्थूलतरश्चैव सर्वप्राणिभिरावृतम्॥ ३॥
अङ्गुलस्याष्टभागोऽपि न सोऽस्ति मुनिसत्तम!
न सन्ति प्राणिनो यत्र कर्मबन्धनिबन्धनाः॥ ४॥
सर्वे चैते वशं यान्ति यमस्य भगवन्! किल।
आयुषोऽन्ते तथा यान्ति यातनास्तत्प्रचोदिताः॥ ५॥
यातनाभ्यः परिभ्रष्टा देवाद्यास्वथ योनिषु।
जन्तवः परिवर्तन्ते शास्त्राणामेष निर्णयः॥ ६॥
सोऽहमिच्छामि तच्छ्रोतुं यमस्य वशवर्त्तिनः।
न भवन्ति नरा येन तत् कर्म कथयामलम्॥ ७॥

Maitreya said– You have indeed related to me, most excellent Brāhmaṇa, all that I asked of you; but I am desirous to hear one thing which you have not touched on. This universe, composed of seven zones, with its seven subterrestrial regions and seven spheres - this whole egg of Brahmā–is every where swarming with living creatures, large or small, with smaller and smallest and larger and largest; so that there is not the eighth part of an inch in which they do not abound. Now all

these are captives in the chains of acts and at the end of their existence become slaves to the power of Yama, by whom they are sentenced to painful punishments. Released from these inflictions, they are again born in the condition of gods, men or the like; and thus living beings, as the Śāstras apprise us, perpetually revolve. Now the question I have to ask and which you are so well able to answer, is, by what acts men may free themselves from subjection to Yama?

पराशर उवाच

अयमेव मुने! प्रश्नो नकुलेन महात्मना।
पृष्टः पितामहः प्राह भीष्मो यत् तच्छृणुष्व मे॥८॥

Parāśara said– This question, excellent Muni, was once asked by Nakula[1] of his grandfather Bhīṣma; and I will repeat to you the reply made by the latter.

भीष्म उवाच

पुरा समागतो वत्स! सखा कालिङ्गको द्विजः।
स मामुवाच पृष्टो वै मया जातिस्मरो मुनिः॥९॥
तेनाख्यातमिदञ्चेनमित्थञ्चैतद् भविष्यति।
तथा च तदभूद् वत्स! यथोक्तं तेन धीमता॥१०॥
स पृष्टश्च मया भूयः श्रद्दधानवतां द्विजः।
यद् यदाह न तद् दृष्टमन्यथा हि मया क्वचित्॥११॥
एकदा तु मया पृष्टं यदेतद् भवतोदितम्।
प्राह कलिङ्गको विप्रः स्मृत्वा तस्य मुनेर्वचः॥१२॥
जातिस्मरेण कथितो रहस्यः परमो मम।
यम किङ्करयोर्योऽभूत् संवादस्तं ब्रवीम ते॥१३॥

Bhīṣma said to the prince, "There formerly came on a visit to me a friend of mine, a Brāhmaṇa, from the Kaliṅga country, who told me that he had once proposed this question to a holy Muni, who retained the recollection of his former births, by whom what was and what will be, was accurately told. Being importuned by me, who placed implicit faith in his words, to repeat what that pious personage had imparted to him, he at last communicated it to me; and what he related I have never met with elsewhere.

कालिङ्ग उवाच

स्वपुरुषमभिवीक्ष्य पाशहस्तं
वदति यमः किल तस्य कर्णमूले।
परिहर मधुसूदनप्रपन्नान्
प्रभुरहमन्यनृणां न वैष्णवानाम्॥ १४॥

"Having, then, on one occasion, put to him the same question which you have asked, the Kaliṅga Brāhmaṇa recalled the story that had been told him by the Muni–the great mystery that had been revealed to him by the pious sage, who remembered his former existence–a dialogue that occurred between Yama and one of his ministers.

अहममरगणार्चितेन धात्रा
यम इति लोहिताहिते नियुक्तः।
हरिगुरुवशगोऽस्मि न स्वतन्त्रः
प्रभवति संयमने ममापि विष्णुः॥ १५॥
कटकमुकुटकर्णिकादिभेदैः
कनकमभेदमपीष्यते यथैकम्।
सुरपशुमनुजादिकल्नाभिर्हर-
रखिलाभिरुदीर्य्यते तथैकः॥ १६॥
क्षितिजलपरमाणवोऽनिलान्ते
पुनरपि यान्ति यथैकतां धरित्र्यः।
सुरपशुमनुजादयस्तथान्ते
गुणकलुषेण सनातनेन तेन॥ १७॥
हरिममरगणार्चिताङ्घ्रिपद्मं
प्रणमति यः परमार्थतो हि मर्त्यः।
तमपगतसमस्तपापबन्धं
व्रज परिहत्य यथाग्निमाज्यसिक्तम्॥ १८॥

"Yama beholding one of his servants with his noose in his hand, whispered to him and said, "Keep clear of the worshippers of Madhusūdana. I am the lord of all men, the Vaiṣṇavas excepted. I was appointed by Brahmā, who is reverenced by all the immortals, to restrain mankind and regulate the consequences of good and evil in the universe. But he who obeys Hari, as his spiritual guide, is here independent of me; for Viṣṇu is of power to govern and control me.

As gold is one substance still, however diversified as bracelets, tiaras or earrings, so Hari is one and the same, although modified in the forms of gods, animals and man. As the drops of water, raised by wind from the earth, sink into the earth again when the wind subsides, so the varieties of gods, men and animals, which have been detached by the agitation of the qualities, are reunited, when that disturbance ceases, with the eternal. He who through holy knowledge diligently adores the lotus foot of that Hari, who is reverenced by the gods, is released from all the bonds of sin; and you must avoid him as you would avoid fire fed with oil."

इति यमवचनं निशम्य पाशी
यमपुरुषस्तमुवाच धर्मराजम्।
कथय मम विभो? समस्तधातु-
र्भवति हरेः खलु यादृशोऽस्य भक्तः॥ १९॥

"Having heard these injunctions of Yama, the messenger addressed the lord of righteousness and said, "Tell me, master, how am I to distinguish the worshipper of Hari, who is the protector of all beings?"

यम उवाच

न चलति निजवर्णधर्मतो यः
सममतिरात्मसुहृद् विपक्षपक्षे।
न हरति न च हन्ति किञ्चिदुच्चैः
सितमनसं तमवैहि विष्णुभक्तम्॥ २०॥

Yama replied, "You are to consider the worshipper of Viṣṇu, him who never deviates from the duties prescribed to his caste; who looks with equal indifference upon friend or enemy; who takes nothing (that is not his own), nor injures any being. Know that person of unblemished mind to be a worshipper of Viṣṇu.

कलिकलुषमलेन यस्य नात्मा
विमलमतेर्मलिनीकृतोऽस्तमोहे।
मनसि कृतजनार्दनं मनुष्यं
सततमवैहि हरेरतीव भक्तम्॥ २१॥

Know him to be a devout worshipper of Hari, who has placed Janārdana in his pure mind, which has been freed from fascination and whose soul is undefiled by the soil of the Kali age.

कनकमपि रहस्यवेक्ष्य बुद्ध्या
तृणमिव यः समवैति वै परस्वम्।
भवति च भगवत्यनन्यचेताः
पुरुषवरं तमवेहि विष्णुभक्तम्॥ २२॥

Know that excellent man to be a worshipper of Viṣṇu, who, looking upon golden secret, holds that which is another's wealth but as grass and devotes all his thoughts to the lord.

स्फटिकगिरिशिलामलः क्व विष्णु-
र्मनसि नृणां क्व च मत्सरादिदोषः।
न हि तुहिनमयूखरश्मिपुञ्जे
भवति हुताशनदीप्तिजः प्रतापः॥ २३॥

विमलमतिविमत्सरः प्रशान्त
शुचिचरितोऽखिलसत्त्वमित्रभूतः।
प्रियहितवचनोऽस्तमानमायो-
वसति सदा हृदि तस्य वासुदेवः॥ २४॥

Pure is he as a mountain of clear crystal; for how can Viṣṇu abide in the hearts of men with malice and envy and other evil passions? The glowing heat of fire abides not in a cluster of the cooling rays of the moon. He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has Vāsudeva ever present in his heart.

वसति हृदि सनातने च तस्मिन्
भवति पुमान् जगतोऽस्य सौम्यरूपः।
क्षितिरसमतिरम्यमात्मनोऽन्तः
कथयति चरुतयैव शालपोतः॥ २५॥

यमनियमविधूतकल्मषाणा-
मनुदिनमच्युतसक्तमानसानाम्।
अपगतमद-मान-मत्सराणां
त्यज भट! दूरतरेण मानवानाम्॥ २६॥

As the young Śāla tree by its beauty declares the excellence of the juice which it has imbibed from the earth, so when the eternal has taken up his abode in the bosom of any one, that men is lovely amidst the beings of this world. Depart, my servant, quickly from those men whose sins have been dispersed by moral and religious merit,[2] whose minds are daily dedicated to the imperceptible deity and who are exempt from pride, uncharitableness and malice.

हृदि यदि भगवाननादिरास्ते
हरिरसिशङ्खगदाधरोऽव्ययात्मा।
तदघमघविघातकर्तृभिन्नं
भवति कथं सति चान्धकारमर्के॥ २७॥

In the heart in which the divine Hari, who is without beginning or end, abides, armed with a sword, a shell and a mace, sin cannot remain; for it cannot coexist with that which destroys it, as darkness cannot continue in the world when the sun is shining.

हरति परधनं निहन्ति जन्तून्
वदति तथानृतनिष्ठुराणि यश्च।
अशुभजनितदुर्मदस्य पुंसः
कलुषमतेर्हृदि तस्य नास्त्यनन्तः॥ २८॥
न सहति परसम्पदं विनिन्दां
कलुषमतिः कुरुते सतामसाधुः।
न यजति न ददाति यश्च सन्तं
मनसि न तस्य जनार्दनोऽधमस्य॥ २९॥

The eternal makes not his abode in the heart of that man who covets another's wealth, who injures living creatures, who speaks harshness and untruth, who is proud of his inequity and whose mind is evil. Janārdana occupies not his thoughts who envies another's prosperity, who calumniates the virtuous, who never sacrifices nor bestows gifts upon the pious, who is blinded by the property of darkness.

परमसुहृदि बान्धवे कलत्रे
सुततनयापितृमातृभृत्यवर्गे।

शठमतिरुपयाति योऽर्थतृष्णां
तमधमचेष्टमवैहि नास्य भक्तम्॥ ३०॥
अशुभमतिरसत्प्रवृत्तिसक्तः
सततमनार्य्यविशालसङ्गमत्तः।
अनुदिनकृतपापबन्धयत्नः
पुरुषपशुर्नहि वासुदेवभक्तः॥ ३१॥

That vile wretch is no worshipper of Viṣṇu, who through avarice is unkind to his nearest friends and relations, to his wife, children, parents and dependants.' The brute-like man whose thoughts are evil, who is addicted to unrighteous acts, who ever seeks the society of the wicked and suffers no day to pass without the perpetration of crime, is no worshipper of Vāsudeva.

सकलमिदमहञ्च वासुदेवः
परमपुमान् परमेश्वरः स एकः।
इति मतिश्चला भवत्यनन्ते
हृदयगते व्रज तान् विहाय दूरात्॥ ३२॥
कमलनयन वासुदेव विष्णो
धरणिधराच्युत शङ्खचक्रपाणे!
भव शरणमितीरयन्ति ये वै
त्यज भट दूरतरेण तानपापान्॥ ३३॥
वसति मनसि यस्य सोऽव्ययात्मा
पुरुषवरस्य न तस्य दृष्टिपाते।
तव गतिरथवा ममास्ति चक्र-
प्रतिहतवीर्य्यबलस्य सोऽन्यलोक्यः॥ ३४॥

Do you proceed afar off from those in whose hearts Ananta is enshrined; from him whose sanctified understanding conceives the supreme male and ruler, Vāsudeva, as one with his votary and with all this world. Avoid those holy persons who are constantly invoking the lotus-eyed Vāsudeva, Viṣṇu, the supporter of the earth, the immortal wielder of the discus and the shell, the asylum of the world. Come not into the sight of him in whose heart the imperishable soul resides, for he is defended from my power by the discus of his deity; he is designed for another world (for the heaven of Viṣṇu).'

कालिङ्ग उवाच

इति निजभटशासनाय देवो
रवितनयः स किलाह धर्मराजः।
मम कथितमिदञ्च तेन तुभ्यं
कुरुवर! सम्यगिदं मयापि चोक्तम्॥ ३५॥

"Such', said the Kaliṅga Brāhmaṇa, 'were the instructions communicated by the deity of justice, the son of the sun, to his servants, as they were repeated to me by that holy personage and as I have related them to you, chief of the house of Kuru' (Bhīṣma).

भीष्म उवाच

नकुलैतन्ममाख्यातं पूर्वं तेन द्विजन्मना।
कलिङ्गदेशादभ्येत्य प्रीयता सुमहात्मना॥ ३६॥
मयाप्येतद् यथान्यायं सम्यग् वत्स! तवोदितम्।
यथा विष्णुमृते नान्यत् त्राणं संसारसागरे॥ ३७॥
किङ्करा पाशदण्डाश्च न यमो न च यातनाः।
समर्थास्तस्य यस्यात्मा केशवालम्बनः सदा॥ ३८॥

Bhīṣma said– So also, Nakula, I have faithfully communicated to you all I heard from my pious friend, when he came from his country of Kaliṅga to visit me. I have thus explained to you, as was fitting, that there is no protection in the ocean of the world except Viṣṇu; and that the servants and ministers of Yama, the king of the dead himself and his tortures, are all unavailing against one who places his reliance on that divinity."

पराशर उवाच

एतन्मुने तवाख्यातं गीतं वैवस्वतेन यत्।
तत्प्रश्नानुगतं सम्यक् किमन्यच्छ्रोतुमिच्छसि॥ ३९॥

इति श्रीविष्णुपुराणे तृतीयांऽशे सप्तमोऽध्यायः॥ ७॥

I have thus, resumed Parāśara, related to you what you wished to hear and what was said by the son of Vivasvat.[3] What else do you wish to hear?

NOTES

1. Nakula is one of the Pāṇḍava princes and consequently grand nephew, not grandson, of Bhīṣma; he is great grandson of Parāśara; and it is rather

an anomaly for the latter to cite a conversation in which Nakula formerly bore a part.

2. Or Yama and Niyama. The duties intended by these terms are variously enumerated. The commentator on the text specifies under the first head, absence of violence or cruelty to other beings (Ahiṁsā), honesty (Asteya), truth (Satya), chastity (Brahmacarya) and disinterestedness or non acceptance of gifts (Aparigraha). Under Niyama are comprehended purity (Śauca), contentment (Santośa), devotion (Tapas), study of the Vedas (Svādhyāya) and adoration of the supreme (Īśvara-praṇidhāna).

3. Or Vaivasvata. This section is called the Yama-gītā.

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CHAPTER 8

अष्टमोऽध्याय:

(श्रीविष्णुपूजायां फलश्रुति:, चातुर्वर्ण्यधर्मकथनञ्च)

मैत्रेय उवाच

भगवन् भगवान् देव: संसारविजिगीषुभि:।
मामाख्याहि जगन्नाथो विष्णुराराध्यते यथा॥ १॥
आराधिताच्च गाविन्दादाराधनपरैर्नरै:।
यत् प्राप्यते फलं श्रोतुं तवेच्छामि महामुने॥ २॥

Maitreya said– Inform me, venerable teacher, how the supreme deity, the lord of the universe, Viṣṇu, is worshipped by those who are desirous of overcoming the world; and what advantages are reaped by men, assiduous in his adoration, from the propitiated Govinda.

पराशर उवाच

यत् पृच्छति भवानेतत् सगरेण महात्मना!
औौर्व: प्राह यथा पृष्टस्तन्मे कथयत: शृणु॥ ३॥
सगर: प्रणिपत्येदमौर्वं पप्रच्छ भार्गवम्।
विष्णोराराधनोपायसम्बद्धं मुनिसत्तम॥ ४॥
फलञ्चाराधिते विष्णौ यत् पुंसामभिजायते।
स चाह पृष्टो यत्तेन तन्मैत्रेयाखिलं शृणु॥ ५॥

Parāśara said–The question you have asked was formerly put by Sagara to Aurva.[1] I will repeat to you his reply. Sagara having bowed down before Aurva, the descendant of Bhṛgu, asked him what were the best means of pleasing Viṣṇu and what would be the consequence of obtaining his favour.

और्व उवाच

भौमान् मनोरथान् स्वर्गान् स्वर्गिबन्धं तथास्पदम्।
प्राप्नोत्याराधिते विष्णौ निर्वाणमपि चोत्तमम्॥६॥
यद् यदिच्छति यावच्च फलमाराधितेऽच्युते।
तत् तदाप्नोति राजेन्द्र! भूरि स्वल्पमथापि वा॥७॥
यत्तु पृच्छसि भूपाल! कथमाराध्यते हि सः।
तदहं सकलं तुभ्यं कथयामि निबोध मे॥८॥
वर्णाश्रमाचारवता पुरुषेण परः पुमान्।
विष्णुराराध्यते पन्था नान्यत् तत्तोषकारणम्॥९॥
यजन् यज्ञान् यजत्येनं जपत्येनं नृप!
घ्नंस्तथान्यां हिनस्त्येनं सर्वभूतो यतो हरिः॥१०॥
तस्मात् सदाचारवता पुरुषेण जनार्दनः।
आराध्यते स्ववर्णोक्त-धर्मानुष्ठानकारिणा॥११॥
ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्च धरणीपते!
स्वधर्मतत्परो विष्णुमाराधयति नान्यथा॥१२॥
परापवादं पैशुन्यमनृतञ्च न भाषते।
अन्योद्वेगकरञ्चापि तोष्यते तेन केशवः॥१३॥
परपत्नी-परद्रव्य-परहिंसासु यो मतिम्।
न करोति पुमान् भूप! तोष्यते तेन केशवः॥१४॥
न ताडयति नो हन्ति प्राणिनोऽन्यांश्च देहिनः।
यो मनुष्यो मनुष्येन्द्र! तोष्यते तेन केशवः॥१५॥
देव-द्विज-गुरूणां यः शुश्रूषासू सदोद्यतः।
तोष्यते तेन गोविन्दः पुरुषेण नरेश्वर॥१६॥
यथात्मनि च पुत्रे च सर्वभूतेषु यस्तथा।
हितकामो हरिस्तेन सर्वदा तोष्यते सुखम्॥१७॥
यस्य रागादिदोषेण न दुष्टं नृप! मानसम्।
विशुद्धचेतसा विष्णुस्तोष्यते तेन सर्वदा॥१८॥
वर्णाश्रमेषु ये धर्माः शास्त्रोक्ता नृपसत्तम!
तेषु तिष्ठन् नरो विष्णुमाराधयति नान्यथा॥१९॥

Aurva replied, "He who pleases Viṣṇu obtains all terrestrial enjoyments; heaven and a place in heaven; and what is best of all, final liberation : whatever he wishes and to whatever extent, whether much or little, he receives it, when Acyuta is content with him. In what manner his favour is to be secured, that also I will, oh king, impart to you, agreeably to your desire. The supreme Viṣṇu is propitiated by a man who observes the institutions of caste order and purifactory practices; no other path is the way to please him. He who offers sacrifices, sacrifices to him; he who murmurs prayer, prays to him; he who injures living creatures, injures him; for Hari is all beings. Janārdana therefore is propitiated by him who is attentive to established observances and follows the duties prescribed for his caste. The Brāhmaṇa, the Kṣatriya, the Vaiśya and the Śūdra, who attends to the rules enjoined by his caste, best worships Viṣṇu. Keśava is most pleased with him who does good to others' who never utters abuse, calumny or untruth; who never covets another's wife or another's wealth and who bears ill-will towards none; who neither beats nor slays any animate or inanimate thing; who is ever diligent in the service of the gods, of the Brāhmaṇas and of his spiritual preceptor; who is always desirous of the welfare of all creatures, of his children and of his own soul; in whose pure heart no pleasure is derived from the imperfections of love and hatred. The man, oh monarch, who conforms to the duties enjoined by scriptural authority for every caste and condition of life, is he who best worships Viṣṇu: there is no other mode."

सगर उवाच

तदहं श्रोतुमिच्छामि वर्णधर्मानशेषतः।
तथैवाश्रमधर्मांश्च द्विजवर्य? ब्रवीहि तान्॥ २०॥

Aurva having thus spoken, Sagara said to him, "Tell me then, venerable Brāhmaṇa, what are the duties of caste and condition:[2] I am desirous of knowing them."

और्व उवाच

ब्राह्मण-क्षत्रिय-विशां शूद्राणाञ्च यथाक्रमम्।
त्वमेकाग्रमना भूत्वा शृणु धर्मान् मयोदितान्॥ २१॥

दानं दद्याद् यजेद् देवान् यज्ञैः स्वाध्यायतत्परः।
नित्योदकी भवेद् विप्रः कुर्याच्चाग्निपरिग्रहम्॥ २२॥
वृत्त्यर्थं याजयेच्चान्यानन्यान् ध्यापयेत् तथा।
कुर्यात् प्रतिग्रहादानं गुर्वर्थं न्यायतो द्विजः॥ २३॥
सर्वभूतहितं कुर्यान्नाहितं कस्यचिद् द्विजः।
मैत्री समस्तभूतेषु ब्राह्मणस्योत्तमं धनम्॥ २४॥
ग्रावे रत्ने च पारक्ये समबुद्धिर्भवेद् द्विजः।
ऋतावभिगमः पत्न्यां शस्यते चास्य पार्थिव॥ २५॥

To which Aurva answered and said, "Attentively listen to the duties which I shall describe as those severally of the Brāhmaṇa, the Kṣatriya, the Vaiśya and the Śūdra. The Brāhmaṇa should make gifts, should worship the gods with sacrifices, should be assiduous in studying the Vedas, should perform ablutions and libations with water and should preserve the sacred flame. For the sake of subsistence he may offer sacrifice on behalf of others and may instruct them in the Śāstras; and he may accept presents of a liberal description in a becoming manner (or from respectable persons and at an appropriate season). He must ever seek to promote the good of others and do evil unto none; for the best riches of a Brāhmaṇa are universal benevolence. He should look upon the jewels of another person as if they were pebbles; and should, at proper periods, procreate offspring by his wife. These are the duties of a Brāhmaṇa.

दानानि दद्यादिच्छातो द्विजेभ्यः क्षत्रियोऽपि हि।
यजेच्च विविधैर्यज्ञैरधीयीत च पार्थिव॥ २६॥
शस्त्राजीवो महीरक्षा प्रवरा तस्य जीविका।
तस्यापि प्रथमे कल्पे पृथिवीपरिपालनम्॥ २७॥
धरित्रीपालनेनैव कृतकृत्या नराधिपाः।
भवन्ति नृपतेरंशा यतो यज्ञादिकर्मणाम्॥ २८॥
दुष्टानां त्रासनाद् राजा शिष्टानां परिपालनात्।
प्राप्नोत्यभिमताँल्लोकान् वर्णसंस्थाकरो नृपः॥ २९॥

"The man of the warrior tribe should cheerfully give presents to Brāhmaṇas, perform various sacrifices and study the scriptures. His especial sources of maintenance are arms and the protection of the earth. The guardianship of the earth is indeed his especial province; by the discharge of this duty a king attains his objects and realises a share of the merit of all sacrificial rites. By intimidating the bad and cherishing the good, the monarch who maintains the discipline of the different castes secures whatever region he desires.

पाशुपाल्यञ्च वाणिज्यं कृषिञ्च मनुजेश्वर!
वैश्याय जीविकां ब्रह्मा ददौ लोकपितामहः॥ ३०॥
तस्याप्यध्ययनं यज्ञो दानं धर्मश्च शस्यते।
नित्यनैमित्तिकादीनामनुष्ठानञ्च कर्मणाम्॥ ३१॥
द्विजातिसंश्रयं कर्म तादर्थ्यं तेन पोषणम्।
क्रयविक्रयजैर्वापि धनैः कारूद्भवेन वा॥ ३२॥

"Brahmā, the great parent of creation, gave to the Vaiśya the occupations of commerce and agriculture and the feeding of flocks and herds, for his means of livelihood; and sacred study, sacrifice and donations are also his duties, as is the observance of fixed and occasional rites.

(शूद्रस्य सन्नतिः शौचं सेवा स्वामिन्यमायया।
अमन्त्रयज्ञो ह्यस्तेयं सत्सङ्गो विप्ररक्षणम्)॥ ३३॥
दानञ्च दद्याच्छूद्रोऽपि पाकयज्ञैर्यजेत च।
पित्र्यादिकञ्च तत्सर्वं शूद्रः कुर्वीत तेन वै॥ ३४॥

"Attendance upon the three regenerate castes is the province of the Śūdra and by that he is to subsist or by the profits of trade or the earnings of mechanical labour. He is also to make gifts; and he may offer the sacrifices in which food is presented, as well as obsequial offerings.[3]

भृत्यादिभरणार्थाय सर्वेषाञ्च परिग्रहः।
ऋतुकालेऽभिगमनं स्वदारेषु महीपते॥ ३५॥
दया समस्तभूतेषु तितिक्षानभिमानिता।
सत्यं शौचमनायासो मङ्गल्यं प्रियवादिता॥ ३६॥
मैत्रस्पृहा तथा तद्वदकार्पण्यं नरेश्वर!
अनसूया च सामान्या वर्णानां कथिता गुणाः॥ ३७॥
आश्रमाणाञ्च सर्वेषामेते सामान्यलक्षणाः।

"Besides these their respective obligations, there are duties equally incumbent upon all the four castes. These are, the acquisition of property, for the support of their families; cohabitation with their wives, for the sake of progeny; tenderness towards all creatures, patience, humility, truth, purity, contentment, decency of decoration, gentleness of speech, friendliness; and freedom from envy and repining, from avarice and from detraction. These also are the duties of every condition of life.

गुणोस्तथापद्धर्मांश्च विप्रादीनामिमाञ्छृणु॥ ३८॥
क्षात्रं कर्म द्विजस्योक्तं वैश्यं कर्म तथापदि।
राजन्यस्य च वैश्योक्तं शूद्रकर्म न वै तयो:॥ ३९॥
सामर्थ्ये सति तत्त्याज्यमुभाभ्यामपि पार्थिव!
ततेवापदि कर्त्तव्यं न कुर्यात् कर्मसङ्करम्॥ ४०॥
इत्येते कथिता राजन् वर्णधर्मा मया तव।
धर्ममाश्रमिणां सम्यग् ब्रुवतो मे निशामय॥ ४१॥
इति श्रीविष्णुपुराणे तृतीयांऽशे अष्टमोऽध्याय:॥ ८॥

"In times of distress the peculiar functions of the castes may be modified, as you shall hear. A Brāhmaṇa may follow the occupations of a Kṣatriya or a Vaiśya; the Kṣatriya may adopt those of the Vaiśya and the Vaiśya those of the Kṣatriya; but these two last should never descend to the functions of the Śūdra, if it be possible to avoid them[4]; and if that be not possible, they must at least shun the functions of the mined castes. I will now, Rājā, relate to you the duties of the several Āśramas or conditions of life."

NOTES

1. Sagara, as we shall see, was a king of the solar race. Aurva was a sage, the grandson of Bhṛgu. When the sons of king Kṛtavīrya persecuted and slew the children of Bhṛgu, to recover the wealth which their father and lavished upon them, they destroyed even the children in the womb. One of the women of the race of Bhṛgu, in order to preserve her embryo, secreted it in her thigh (Uru), whence the child on his birth was named Aurva; from his wrath proceeded a flame, that threatened to destroy the world; but at the persuation of his

ancestors he cast it into the ocean, where it abode with the face of a horse. Aurva was afterwards religious preceptor to Sagara and bestowed upon him the Āgneyāstram or fiery weapon, with which he conquered the tribes of barbarians, who had invaded his patrimonial possessions. Mahābh. Ādi Parvan, Dāna Dharma Purāṇa, Hari Vaṁśa.

2. Most of the Purāṇas, especially the Kūrma, Padma, Vāmana, Agni and Garuḍa, contain chapters or sections more or less in detail upon the moral and ceremonial duties of the Hindus; and a considerable portion of the Mahābhārata, especially in the Mokṣa Dharma Parvan, is devoted to the same subject. No other Paurāṇik work, however, contains a series of chapters exactly analogous to those which follow and which contain a compendious and systematic description of the Ācāras or personal and social obligations of the Hindus. The tenor of the whole is conformable to the institutes of Manu and many passages are the same.

3. The Pākayajña or sacrifice in which food is offered, implies either the worship of the Viśvadevas, the rites of hospitality or occasional oblations, on building a house, the birth of a child or any occasion of rejoicing. It is to be understood, however, that this injunction intends his performing these ceremonies through the agency of a Brāhmaṇa, as a Śūdra cannot repeat the mantras or prayers that accompany them; and it might be a question how far he might be present for he ought not even to hear such prayers repeated. The performance of funeral rites involves some personal share and the Śūdra must present the cakes, but it must be done without mantras; as the Mitākṣara; 'This rite (the presentation of cakes) must be performed by the Śūdras, without formulae on the twelfth day'. शूद्राणामप्येतत्कर्म्म कर्त्तव्यं द्वादशेद्दि। The Vāyu Purāṇa, directs the performance of the five great sacrifices by Śūdras, only omitting the mantras : शूद्रेणापि प्रकर्त्तव्या पंचैते मन्त्रवर्ज्जिताः। It may be suspected that the Purāṇas relaxed in some degree from the original rigour; for it may be inferred that the great ceremonies were altogether withheld from Śūdras in the time of Manu, who declares that none have any right or part (Adhikāra) in his code except those who perform rites with mantras or the three regenerate castes (II. 16); and denounces as heinous sins teaching the Vedas to Śūdras, performing

sacrifices for them or taking gifts from them X 109, 110, 111. Yājñavalkya, however, allows them to perform five great rites with the Namaskāra or the simple salutation. नमस्कारेण मन्त्रेण पंच यज्ञान्नहापयेत्। which Gautama confirms. Some restrict the sense of mantra, also, to the prayers of the Vedas and allow the Śūdras to use those of the Purāṇas; as Śūlapāṇi : न वेदेष्वधिकावो शूद्रस्य विद्यते पुराणेष्वधिकारः। and the Titthi Tattva is cited in the Śūdra Kamalākāra as allowing them any mantras except thosc of the Vedas : वैदिकेतरमन्त्रपाठे शूद्रस्याधिकारः।

4. This last clause reconciles what would else appear to be an incompatibility with Manu, who permits the Vaiśya in time of distress to descend to the servile acts of a Śūdra, X. 98.

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CHAPTER 9

नवमोऽध्याय:

(ब्रह्मचर्य्याद्याश्रमचतुष्टयवर्णनम्)

और्व उवाच

बाल: कृतोपनयनो वेदाहरणतत्पर:।
गुरुगेहे वसेद् भूप ब्रह्मचारी समाहित:॥ १॥
शौचाचारवता तत्र कार्यं शुश्रूषणं गुरो:।
व्रतानि चरता ग्राह्यो वेदश्च कृतबुद्धिना॥ २॥
उभे सन्ध्ये रविं भूप! तथैवाग्निं समाहित:।
उपतिष्ठेत्तदा कुर्याद् गुरोरप्यभिवादनम्॥ ३॥
स्थिते तिष्ठेद् व्रजेद् याते नीचैरासीत् तथासति।
शिष्यो गुरौ नृपश्रेष्ठ! प्रतिकूलं न सम्भजेत्॥ ४॥
तेनैवोक्त: पठेद् वेदं नान्यचित्त: पुर: स्थित:।
अनुज्ञातश्च भिक्षान्नमश्नीयाद् गुरुणा तत:॥ ५॥
अवगाहेदप: पूर्वमाचार्येणावगाहिता:।
समिज्जलादिकञ्चास्य कल्यं कल्यमुपानयेत्॥ ६॥

Aurva continued–When the youth has been invested with the thread of his caste, let him diligently prosecute the study of the Vedas, in the house of his preceptor, with an attentive spirit and leading a life of continence. He is to wait upon his Guru, assiduously observant of purifactory practices and the Veda is to be acquired by him, while he is regular in the performance of religious rites. In the morning Sandhyā he is first to salute the sun; in the evening, fire and then to address his preceptor with respect. He must stand when his master is standing; move when he is walking and sit beneath him when he is seated; he must never sit, nor walk, nor stand when his teacher does the reverse. When desired by him, let him read the Veda attentively, placed before his preceptor; and let him eat the food he has collected as alms, when permitted by his teacher.[1] Let him bathe in water which has first been used for his preceptor's ablutions; and every morning bring fuel and water and whatsoever else may be required.

गृहीतग्राह्यवेदश्च ततोऽनुज्ञामवाप्य च।
गार्हस्थ्यमावसेत्प्राज्ञो निष्पन्नगुरुनिष्कृतिः॥७॥
विधिनावाप्तदारस्तु धनं प्राप्य स्वकर्मणा।
गृहस्थकार्यमखिलं कुर्याद् भूपाल! शक्तितः॥८॥
निवापेन पितॄनर्चेद् यज्ञैर्देवांस्तथातिथीन्।
अन्नैर्मुनींश्च स्वाध्यायैरपत्येन प्रजापतिम्॥९॥
बलिकर्मणा भूतानि वाक्सत्येनाखिलं जगत्।
प्राप्नोति लोकान् पुरुषो निजकर्मसमर्जितान्॥१०॥
भिक्षाभुजश्च ये केचित् परिव्राड्ब्रह्मचारिणः।
तेऽप्यत्रैव प्रतिष्ठन्ते गार्हस्थ्यं तेन वै परम्॥११॥
वेदाहरणकार्याय तीर्थस्नानाय च प्रभो!।
अटन्ति वसुधां विप्राः पृथिवीदर्शनाय च॥१२॥
अनिकेता ह्यनाहारा यत्रसायङ्गृहाश्च ये।
तेषां गृहस्थः सर्वेषां प्रतिष्ठा योनिरेव च॥१३॥
तेषां स्वागतदानादि वक्तव्यं मधुरं नृप।
गृहागतानां दद्याच्च शयनासनभोजनम्॥१४॥
अतिथिर्यस्य भग्नाशो गृहात् प्रतिनिवर्तते।
स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति॥१५॥

"When the scriptural studies appropriate to the student have been completed and he has received dismissal from his Guru, let the regenerate man enter into the order of the householder; and taking unto himself, with lawful ceremonies, house, wife and wealth, discharge to the best of his ability the duties of his station;[2] satisfying the manes with funeral cakes; the gods with oblations; guests with hospitality; the sages with holy study; the progenitors of mankind with progeny, the spirits with the residue of oblations; and all the world with words of truth.[3] A householder secures heaven by the faithful discharge of these obligations. There are those who subsist upon alms and lead an erratic life of self-denial, at the end of the term during which they have kept house. They wander over the world to see the earth and perform their ablutions, with rites enjoined by the Vedas at sacred shrines : houseless and without food and resting for the night at the dwelling at which they arrive in the evening. The householder is to them a constant refuge and parent : it is his duty to give them a welcome and to address them with kindness; and to provide them, whenever they come to his house, with a bed, a seat and food. A guest disappointed by a householder, who turns away from his door, transfers to the latter all his own misdeeds and bears away his religious merit.[4]

अवज्ञानमहङ्कारो दम्भश्चैव गृहे सतः।
परितापोपघातौ च पारुष्यञ्च न शस्यते॥ १६॥
यस्य सम्यक् करोत्येवं गृहस्थः परमं विधिम्।
सर्वबन्धविनिर्मुक्तो लोकानाप्नोत्यनुत्तमान्॥ १७॥

In the house of a good man, contumely, arrogance, hypocrisy, repining, contradiction and violence are annihilated : and the householder who fully performs this his chief duty of hospitality is released from very kind of bondage and obtains the highest of stations after death.

वयःपरिणतौ राजन्! कृतकृत्यो गृहाश्रमी।
पुत्रेषु भार्यां निक्षप्य वनं गच्छेत् सहैव वा॥ १८॥
पर्ण-मूल-फलाहारः केशश्मश्रुजटाधरः।
भूमिशायी भवेत्तत्र मुनिः सर्वातिथिर्नृप॥ १९॥
चर्मकाशकुशैः कुर्यात् परिधानोत्तरीयके।
तद्वत् त्रिसवनं स्नानं शस्तमस्य नरेश्वर॥ २०॥
देवताभ्यर्चनं होमः सर्वाभ्यागतपूजनम्।

भिक्षा बलिप्रदानञ्च शस्तमस्य नरेश्वर॥ २१॥
वन्यस्नेहेन गात्राणामभ्यङ्गश्चास्य शस्यते।
तपश्च तस्य राजेन्द्र! शीतोष्णादिसहिष्णुता॥ २२॥
यस्त्वेतां निहितश्चर्यां वानप्रस्थश्चरेन्मुनिः।
स दहत्यग्निवद्दोषान् जयेल्लोकांश्च शाश्वतान्॥ २३॥

When the householder, after performing the acts incumbent on his condition, arrives at the decline of life, let him consign his wife to the care of his sons and go himself to the forests.[5] Let him there subsist upon leaves, roots and fruit and suffer his hair and beard to grow and braid the former upon his brows; and sleep upon the ground : his dress must be made of skin or of Kāśa or Kuśa grasses; and he must bathe thrice a day; and he must offer oblations to the gods to fire and treat all that come to him with hospitality : he must beg alms and present food to all creatures; he must anoint himself with such unguents as the woods afford; and in his devotional exercises he must be endurant of heat and cold. The sage who diligently follows these rules and leads the life of the hermit (or Vānaprastha), consumes, like fire, all imperfections and conquers for himself the mansions of eternity.

चतुर्थश्चाश्रमो भिक्षोः प्रोच्यते यो मनीषिभिः।
तस्य स्वरूपं गदतो मम श्रोतुं नृपार्हसि॥ २४॥
पुत्रद्रव्यकलत्रेषु त्यक्तस्नेहो नराधिप!
चतुर्थमाश्रमं स्थानं गच्छेन्निर्धूतमत्सरः॥ २५॥
त्रैवर्गिकांस्त्यजेत् सर्वानारम्भानवनीपते!
मित्रादिषु समो मैत्रः समस्तेष्वेव जन्तुषु॥ २६॥
जरायुजाण्डजादीनां वाङ्-मनः-कायकर्मभिः।
युक्तः कुर्वीत न द्रोहं सर्वसङ्गांश्च वर्जयेत्॥ २७॥

"The fourth order of men is called that of the mendicant; the circumstances of which it is fit, oh king, that you should hear from me. Let the unimpassioned man, relinquishing all affection for wife, children and possessions, enter the fourth order.[6] Let him forego the three objects of human existence (pleasure, wealth and virtue), whether secular or religious and indifferent to friends, be the friend of all living beings. Let him, occupied with devotion, abstain from wrong, in act, word or thought, to all creatures, human or brute; and equally avoid-attachment to any.

एकरात्रस्थितिर्ग्रामे पञ्चरात्रस्थितिः पुरे।
तथा तिष्ठेद् यथा प्रीतिर्द्वेषो वा नास्य जायते॥ २८॥
प्राणयात्रानिमित्तञ्च व्यङ्गारे भुक्तवज्जने।
काले प्रशस्तवणानां भिक्षार्थं पर्यटेद् गृहान्॥ २९॥
कामः क्रोधस्तथा दर्पमोहलोभादयश्च ये।
तांस्तु दोषान् परित्यज्य परिव्राड् निर्ममो भवेत्॥ ३०॥
अभयं सर्वभूतेभ्यो दत्त्वा यश्चरते मुनिः।
तस्यापि सर्वभूतेभ्यो न भयं विद्यते क्वचित्॥ ३१॥

Let him reside but for one night in a village and not more than five nights at a time in a city; and let him so abide, that good-will and not animosity, may be engendered. Let him, for the support of existence, apply for alms at the houses of the three first castes, at the time when the fires have been extinguished and people have eaten. Let the wandering mendicant call nothing his own and suppress desire, anger, covetousness, pride and folly. The sage who gives no cause for alarm to living beings need never apprehend any danger from them.

कृत्वाग्निहोत्रं स्वशरीरसंस्थं
    शारीरमग्निं स्वमुखे जुहोति।
विप्रस्तु भैक्ष्योपगतैर्हविर्भि-
    श्चिताग्निना स व्रजति स्म लोकान्॥ ३२॥
मोक्षाश्रमं यश्चरते यथोक्तं
    शुचिः स्वसङ्कल्पितबुद्धियुक्तः।
अनिन्धनं ज्योतिरिव प्रशान्तः
    स ब्रह्मलोकं जयति द्विजातिः॥ ३३॥

इति श्रीविष्णुपुराणे तृतीयांऽशे नवमोऽध्यायः॥ ९॥

Having deposited the sacrificial fire in his own person, the Brāhmaṇa feeds the vital flame, with the butter that is collected as alms, through the altar of his mouth; and by means of his spiritual fire he proceeds to his own proper abode. But the twice-born men[7] who seeks for liberation and is pure of heart and whose mind is perfected by self-investigation, secures the sphere of Brahmā, which is tranquil and is as a bright flame that emits not smoke."

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NOTES

1. These directions are the same as those prescribed by Manu though not precisely in the same words. II.175.

2. So Manu, III. 4.

3. The great obligations or as Jones terms them, sacraments, the Mahāyajñas or great sacrifices, are according to Manu, but five; Brahmayajña, sacred study, Pitṛyajña, libations to the manes; Devayajña, burnt-offerings to the gods; Baliyajña, offerings to all creatures; and Nṛyañja, hospitality. III. 70, 71. The Prajāpatiyajña or propagation of offspring and Satyayajña, observance of truth, are apparently later additions.

4. This is also the doctrine of Manu, III. 100.

5. Manu, VI. 3.

6. Manu, VI. 33.

7. The text use the term Dvijāti, which designates a man of the three first castes. The commentator cites various authorities to prove that its sense should be Brāhmaṇa only, who alone is permitted to enter the fourth order, गतिस्तुर्य्याश्रमे नास्ति बाहुजोरुजयोः क्वचित्। तुर्य्याश्रमे गतिः प्रोक्ता मुखजानां स्वयम्भुवेति दत्तात्रेयोक्तेः। ब्राह्मणः प्रव्रजेद्गृहादिति यम हंवर्त्तबौधायनवचनाच्च॥ 'Entrance into the fourth order is never for the Kṣ atriya and Vaiśya. Entrance into the fourth order is for Brāhmaṇas, according to Svayaṁbhu. So says Dattātreya : "Let the Brāhmaṇa proceed from his dwelling is also the expression of Yama, Samvartta and Baudhāyana."' But this is not the general understanding of the law, nor was it originally so restricted apparently. Manu does not so limit it.

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CHAPTER 10

दशमोऽध्यायः

(जातकर्मादिक्रियायाः कन्यायाश्च लक्षणनिरूपणम्)

सगर उवाच

कथितं चातुराश्रम्यं चातुर्वर्ण्यक्रियास्तथा।
पुंसः क्रियामहं श्रोतुमिच्छामि द्विजसत्तम॥ १॥
नित्यां नैमित्तिकीं काम्यां क्रियां पुंसामशेषतः।
समाख्याहि भृगुश्रेष्ठ सर्वज्ञो ह्यसि मे मतः॥ २॥

Sagara then addressed Aurva and said, "You have described to me, venerable Brāhmaṇa, the duties of the four orders and of the four castes. I am now desirous to hear from you the religious institutes which men should individually observe, whether they be invariable, occasional or voluntary. Describe these to me; for all things are known, chief of Bhṛgu's race, unto you."

और्व उवाच

यदेतदुक्तं भवता नित्यनैमित्तिकाश्रितम्।
तदहं कथयिष्यामि शृणुष्वैकमना नृप॥ ३॥
जातस्य जातकर्मादिक्रियाकाण्डमशेषतः।
पुत्रस्य कुर्वीत पिता श्राद्धञ्चाभ्युदयात्मकम्॥ ४॥
युग्मांस्तु प्राङ्मुखान् विप्रा भोजयेन्मनुजेश्वर!
यथा वृत्तिस्तथा कुर्याद्दैवं पित्र्यं द्विजन्मनाम्॥ ५॥
दध्ना यवैः सवदरैर्मिश्रान् पिण्डान् मुदा युतः।
नान्दीमुखेभ्यस्तीर्थेन दद्यान् दैवेन पार्थिव॥ ६॥
प्राजापत्येन वा सर्वमुपचारं प्रदक्षिणम्।
कुर्वीत तत्तथाशेषवृद्धिकालेषु भूपते॥ ७॥

To this Aurva replied, "I will communicate to you, oh king, that which you have asked, the invariable and occasional rites which men should perform : do you attend.

"When a son is born, let his father perform for him the ceremonies proper on the birth of a child and all other intitatory rites, as well as a Śrāddha, which is a source of prosperity. Let him feed a couple of Brāhmaṇas, seated with their faces to the east; and according to his means offer sacrifices to the gods and progenitors. Let him present to the manes[1] balls of meat mixed with curds, barley and jujubes, with the part of his hand sacred to the gods or with that sacred to Prajāpati.[2] Let a Brāhmaṇa perform such a Śrāddha, with all its offerings and circumambulations, on every occasion of good fortune.[3]

ततश्च नाम कुर्वीत पितैव दशमेऽहनि।
देवपूर्वं नराख्यं हि शमवर्मादिसंयुतम्॥८॥
शर्मेति ब्राह्मणस्योक्तं वर्मेति क्षत्रसंश्रयम्।
गुप्तदासात्मकं नाम प्रशस्तं वैश्य-शूद्रयोः॥९॥
नार्थहीनं न चाशस्तं नापशब्दयुतं तथा।
नामङ्गल्यं वा जुगुप्स्यं नाम कुर्यात् समाक्षरम्॥१०॥
नातिदीर्घं नातिह्रस्वं नातिगुर्वक्षरान्वितम्।
सुखोच्चार्य्यन्तु तन्नाम कुर्याद् यत् प्रवणाक्षरम्॥११॥
ततोऽनन्तरसंस्कारसंस्कृतो गुरुवेश्मनि।
यथोक्तविधिमाश्रित्य कुर्याद् विद्यापरिग्रहम्॥१२॥

Next, upon the tenth day after birth, let the father give a name to his child; the first term of which shall be the appellation of a god, the second of a man, a Śarman or Varman; the former being the appropriate designation of a Brāhmaṇa, the latter of a warrior; while Gupta and Dāsa are best fitted for the names of Vaiśyas and Śūdras.[4] A name should not be void of meaning; it should not be indecent, nor absurd, nor ill-omened, nor fearful; it should consist of an even number of syllables; it should not be too long nor too short, nor too full of long vowels; but contain a due proportion of short vowels and be easily articulated. After this and the succeeding initiatory rites,[5] the purified youth is to acquire religious knowledge, in the mode that has been described, in the dwelling of his spiritual guide.

गृहीतविद्यो गुरवे दत्त्वा च गुरुदक्षिणाम्।
गार्हस्थ्यमिच्छन् भूपाल! कुर्याद् दारपरिग्रहम्॥१३॥
ब्रह्मचर्येण वा कालं कुर्यात् सङ्कल्पपूर्वकम्।
गुरोः शुश्रूषणं कुर्यात् तत्पुत्रादेरथापि वा॥१४॥

वैखानसो वापि भवेत् प्रव्रजेद् वा यथेच्छया।
पूर्वसङ्कल्पितं यादृक् तादृक् कुर्यान्नराधिप॥ १५॥

"When he has finished his studies and given the parting donation to his preceptor, the man who wishes to lead the life of a householder must take a wife. If he does not propose to enter into the married state, he may remain as a student with his teacher, first making a vow to that effect and employ himself in the service of his preceptor and of that preceptor's descendants; or he may at once become a hermit or adopt the order of the religious mendicant, according to his original determination.[6]

वर्षैरिकगुणां भार्यामुद्वहेत् त्रिगुणः स्वयम्।
नातिकेशामकेशां वा नातिकृष्णां न पिङ्गलाम्॥ १६॥
निसर्गतो विकलाङ्गीमधिकाङ्गीञ्च नोद्वहेत्।
नावशुद्धां सरोगां वाऽकुलजां वातिरोगिणीम्॥ १७॥
न दुष्टां दुष्टवाचाटां व्यङ्गिनीं पितृ-मातृतः।
न श्मश्रुव्यञ्जनवतीं न चैव पुरुषाकृतिम्॥ १८॥
न घर्घरस्वरां क्षाम-वाक्यां काकस्वरां न च।
नानिबद्धेक्षणा तद्वद् वृत्ताक्षीं नोद्वहेद् बुधः॥ १९॥
यस्याश्च रोमशे जङ्घे गुल्फौ यस्यास्तथोन्नतौ।
गण्डयोः कूपकौ यस्या हसन्त्यास्तां न चोद्वहेत्॥ २०॥
नोद्वहेत् तादृशीं कन्यां प्राज्ञः कार्यविशारदः।
नातिरूक्षच्छविं पाण्डु करजामरुणेक्षणाम्॥ २१॥
आपीनहस्तपादाञ्च न कन्यामुद्वहेद् बुधः।
न वामनां नातिदीर्घां नोद्वहेत् संहतभ्रुवम्॥ २२॥
न चातिच्छिद्रदशनां न करालमुखीं नरः।
पञ्चमीं मातृपक्षाच्च पितृपक्षाच्च सप्तमीम्॥ २३॥
गृहस्थश्चोदवहेत् कन्यां न्यायेन विधिना नृप!

"If he marry, he must select a maiden who is of a third of his age;[7] one who has not too much hair, but is not without any; one who is not very black nor yellow complexioned and who is not from birth a cripple or deformed. He must not marry a girl who is vicious or unhealthy, of low origin or labouring under disease; one who has been ill brought up; one who talks improperly; one who inherits some malady from father or mother ; one who has a beard or who is of a masculine appearance; one who speaks thick or thin or croaks like a raven; one who keeps her eyes shut or has the eyes very prominent; one who has hairy legs or thick-ankles or one who has dimples in her cheeks when she laughs.[8] Let not a wise and prudent man marry a girl of such a description : nor let a considerate man wed a girl of a harsh skin; or one with white nails; or one with red eyes; or with very fat hands and feet; one who is a dwarf or who is very tall; or one whose eyebrows meet or whose teeth are fat apart and resemble tusks. Let a householder marry a maiden who is in kin at least five degrees remote from his mother and seven from his father, with the ceremonies enjoined by law.[9]

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः॥ २४॥
गान्धर्वराक्षसौ चान्यौ पैशाचश्चाष्टमोऽधमः॥ २५॥
एतेषां यस्य यो धर्मो वर्णस्योक्तो महर्षिभिः।
कुर्वीत दाराहरणम् तेनान्त्यं परिवर्जयेत्॥ २६॥
सधर्मचारिणीं प्राप्य गार्हस्थ्यं सहितस्तया।
समुद्वहेद् ददात्येषा सम्यगूढा महाफलम्॥ २७॥

"The forms of marriage are eight, the Brāhma, Daiva, the Ārśa, Prājāpatya, Asura, Gāndharba, Rākṣasa and Paiśāca; which last is the worst:[10] but the caste to which either form has been enjoined as lawful by inspired sages should avoid any other mode of taking a wife. The householder who espouses a female connected with him by similarity of religious and civil obligations and along with her discharges the duties of his condition, derives from such a wife great benefits."

NOTES

1. To the Nāndīmukhas. The Pitṛs or progenitors, are so termed here from words occurring in the prayer used on the occasion of a festive Śrāddha. *As. Res.* VII. 270.

2. With the Daiva tīrtha, the tips of the fingers; or with the Prājāpatya tīrtha, the part of the hand at the root of the little finger. Manu, II. 58, 59. The

second is called by Manu the Kāya tīrtha, from Ka, a synonym of Prajāpati.

3. The Śrāddha is commonly an obsequial or funeral sacrifice, but it implies offerings to the progenitors of an individual and of mankind and always forms part of a religious ceremony on an occasion of rejoicing or an accession of prosperity, this being termed the Abhyudaya or Vṛddhi Śrāddha. *As. Res.* VII. 270.

4. So Manu, II. 30, 31, 32. The examples given in the comment are, Somaśarman, Indravarman, Candragupta and Śivadāsa, respectively appropriate appellations of men of the four castes.

5. Or Saṁskāras; initiatory ceremonies, purificatory of the individual at various stages.

6. Or the vow or pledge he has taken, that he will follow for life the observances of the student or ascetic; both of which are enumerated in the Nirṇaya Sindhu, as acts prohibited in the Kali age; a man is not to continue a student or Brahmacārī, i.e. a coenobite, for life; nor is he to become a mendicant without previously passing through the order of householder. In practice, however, the prohibition is not infrequently disregarded.

7. By this is to be understood, according to the commentator, merely a young girl, but at the same time one not immature; for otherwise, he observes, a man of thirty, by which age he completes his sacred studies, would espouse a girl of but ten years age. According to Manu, however, the period of religious study does not terminate until thirty-six; and in the East a girl of twelve would be marriageable. The text of Yājñavalkya has merely the word Yavīyasī, 'a very young woman.' It is worthy of remark here, that neither that text, nor the text of Manu, nor the interpretation of our text, authorises the present practice of the nuptials of children. The obligation imposed upon a man of a life of perfect continence until he is more than thirty is singularly Malthusian.

8. For the credit of Hindu taste it is to be noticed that the commentator observes the hemstitch in which this last clause occurs is not found in all copies of the text.

9. See Manu, III. 5.

10. These different modes of marriage are described by Manu, III. 27.

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CHAPTER 11

एकादशोऽध्याय:

(गृहस्थसदाचाराणां मूत्रपुरीषोत्सर्गादिविधेश्च वर्णनम्।)

सगर उवाच

गृहस्थस्य सदाचारं श्रोतुमिच्छाम्यहं मुने!
लोकादस्मात् परस्माच्च यमातिष्ठन्न हीयते॥ १॥

Sagara again said to Aurva, "Relate to me, Muni, the fixed observance of the householder, by attending to which he will never be rejected from this world or the next."

और्व उवाच

श्रूयतां पृथिवीपाल! सदाचारस्य लक्षणम्।
सदाचारवता पुंसा जितौ लोकावुभावपि॥ २॥
साधव: क्षीणदोषास्तु सच्छब्द: साधुवाचक:।
तेषामाचरणं यत्तु सदाचार: स उच्यते॥ ३॥
सप्तर्षयोऽथ मनव: प्रजानां पतयस्तथा।
सदाचारस्य वक्तार: कर्तारश्च महीपते॥ ४॥

Aurva replied to him thus : "Listen, Prince, to an account of those perpetual observances, by adhering to which both worlds are subdued. Those who are called Sādhus (saints) are they who are free from all defects; and the term Sat means the same or Sādhu : those practices or observances (Ācāras) which they follow are therefore called Sadācāras, 'the institution or observances of the pious.'[1] The seven Ṛṣis, the Manus, the patriarchs, are they who have enjoined and who have practised these observances.

ब्राह्मेमुहूर्ते सुस्थे च मानसे मतिमान् नृप!
विबुद्धश्चिन्तयेद् धर्ममर्थञ्चास्याविरोधिनम्॥ ५॥
अपीडया तयो: काममुभयोरपि चिन्तयेत्।
दृष्टादृष्टविनाशाय त्रिवर्गे समदर्शिता॥ ६॥
परित्यजेदर्थकामौ धर्मपीडाकरौ नृप!
धर्ममप्यसुखोदर्कं लोकविद्विष्टमेव च॥ ७॥
तत: कल्यं समुत्थाय कुर्यान्मैत्रं नरेश्वर!
नैर्ऋत्यामिषुविक्षेपमतीत्याभ्यधिकं भुव:॥ ८॥

दूरादावसथान्मूत्रं पुरीषञ्च विसर्जयेत्।
पादावसेचनोच्छिष्टे प्रक्षिपेन्न गृहाङ्गणे।। ९ ।।

Let the wise man awake in the Muhūrtta of Brahmā (or n the third Muhūrtta, about two hours before sunrise) and with a composed mind meditate on two of the objects of life (virtue and wealth) and on topics not incompatible with them. Let him also think upon desire, as not conflicting with the other two; and thus contemplate with equal indifference the three ends of life, for the purpose of counteracting the unseen consequence of good or evil acts. Let him avoid wealth and desire, if they give uneasiness to virtue; and abstain from virtuous or religious acts if they involve misery or are censured by the world.[2] Having risen, he must offer adoration to the sun; and then, in the south-east quarter, at the distance of a bow-shot or more or any where remote from the village, void the impurities of nature. The water that remains after washing his feet he must throw away into the courtyard of the house.

आत्मच्छायां तरुच्छायां गोसूर्याग्न्यनिलांस्तथा।
गुरुद्विजातींस्तु बुधो न मेहेत कदाचन।। १० ।।
न कृष्टे शस्यमध्ये वा गोव्रजे जनसंसदि।
न वर्त्मनि न नद्यादितीर्थेषु पुरुषर्षभ।। ११ ।।
नाप्सु नैवाम्भसस्तीरे श्मशाने न समाचरेत्।
उत्सर्गं वै पुरीषस्य मूत्रस्य च विसर्जनम्।। १२ ।।
उदङ्मुखो दिवा मूत्रं विपरीतमुखे निशि।
कूर्वीतानापदि प्राज्ञो मूत्रोत्सर्गञ्च पार्थिव।। १३ ।।
तृणैरास्तीर्य वसुधां वस्त्रप्रावृतमस्तकः।
तिष्ठेन्नातिचिरं तत्र नैव किञ्चिदुदीरयेत्।। १४ ।।
वल्मीकमूषिकोत्खातां मृदमन्तर्जलां तथा।
शौचावशिष्टां गेहाद्य नादद्याल्लेपसम्भवाम्।। १५ ।।
अन्तःप्राण्यवपन्नां च हलोत्खाताञ्च पार्थिव!
परित्यजेन्मृदो ह्येताः सकलाः शौचकर्मणि।। १६ ।।

A wise man will never void urine on his own shadow, nor on the shadow of a tree, nor on a cow nor against the sun, nor on fire, nor against the wind, nor on his Guru, nor men of the three first castes; nor will he pass either excrement in a ploughed field or pasturage or in the company of men or on a high road or in rivers and the like, which are holy or on the bank of a stream or in a place where bodies are burnt; or any where quickly. By day let him void them with his face to the north and by night with his face to the south, when he is not in trouble. Let him perform these actions in silence and without delay; covering his head with a cloth and the ground with grass. Let him not take, for the purposes of cleanliness, earth from an ant-hill, nor a rat-hole, nor from water, nor from the residue of what has been so used, nor soil that has been employed to plaster a cottage, nor such as has been thrown up by insects or turned over by the plough. All such kinds of earth let him avoid, as means of purification.

एका लिङ्गे गुदे तिस्रस्तथा वामकरे दश।
हस्तद्वये च सप्त स्युर्मृदः शौचोपपादिकाः॥ १७॥
अच्छेनागन्धफेनेन जलेनाबुद्बुदेन च।
आचामेच्च मृदं भूयस्तथा दद्यात् समाहितः॥ १८॥
निष्पादिताङ्घ्रिशौचस्तु पादावभ्युक्ष्य वै पुनः।
त्रि पिबेत् सलिलं तेन तथा द्विः परिमार्जयेत्॥ १९॥
शीर्षण्यानि ततः खानि मूर्द्धानञ्च समालभेत्।
बाहू नाभिञ्च तोयेन हृदयञ्चापि संस्पृशेत्॥ २०॥
आचान्तस्तु ततः कुर्यात् पुमान् केशप्रसाधनम्।
आदर्शाञ्जनमाङ्गल्यं दूर्वाद्यालम्भनानि च॥ २१॥

One handful is sufficient after voiding urine; three after passing ordure: then ten handfuls are to be rubbed over the left hand and seven over both hands. Let him then rinse his mouth with water that is pure, neither fetid, nor frothy, nor full of bubbles; and again use earth to cleanse his feet, washing them well with water. He is to drink water then three times and twice wash his face with it; and next touch with it his head, the cavities of the eyes, ears and nostrils, the forehead, the navel and the heart.[3] Having finally washed his mouth, a man is to clean and dress his hair and to decorate his person, before a glass, with unguents, garlands and perfumes.

ततः स्ववर्णधर्मेण वृत्त्यर्थञ्च धनार्जनम्।
कुर्वीत श्रद्धासम्पन्नो यजेच्च पृथिवीपते॥ २२॥
सोमसंस्था हविःसंस्था पाकसंस्थाश्च संस्थिताः।
धने यतो मनुष्याणां यतेतातो धनार्जने॥ २३॥

He is then according to the custom of his caste, to acquire wealth, for the sake of subsistence; and with a lively faith worship the gods. Sacrifices with the acid juice, those with clarified butter and those with offerings of food, are comprehended in wealth; wherefore let men exert themselves to acquire wealth for these purposes.[4]

नदी-नद-तडागेषु देवखातजलेषु च।
नित्यक्रियार्थं स्नायीत गिरिप्रस्रवगेषु च॥ २४॥
कूपेषूद् धृततोयेन स्नानं कुर्वीत वा भुवि।
गृहेषूद् धृततोयेन ह्यथवा भुव्यसम्भवे॥ २५॥
शुचिवस्त्रधरः स्नातो देवर्षिपितृतर्पणम्।
तेषामेव हि तीर्थेन कुर्वीत सुसमाहितः॥ २६॥

As preparatory to all established rites of devotion the household should bathe in the water of a river, a pond, a natural channel or a mountain torrent; or he may bathe upon dry ground, with water drawn from a well or taken from a river or other source, where there is any objection to bathing on the spot.[5] When bathed and clad in clean clothes, let him devoutly offer libations to the gods, sages and progenitors, with the parts of the hand severally sacred to each.

त्रिरपः प्रीणनार्थाय देवानामपवर्जयेत्।
ऋषीणाञ्च यथान्यायं सकृच्चापि प्रजापतेः॥ २७॥
पितृणां प्रीणनार्थाय त्रिरपः पृथिवीपते!
पितामहेभ्यश्च तथा प्रीणयेत्प्रपितामहान्॥ २८॥
मातामहाय तत्पित्रे तत्पित्रे च समाहितः।
दद्यात् पैत्रेण तीर्थेन काम्यञ्चान्यच्छृणुष्व मे॥ २९॥
मात्रे प्रमात्रे तन्मात्रे गुरुपत्न्यै तथा नृप!
गुरवे मातुलादीनां स्निग्धमित्राय भूभुजे॥ ३०॥

He must scatter water thrice, to gratify the gods; as many times, to please the Ṛṣis; and once, to propitiate Prajāpati: he must also make three libations, to satisfy the progenitors. He must then present, with the part of the hand sacred to manes, water to his paternal grandfather and great-grandfather, to his maternal grandfather, great-grandfather and his father; and at pleasure to his own mother and his mother's mother and grandmother, to the wife of his preceptor, to his preceptor, his maternal uncle and other relations,[6] to a dear friend and to the king.

इदञ्चापि जपेदम्बु दद्यादात्मेच्छया नृप!
उपकाराय भूतानां कृतदेवादितर्पणः॥ ३१॥
देवासुरास्तथा यथा नागगन्धर्वराक्षसाः।
पिशाचा गुह्यकाः सिद्धाः कुष्माण्डास्तरवः खगाः॥ ३२
जलेचरा भूनिलया वाय्वाहाराश्च जन्तवः।
तृप्तिमेतेन यान्त्वाशु मद्दत्तेनाम्बुनाखिलाः॥ ३३॥

Let him also, after libations have been made to the gods and the rest, present others at pleasure for the benefit of all beings, reciting inaudibly this prayer; 'May the gods, demons, Yakṣas, serpents, Rākṣasas, Gandharvas, Piśācas, Guhyakas, Siddhas, Kuṣmāṇḍas, trees, birds, fish, all that people the waters or the earth or the air, be propitiated by the water I have presented to them.

नरकेषु समस्तेषु यातनासु च ये स्थिताः।
तेषामाप्यायनायैतद्दीयते सलिलं मया॥ ३४॥
येऽबान्धवा बान्धवा वा येऽन्यजन्मनि बान्धवाः।
ते सर्वे तृप्तिमायान्तु ये चास्मत्तोयकाङ्क्षिणः॥ ३५॥
यत्र क्वचन संस्थानां क्षुत्तृष्णोपहतात्मनाम्।
इदमप्यक्षयञ्चास्तु मया दत्तं तिलोदकम्॥ ३६॥
काम्योदक्रप्रदानन्ते मयैतत् कथितं नृप!
यद् दत्त्वा प्रीणयत्येतन्मनुष्यः सकलं जगत्॥ ३७॥
जगदाप्यायनोद्भूतं पुण्यमाप्नोति चानघ!
दत्त्वा काम्योदकं सम्यगेतेभ्यः श्रद्धयान्वितः॥ ३८॥

This water is given by me for the alleviation of the pains of all those who are suffering in the realms of hell. May all those who are my kindred and not my kindred and who were my relations in a former life, all who desire libations from me, receive satisfaction from this water! May this water and sesamum, presented by me, relieve the hunger and thirst of all who are suffering from those inflections, wheresoever they may be!'[7] Presentations of water, given in the manner, oh king, which I have described, yield gratification to all the world : and the sinless man, who in the sincerity of faith pours out these voluntary libations, obtains the merit that results from affording nutriment to all creatures.

आचम्य च ततो दद्यात् सूर्याय सलिलाञ्जलिम्।
नमो विवस्वते ब्रह्मन् भास्वते विष्णुतेजसे।
जगत्सवित्रे शुचये सवित्रे कर्मदायिने॥ ३९॥
ततो गृहार्चनं कुर्यादभीष्टसुरपूजनम्।
जलाभिषेक-पुष्पाणां धूपादेश्च निवेदनैः॥ ४०॥

"Having then rinsed his mouth, he is to offer water to the sun, touching his forchead with his hands joined and with this prayer; 'Salutation to Vivasvat, the radiant, the glory of Viṣṇu; to the pure illuminator of the world; to Sāvitrī, the granter of the fruit of acts.' He is then to perform the worship of the house, presenting to his tutelary deity water, flowers and incense.

अपूर्वमग्निहोत्रञ्च कुर्यात् प्राग् ब्रह्मणे नृप।
प्रजापतिं समुद्दिश्य दद्यादाहुतिमादरात्॥ ४१॥
गुह्येभ्यः कश्यपायाथ ततोऽनुमतये क्रमात्॥ ४२॥
तच्छेषं मणिकेऽद्भ्योऽथ पर्जन्याय क्षिपेत्ततः।
द्वारे धातुर्विधातुश्च मध्ये च ब्राह्मणः क्षिपेत्।
गृहस्य पुरुषव्याघ्र! दिग्देवानपि मे शृणु॥ ४३॥

He is next to offer oblations with fire, not preceded by any other rite, to Brahmā.[8] Having invoked Prajāpati, let him pour oblations reverently to his household gods, to Kaśyapa and to Anumati,[9] in succession. The residue of the oblation let him offer to the earth, to water and to rain, in a pitcher at hand; and to Dhātā and Vidhātā at the doors of his house and in the middle of it to Brahmā.

इन्द्राय धर्मराजाय वरुणाय तथेन्दवे।
प्राच्यादिषु बुधो दद्याद्धुतशेषात्मकं बलिम्॥४४॥
प्रागुत्तरे च दिग्भागे धन्वन्तरिबलिं बुधः।
निर्वपेद् वैश्वदेवञ्च कर्म कुर्यादतः परम्॥४५॥
वायव्ये वायवे दिक्षु समस्तासु ततो दिशाम्।
ब्रह्मणे चान्तरिक्षाय भानवे च क्षिपेद् बलिम्॥४६॥
विश्वेदेवान् विश्वभूतानथ विश्वपतीन् पितॄन्।
यक्षाणाञ्च समुद्दिश्य बलिं दद्यान्नरेश्वर॥४७॥

Let the wise man also offer the Bali, consisting of the residue of the oblations, to Indra, Yama, Varuṇa and Soma, at the four cardinal points of his dwelling, the east an the rest; and in the north-east quarter he will present it to Dhanvantari.[10] After having thus worshipped the domestic deities, he will next offer part of the residue to all the gods (the Viśvadevas); then, in the north-west quarter, to Vāyu (wind); then, in all directions, to the points of the horizon, Brahmā to the atmosphere and to the sun; to all the gods, to all beings, to the lords of beings, to the Pitṛs, to twilight.

ततोऽन्यदन्नमादाय भूमिभागे शुचौ बुधः।
दद्यादशेषभूतेभ्यः स्वेच्छया तत् समाहितः॥४८॥
देवा मनुष्याः पशवो वयांसि
सिद्धाः सयक्षोरगदैत्यसङ्घाः।
प्रेताः पिशाचास्तरवः समस्ता
ये चान्नमिच्छन्ति मया प्रदत्तम्॥४९॥
पिपीलिकाः कीटपतङ्गकाद्या
बुभुक्षिताः कर्मनिबन्धबद्धाः।
प्रयान्तु ते तृप्तिमिदं मयान्नं
तेभ्यो विसृष्टं सुखिनो भवन्तु॥५०॥

Then taking other rice,[11] let the householder at pleasure cast it upon a clean spot of ground, as an offering to all beings, repeating with collected mind this prayer; 'May gods, men, animals, birds, saints, Yakṣas, serpents, demons, ghosts, goblins, trees, all that desire food given by me; may ants, worms, moths and other insects, hungered and bound in the bonds of acts; may all obtain satisfaction from the food left them by me and enjoy happiness.

येषां न माता न पिता न बन्धु-
    र्नैवान्नसिद्धिर्न तथान्नमस्ति।
तत्तृप्तयेऽन्नं भुवि दत्तमेतत्
    ते यान्तु तृप्तिं मुदिता भवन्तु॥५१॥
भूतानि सर्वाणि तथान्नमेत-
    दहञ्च विष्णुर्न यतोऽन्यदस्ति।
तस्मादहं भूतनिकायभूतमन्नं
    प्रयच्छामि भवाय तेषाम्॥५२॥
चतुर्दशो भूतगणो य एष
    तत्र स्थिता येऽखिलभूतसङ्घाः।
तृप्त्यर्थमन्नं हि मया विसृष्टं
    तेषामिदं ते मुदितं भवन्तु॥५३॥

May they who have neither mother, nor father, nor relations, nor food, nor the means of preparing it, be satisfied and pleased with the food presented for their contentment.[12] Inasmuch as all beings and this food and I and Viṣṇu are not different, I therefore give for their sustenance the food that is one with the body of all creatures. May all beings, that are comprehended in the fourteen orders of existent things,[13] be satisfied with the food bestowed by me for their gratification and be delighted.'

इत्युच्चार्य नरो दद्यादन्नं श्रद्धासमन्वितः।
भुवि सर्वोपकाराय गृही सर्वाश्रयो यतः॥५४॥
श्वचाण्डालविहङ्गानां भुवि दद्यान्नरेश्वर!
ये चान्ये पतिताः केचिदपुत्राः सन्ति मानवाः॥५५॥

Having uttered this prayer, let the devout believer cast the food upon the ground, for the nourishment of all kinds of beings; for the householder is hence the supporter of them all. Let him scatter food upon the ground for dogs, outcasts, birds and all fallen and degraded persons.

ततः गोदोहमात्रं वै कालं तिष्ठेद् गृहाङ्गणे।
अतिथिग्रहणार्थाय तदूर्द्ध्वं वा यथेच्छया॥५६॥

अतिथिं तत्र सम्प्राप्तं पूजयेत् स्वागतादिना।
तथासनप्रदानेन पादप्रक्षालनेन च॥५७॥
श्रद्धया चान्नदानेन प्रियप्रश्नोत्तरेण च।
गच्छतश्चानुयानेन प्रीतिमुत्पादयेद् गृही॥५८॥
अज्ञातकुलनामानमन्यदेशादुपागतम्।
पूजयेदतिथिं सम्यङ् नैकग्रामनिवासिनम्॥५९॥
अकिञ्चनमसम्बन्द्धमज्ञातकुलशीलिनम्।
असम्पूज्यातिथिं भुञ्जन् भक्तुकामं व्रजत्यधः॥६०॥

``The householder is then to remain at eventide in his courtyard as long as it takes to milk a cow,[14] or longer if he pleases, to await the arrival of a guest. Should such a one arrive, he is to be received with a hospitable welcome; a seat is to be offered to him and his feet are to be washed and food is to be given him with liberality and he is to be civilly and kindly spoken to; and when he departs, to be sent away by his host with friendly wishes. A householder should ever pay attention to a guest who is not an inhabitant of the same village, but who comes from another place and whose name and lineage are unknown. He who feeds himself and neglects the poor and friendless stranger in want of hospitality, goes to hell. Let a householder who has a knowledge of Brahmā reverence a guest, without inquiring his studies, his school, his practices or his race.[15]

पित्रर्थञ्चापरं विप्रमेकमप्याशयेन्नृप!
तद्देश्यं विदिताचारसम्भूतिं पञ्चयज्ञियम्॥६२॥
अन्नाग्रञ्च समुद्धृत्य हन्तकारोपकल्पितम्
निवापभूतं भूपाल! श्रोत्रियायोपकल्पयेत्॥६३॥
दद्याच्च भिक्षात्रितयं परिव्राड्ब्रह्मचारिणाम्।
इच्छया च बुधो दद्याद् विभवे सत्यवारितम्॥६४॥
इत्येतेऽतिथयः प्रोक्ताः प्रागुक्ता भिक्षवश्च ये।
चतुरः पूजयन्नेतान् नृयज्ञर्णात् प्रमुच्यते॥६५॥
अतिथिर्यस्य भग्नाशो गृहात् प्रतिनिवर्त्तते।
स तस्मै दृष्कृतं दत्त्वा पुण्यमादाय गच्छति॥६६॥
धाता प्रजापतिः शक्रो वह्निर्वसूगणोऽर्यमा।
प्रविश्यातिथिमेवैते भुञ्जतेऽन्नं नरेश्वर॥६७॥

तस्मादतिथिपूजायां यतेत सततं नरः।
स केवलमघं भुङ्क्ते यो भुङ्क्ते ह्यतिथिं विना॥६८॥

O king, "A householder should also at the perpetual Śrāddha entertain another Brāhmaṇa, who is of his own country, whose family and observances are known and who performs the five sacramental rites. He is likewise to present to a Brāhmaṇa learned in the Vedas four handfuls of food, set apart with the exclamation Hanta; and he is to give to a mendicant religious student three handfuls of rice or according to his pleasure when he has ample means. These, with the addition of the mendicant before described, are to be considered as guests; and he who treats these four descriptions of persons with hospitality acquits himself of the debt due to his fellow men. The guest who departs disappointed from any house and proceeds elsewhere, transfers his sins to the owner of that mansion and takes away with him such a householder's merits. Brahmā, Prajāpati, Indra, fire, the Vasus, the sun, are present in the person of a guest and partake of the food that is given to him. Let a man therefore be assiduous in discharging the duties of hospitality; for he who eats his food without bestowing any upon a guest feeds only upon iniquity.

ततः सुवासिनीदुःखिगर्भिणीवृद्धबालकान्।
भोजयेत् संस्कृतान्नेन प्रथमं चरमं गृही॥६९॥
अभुक्तवत्सु चैतेषु भुञ्जन् भुङ्क्ते हि दुष्कृतम्।
मृतश्च नरकं गत्वा श्लेष्मभुग् जायते नरः॥७०॥
अस्नाताशी मलं भुङ्क्ते ह्यजपी पूयशोणितम्।
असंस्कृतान्नभुङ् मूत्रं बालादिप्रथमं शकृत्॥७१॥
(अहोमी च कृमीन् भुङ्क्ते अदत्त्वा विषमश्नुते।)

"In the next place the householder must provide food for a married damsel, remaining in her father's dwelling; for any one who is ill; for a pregnant woman; for the aged and the infants of his house; and then he may eat himself. He who eats while these are yet unfed is guilty of sin in this life and when he dies is condemned in hell to feed upon phlegm. So he who eats without performing ablutions is fed in hell with filth; and he who repeats not his prayers, with matter and blood: he who eats unconsecrated food, with urine; and he who eats before the children and the rest are fed is stuffed in Tartaurs with ordure.

तस्माच्छणुष्व राजेन्द्र! यथा भुञ्जीत वै गृही।
भुञ्जतश्च तथा पुंसः पापबन्धो न जायते॥७२॥
इह चारोग्यमतुलं बलवृद्धिस्तथा नृप!
भवत्यनिष्टशान्तिश्च वैरिपक्षाभिचारिका॥७३॥
स्नातो यथावत् कृत्वा च देवर्षिपितृतर्पणम्।
प्रशस्तरत्नपाणिस्तु भुञ्जीत प्रयतो गृही॥७४॥
कृतजाप्यो हुते वह्नौ शुद्धवस्त्रधरो नृप।
दत्त्वातिथिभ्यो विप्रेभ्यो गुरुभ्यः संश्रिताय च॥७५॥
पुण्यगन्धधरः शस्तमाल्यधारी नरेश्वर।

Hear therefore, oh kings of kings, how a householder should fced, so that in eating no sin may be incurred, that invariable health and increased vigour may be secured and all evils and hostile machinations may be averted. Let the householder, having bathed and offered libations to the gods and manes and decorated his hand with jewels, proceed to take his meal, after having repeated the introductory prayers and offered oblations with fire and having given food to guests, to Brāhmaṇas, to his elders and to his family.

नैकवस्त्रोधरोऽथार्द्रपाणिपादो महीपते॥७६॥
विशुद्धवदनः प्रीतो भुञ्जीत न विदिङ्मुखः।
प्राङ्मुखोदङ्मुखो वापि न चैवान्यमना नृप॥७७॥
अन्नं प्रशस्तं पथ्यं च प्रोक्षितं प्रोक्षणोदकैः।
न कुत्सिताहृतं नैव जुगुप्सावदसंस्कृतम्॥७८॥

He must not eat with a single garment on, nor with wet hands and feet, but dressed in clean clothes, perfumed and wearing garlands of flowers : he must not eat with his face to any intermediate point of the horizon, but fronting the east or the north : and thus, with a smiling countenance, happy and attentive, let him partake of food, of good quality, wholesome, boiled with clean water, procured from no vile person nor by improper means, nor improperly cooked.

दत्त्वा तु भुक्तं शिष्येभ्य: क्षुधितेभ्यस्तथा गृही।
प्रशस्तशुद्धपात्रेषु भुञ्जीताकुपितो नृप॥७९॥
नासन्दीसंस्थिते पात्रे नादेशे च नरेश्वर!
नाकाले नातिसङ्कीर्णे दत्त्वाग्रञ्च नरोऽग्नये॥८०॥
मन्त्राभिमन्त्रितं शस्तं न च पर्युषितं नृप!
अन्यत्र फलमांसेभ्य: शुष्कशाकादिकात्तथा॥८१॥
तद्वद्धरीतकेभ्यश्च गुडपक्वेभ्य एव च।
भुञ्जीतोद्धृतसाराणि न कदापि नरेश्वर॥८२॥
नाशेषं पुरुषोऽश्नीयादन्यत्र जगतीपते!
मध्वम्बुदधिसर्पिभ्य: सक्तुभ्यश्च विवेकवान्॥८३॥

Having given a portion to his hungry companions, let him take his foot without reproach out of a clean handsome vessel, which must not be placed upon a low stool or bed. He must not eat in an unfit place or out of season, nor in an incommodious attitude; nor must he first cast any of his meal into the fire. Let his food be made only with suitable texts; let it be good of its kind; and it must not be stale, except in the case of fruit or meat;[16] nor must it be of dry vegetable substances, other than jujubes[17] or preparations of molasses; but never must a man eat of that of which the juices have been extracted.[18] Nor must a man eat so as to leave no residue of his meal, except in the case of flour, cakes, honey, water, curds and butter.

अश्नीयात्तन्मना भूत्वा पूर्वन्तु मधुरं रसम्।
लवणाम्लौ तथा मध्ये कटुतिक्तादिकं तत:॥८४॥
प्राग्द्रवं पुरुषोऽश्नीयान्मध्ये कठिनभोजन:।
अन्ते पुनर्द्रवाशी तु बलारोग्ये न मुञ्चति॥८५॥
अनिन्द्यं भक्षयेदित्थं वाग्यतोऽन्नमकुत्सयन्।
पञ्च ग्रासान् महामौनं प्राणाद्याप्यायनाय च॥८६॥

Let him, with an attentive mind, first taste that which has a sweet flavour; he may take salt and sour things in the middle course and finish with those which are pungent and bitter. The man who commences his meal with fluids, then partakes of solid food and finishes with fluids again, will ever be strong and healthy. In this manner let him feed without fault, silent and contented with his food; taking, without uttering a word, to the extent of five handfuls, for the nutriment of the vital principle.

भुक्त्वा सम्यगथाचम्य प्राङ्मुखोदङ्मुखोऽपि वा।
यथावत् पुनराचामेत् पाणी प्रक्षाल्य मूलतः॥८७॥
स्वस्थः प्रशान्तचित्तस्तु कृतासनपरिग्रहः।
अभीष्टदेवतानान्तु कुर्वीत स्मरणं नरः॥८८॥
अग्निराप्याययत्वन्नं पार्थिवं पवनेरितः।
दत्तावकाशं नभसा जरयत्वस्तु मे सुखम्॥८९॥
अन्नं बलाय मे भूमेरपामग्न्यनिलस्य च।
भवत्वेत्परिणतौ ममास्त्वव्याहतं सुखम्॥९०॥
प्राणापानसमानानामुदानव्यानयोस्तथा।
अन्नं पुष्टिकरञ्चास्तु ममाप्यव्याहतं सुखम्॥९१॥

Having eaten sufficiently, the householder is then to rinse his mouth, with his face turned towards the east or the north; and having again sipped water, he is to wash his hands from the wrist downwards. With a pleased and tranquil spirit he is then to take a seat and call to memory his tutelary deity; and then he is thus to pray : "May fire, excited by air, convert this food into the earthly elements of this frame and in the space afforded by the ethereal atmosphere cause it to digest and yield me satisfaction! May this food, in its assimilation, contribute to the vigour of the earth, water, fire and air of my body and afford unmixed gratification!

अगस्तिरग्निर्बडवानलश्च
भुक्तं मयान्नं जरयत्वशेषम्।
सुखञ्च मे तत्परिणामसम्भवं
यच्छत्वरोगो मम चास्तु देहे॥९२॥
विष्णुः समस्तेन्द्रियदेहदेही
प्रधानभूतो भगवान् यथैकः।
सत्येन तेनान्नमशेषमेत-
दारोग्यदं मे परिणाममेतु॥९३॥

विष्णुरत्ता तथैवान्नं परिणामश्च वै तथा।
सत्येन तेन वै भुक्तं जीर्यत्वन्नमिदं तथा॥ ९४॥

May Agasti, Agni and submarine fire effect the digestion of the food of which I have eaten; may they grant me the happiness which its conversion into nutriment engenders; and may health ever animate my form! May Viṣṇu, who is the chief principle of all invested with bodily structure and the organs of sense, be propitiated by my faith in him and influence the assimilation of the invigorating food which I have eaten! For verily Viṣṇu is the eater and the food and the nutriment : the through this belief may that which I have eaten be digested.'

इत्युच्चार्य्य स्वहस्तेन परिमृष्य तथोदरम्।
अनायासप्रदायीनि कुर्यात् कर्माण्यतन्द्रितः॥ ९५॥
सच्छस्त्रादिविनोदेन सन्मार्गाद्यविरोधिना।
दिनं नयेत्ततः सन्ध्यामुपतिष्ठेत् समाहितः॥ ९६॥
दिनान्तसन्ध्यां सूर्येण पूर्वामृक्षैर्युतां बुधः।
उपतिष्ठेद् यथान्यायं सम्यगाचम्य पार्थिव॥ ९७॥
सर्वकालमुपस्थानं सन्ध्ययोः पार्थिवेष्यते।
अन्यत्र सूतकाशौचविभ्रमातुरभीतितः॥ ९८॥
सूर्येणाभ्युदितो यश्च त्यक्तः सूर्येण वा स्वपन्।
अन्यत्रातुरभावस्तु प्रायश्चित्ती भवेन्नरः॥ ९९॥
तस्मादनुदिते सूर्ये समुत्थाय महीपते।
उपतिष्ठेन्नरः सन्ध्यामस्वपंश्च दिनान्तजाम्॥ १००॥
उपतिष्ठन्ति वै सन्ध्यां ये न पूर्वां न पश्चिमाम्।
व्रजन्ति ते दुरात्मानस्तामिस्रं नरकं नृप॥ १०१॥

"Having repeated this prayer, the householder should rub his stomach with his hand and without indolence perform such rites as confer repose, passing the day in such amusements as are authorised by holy writings and are not incompatible with the practices of the righteous; until the Sandhyā, when he must engage in pious meditation. At the Sandhyā at the close of the day he must perform the usual rites before the sun has quite set; and in the morning he must perform them before the stars have disappeared.[19] The morning and evening rites must never be neglected, except at seasons of impurity, anxiety, sickness or alarm. He who is preceded by the sun in rising or sleeps when the sun is setting, unless it proceed from illness and the like, incurs gilt which requires atonement; and therefore let a man rise before the sun in the morning and sleep not until after he has set. They who sinfully omit both the morning and the evening service go after death to the hell of darkness.

पुनः पाकमुपादाय सायप्यवनीपते!
वैश्वदेवनिमित्तं वै पत्न्यमन्त्रं बलिं हरेत्॥ १०२॥
तत्रापि श्वपचादिभ्यस्तथैवान्नविसर्जनम्।
अतिथिं चागतं तत्र स्वशक्त्या पूजयेद् बुधः॥ १०३॥
पादशौचासनप्रह्वस्वागतोक्त्या च पूजनम्।
ततश्चान्नप्रदानेन शयनेन च पार्थिव॥ १०४॥
दिवातिथौ तु विमुखे गते यत् पातकं नृप।
तदेवाष्टगुणं पुंसां सूर्योढे विमुखे गते॥ १०५॥
तस्मात् स्वशक्त्या राजेन्द्र सूर्योढमतिथिं नरः।
पूजयेत्पूजिते तस्मिन्पूजिताः सर्वदेवताः॥ १०६॥
अन्नशाकाम्बुदानेन स्वशक्त्या प्रीणयेत्पुमान्।
शयनप्रस्तरमहीप्रदानैरथवापि तम्॥ १०७॥

In the evening, then, having again dressed food, let the wife of the householder, in order to obtain the fruit of the Vaiśvadeva rite, give food, without prayers, to outcasts and unclean spirits. Let the householder himself, according to his means, again show hospitality to any guest who may arrive, welcoming him with the salutation of evening, water for his feet, a seat, a supper and a bed. The sin of want of hospitality to a guest who comes after sunset is eight times greater than that of turning away one who arrives by day. A man should therefore most especially show respect to one who comes to him in the evening for shelter, as the attentions that gratify him will give pleasure to all the gods. Let the householder, then, according to his ability, afford a guest food, potherbs, water, a bed, a mat or, if he can do no more, ground on which to lie.

कृतपादादिशोचस्तु भुक्त्वा सायं ततो गृही।
गच्छेच्छय्यामस्फुटितामपि दारुमयीं नृप॥ १०८॥
नाविशालां न वै भग्नां नासमां मलिनां न च।
न च जन्तुमयीं शय्यामधितिष्ठेदनास्तृताम्॥ १०९॥
प्राच्या दिशि शिरः शस्तं याम्यायामथ वा नृप!
सदैव स्वपतः पुंसो विपरीतान्तु रोगदम्॥ ११०॥
ऋतावुपगमः शस्तः स्वपत्न्यामवनीपते!
पुन्नामर्क्षे शुभे काले ज्येष्ठायुग्मासु रात्रिषु॥ १११॥
नास्नातान्तु स्त्रियं गच्छेन्नातुरां न रजस्वलाम्।
नानिष्टां न प्रकुपितां नाप्रशस्तां न च गर्भिणीम्॥ ११२॥
नादक्षिणां नान्यकामां नाकामां नान्ययोषितम्।
क्षुत्क्षामां नातिभुक्तां वा स्वयञ्चैभिर्गुणैर्युतः॥ ११३॥
स्नातः स्रग् गन्धधृक् प्रीतो न ध्यातः क्षुधितोऽपि वा।
सकामः सानुरागश्च व्यवायं पुरुषो व्रजेत्॥ ११४॥
चतुर्दश्यष्टमी चैव अमावस्याथ पूर्णिमा।
पर्वाण्येतानि राजेन्द्र! रविसंक्रान्तिरेव च॥ ११५॥
तैलस्त्रीमांससम्भोगी पर्वेष्वेतेषु वै पुमान्।
विष्मूत्रभोजनं नाम प्रयाति नरकं नृप॥ ११६॥
अशेषपर्वस्वेतेषु तस्मात् संयमिभिर्बुधैः।
भाव्यं सच्छास्त्रदेवेज्याध्यानजप्यपरैर्नरैः॥ ११७॥
नान्ययोनावयोनौ वा नोपयुक्तौषधस्तथा।
देवद्विजगुरूणाञ्च व्यवायी नाश्रमे भवेत्॥ ११८॥
चैत्यचत्वरतीर्थेषु नैव गोष्ठे चतुष्पथे।
नव श्मशानोपवने सलिलेषु महीपते॥ ११९॥
प्रोक्तपर्वस्वशेषेषु नैव भूपाल! सन्ध्ययोः।
गच्छेद् व्यवायं मतिमान् न मूत्रोच्चारपीडितः॥ १२०॥
पर्वस्वभिगमोऽधन्यो दिवा पापप्रदो नृप!
भुवि रोगावहो नृणामप्रशस्तो जलाशये॥ १२१॥
परदारान् न गच्छेच्च मनसापि कदाचन।
किमु वाचास्थिबन्धोऽपि नास्ति तेषुव्यवायिनाम्॥ १२२॥
मृतो नरकमभ्येति हीयतेऽत्रापि चायुषः।
परदारगतिः पुंसामुभयत्रापि भीतिदा॥ १२३॥
इति मत्वा स्वदारेषु ऋतुमत्सु बुधो व्रजेत्।
यथोक्तदोषहीनेषु सकामेष्वनृतावपि॥ १२४॥

इति श्रीविष्णुपुराणे तृतीयांऽशे एकादशोऽध्यायः॥ ११॥

"After eating his evening meal and having washed his feet, the householder is to go to rest. His bed is to be entire and made of wood: it is not to be scanty, nor cracked, nor uneven, nor dirty, nor infested by insects, nor without a bedding: and he is to sleep with his head either to the east or to the south; any other position is unhealthy. In due season a man should approach his wife, when a fortunate asterism prevails, in an auspicious moment and on even nights, if she is not unbathed, sick, unwell, averse, angry, pregnant, hungry or over-fed. He should be also free from similar imperfections, should be neatly attired and adorned and animated by tenderness and affection. There are certain days on which unguents, flesh and women are unlawful, as the eighth and fourteenth lunar days, new moon and full moon,[20] and the entrance of the sun into a new sign. On these occasions the wise will restrain their appetites and occupy themselves in the worship of the gods, as enjoined by holy writ, in meditation and in prayer; and he who behaves differently will fall into a hell where ordure will be his food. Let not a man stimulate his desires by medicines, nor gratify them with unnatural objects or in public or holy places. Let him not think incontinently of another's wife, much less address her to that end; for such a man will be born in future life as a creeping insect. He who commits adultery is punished both here and hereafter; for his days in this world are cut short and when dead he falls into hell. Thus considering, let a man approach his own wife in the proper season or even at other times."

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NOTES

1. Jones renders Ācāra (आचार), 'the immemorial customs of good men' (Manu, II. 6); following the explanation of Kullūka Bhaṭṭa, which is much the same as that of our text : कम्बलवल्ककाद्याचरअरूपः साधूनां धार्म्मिकानां। 'Ācāra means the use of blankets or bark, for dress. Sādhus are pious or just men.' Ācāras are, in fact, all ceremonial and purificatory observances

or practices, not expiatory, which are enjoined either by the Vedas or the codes of law.

2. That is, he may omit prescribed rites, if they are attended with difficulty or danger; he may forego ablutions, if they disagree with his health; and he may omit pilgrimage to holy shrines, if the way to them is infested by robbers. Again, it is enjoined in certain ceremonies to eat meat or drink wine; but these practices are generally reprehended by pious persons and a man may therefore disregard the injunction.

3. Many of these directions are given by Manu, IV, 45.

4. That is, wealth is essential to the performance of religious rites and it is also the consequence of performing them. A householder should therefore diligently celebrate them, that he may acquire property and thus he enabled to continue to sacrifice. According to Gautama there are seven kinds of each of the three sorts of sacrificial rites particularised in the text or those in which the Soma juice, oiled butter or food are presented. Of the latter, according to Manu, there are four varieties, the offering of food to the Vaiśvadevas, to spirits, to deceased ancestors and to guests. II, 86. The seven of Gautama are, offerings to progenitors on certain eighth days of the fortnight, at the full and change, at Śrāddha generally and to the manes on the full moon of four different months or Śrāvaṇa, Agrahāyaṇa, Caitra and Āśvin.

5. A person may perform his ablutions in his own house, if the weather or occupation prevent his going to the water. If he be sick, he may use warm water; and if bathing be altogether injurious, he may perform the mantra snāna or repeat the prayers used at ablution, without the actual bath.

6. The whole series is thus given by Colebrooke; *As. Res.* V. 367. Triple libations of tīla (sesamum seeds) and water are to be given to the father, paternal grandfather and great-grandfather; to the mother, maternal grand-father, great-grandfather and great great-grandfather; and single libations are to be offered to the paternal and maternal grandmother and great grandmother, to the paternal uncle, brother, son, grandson, daughter's son, son-in-law, maternal uncle, sister's son, father's sister's son, mother's sister and other relatives. With the exception of those, however, offered to his own

immediate ancestors, which are obligatory, these libations are optional and are rarely made.

7. The first part of this prayer is from the Sāmaveda and is given by Colebrooke. *As. Res.* V. 367.

8. The rite is not addressed to Brahmā specially, but he is to be invoked to preside over the oblations offered to the gods and sages subsequently particularised.

9. Kāśyapa, the son of Kaśyapa, is Āditya or the sun. Anumati is the personified moon, wanting a digit of full. The objects and order of the ceremony here succinctly described differ from those of which Colebrooke gives an account (*As. Res.* VII. 236) and from the form of oblations given by Ward (*Account of the Hindus*, II. 447); but, as observed by Colebrooke, "oblations are made with such ceremonies and in such form, as are adapted to the religious rite which is intended to be subsequently performed." *As. Res.* VII. 237.

10. See also Manu, III. 84 and the *As. Res.* VII. 275.

11. Or this ceremony may be practised instead of the preceding.

12. This prayer is said by Colebrooke to be taken from the Purāṇas (*As. Res.* VII. 275): he translates the last clause, 'May they who gave neither food, nor means of obtaining it.' In our text the phrase is येषां—नैवान्नसिद्धिर्नतथान्नमस्ति। which the commentator explains by येषामन्नं नास्ति येषां च सत्यन्ने नात्र सिद्धिः पाकसाधनं नास्तीत्यर्थः। understanding Annasiddhi to mean 'means of dressing food', Pāka sādhana. The following passages of the prayer are evidently peculiar to the Viṣṇu Purāṇa.

13. Either fourteen classes of Bhūtas or spirits or the same number of living beings or eight species of divine, one of human and five of animal creatures.

14. This, according to the commentator, is equal to the fourth part of Ghaṭikā which, considering the latter synonymous with Muhūrtta or one-thirtieth of the day and night, would be twelve minutes.

15. These precepts and those which follow, are of the same tenor as those given by Manu on the subject of hospitality (III, 99), but more detailed.

16. By stale, as applied to meat, is intended in this place probably meat which has been previously dressed as part of an offering to the gods or manes :

meat which is dressed in the first instance for an individual being prohibited; as by Yājñavalkya : वृथामांसं वर्ज्जयेत्। 'Let him avoid flesh killed in vain;' or that which is not the residue of an offering to the gods, देवाद्यर्च्चावशिष्टं यन्नभवति। So also Manu, V.7.

17. By dried vegetables, etc. (शूष्कशाकादिकं) is to be understood unboiled vegetables or potherbs dressed without being sprinkled with water : जलोपसेकं विना पक्तं। Instead of बदरिकेभ्य: 'jujubes', the reading is sometimes हरितकेभ्य: 'myrobalans' : the other term, गुडपक्वेभ्य:, is explained 'sweet-meats'. The construction here, however, is somewhat obscure.

18. As oil-cake or the sediment of any thing after expression.

19. So Manu, II. 101 and IV. 93.

20. So Manu, IV. 128.

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CHAPTER 12

द्वादशोऽध्याय:

(गृहस्थाचारकथनम्)

और्व उवाच

देवगोब्राह्मणान् सिद्ध-वृद्धाचार्यास्तथार्चयेत्।
द्विकालञ्च नमेत् सन्ध्यामग्नीतुपचरेत्तथा॥ १॥
सदानुपहते वस्त्रे प्रशस्ताश्च तथौषधी:।
गारुडानि च रत्नानि बिभृयात् प्रयतो नर:॥ २॥
प्रस्निग्धामलकेशश्च सुगन्धिश्चारुवेषो धृक्।
सिता: सुमनसो हृद्या बिभृयाद्य नर: सदा॥ ३॥

Aurva continued–"Let a respectable householder ever venerate the gods, kine, Brāhmaṇas, saints, aged persons and holy teachers. Let him observe the two daily Sandhyās and offer oblations to fire. Let him dress in untorn garments, use delicate herbs and flowers, wear emeralds and other precious stones, keep his hair smooth and neat, scent his person with agreeable perfumes and always go handsomely attired, decorated with garlands of white flowers.

किञ्चित् परस्वं न हरेन्नाल्पमप्यप्रियं वदेत्।
प्रियञ्च नानृतं ब्रूयान्नान्यदोषानुदीरयेत्॥ ४॥

नान्यश्रियं तथा वैरं रोचयेत् पुरुषर्षभ!
न दुष्टं यानमारोहेत् कूलच्छायां न संश्रयेत्॥ ५॥

Let him never appropriate another's property, no address him with the lease unkindness. Let him always speak amiably and with truth and never make public another's faults. Let him not desire another's prosperity, nor seek his enmity. Let him not mount upon a crazy vehicle, nor take shelter under the bank of a river (which may fall upon him).

विद्विष्टपतितोन्मत्तबहुवैरातिकीटकैः।
बन्धकी-बन्धकीभर्त्तृ-क्षुद्रानृतकथैः सह॥ ६॥
तथातिव्ययशीलैश्च परिवादरतैः शठैः।
बुधो मैत्रीं न कुर्वीत नैकः पन्थानमाश्रयेत्॥ ७॥
नावगाहेज्जलौघस्य वेगमग्ने नरेश्वर!
प्रदीप्तं वेश्म न विशेन्नारोहेच्छिखरं तरोः॥ ८॥
न कुर्याद्दन्तसङ्घर्षं कुष्णीयाच्च न नासिकाम्।
नासंवृतमुखो जृम्भेच्छ्वासकासौ वर्जयेत्॥ ९॥
नोच्चैर्हसेत् सशब्दञ्च न मुञ्चेत् पवनं बुधः।
नखान्न वादयेच्छिन्द्यान्न तृणं न महीं लिखेत्॥ १०॥
न श्मश्रु भक्षयेल्लोष्टं न मृद्नीयाद् विचक्षणः।
ज्यौतींष्यमेध्यशस्तानि नाभिवीक्षेत च प्रभो॥ ११॥
नग्नां परस्त्रियञ्चैव सूर्यं चास्तमयोदये।
न हुङ्कुर्याच्छवञ्चैव शवगन्धो हि सोमजः॥ १२॥
चतुष्पथांश्चैत्यतरून् श्मशानोपवनानि च।
दुष्टस्त्रीसन्निकर्षञ्च वर्जयेन्निशि सर्वदा॥ १३॥

A wise man will not form a friendship nor walk in the same path with one who is disesteemed, who is a sinner or a drunkard, who has many enemies or who is lousy, with a harlot or her gallant, with a pauper or a liar, with a prodigal, a slanderer or a knave. Let not a man bathe against the strength of a rapid stream, nor enter a house on fire. not climb to the top of a tree; nor (in company) clean his teeth or blow his nose, nor gape without covering his mouth, nor clear his throat, nor cough, nor laugh loudly, nor emit wind with noise, nor bite his nails, not cut grass, nor scratch the ground,[1] nor put his beard into his mouth, nor crumble a clod of clay; nor look upon the chief planetary bodies when he is unclean. Let him not express disgust at a corpse, for the odour of a dead body is the produce of the moon. Let a decent man ever avoid by night the place where four roads meet, the village tree, the grove adjacent to the place where bodies are burnt and a loose woman.

पूज्यदेवध्वजज्योतिश्छायां नातिक्रमेद् बुधः।
नैकः शून्याटवीं गच्छेन्न च शून्यगृहे वसेत्॥ १४॥
केशास्थिकण्टकामेध्यवह्निभस्मतुषांस्तथा।
स्नानार्द्रधरणीञ्चैव दूरतः परिवर्जयेत्॥ १५॥
नानार्यानाश्रयेत् कांश्चिन्न जिह्मं रोचयेद् बुधः।
उपसर्पेत न व्यालं चिरं तिष्ठेन्न चोत्थितः॥ १६॥

Let him not pass across the shadow or a venerable person, of an image, of a deity, of a flag, of a heavenly luminary.[2] Let him not travel alone through a forest, nor sleep by himself in an empty house.[3] Let him keep remote from hair, bones, thorns, filth, remnants of offerings, ashes, chaff and earth[4] wet with water in which another has bathed. Let him not receive the protection of the unworthy, nor attach himself to the dishonest.

अतीव जागरस्वप्ने तद्वत्स्नानासने बुधः।
न सेवेत तथा शय्यां व्यायामञ्च नरेश्वर॥ १७॥
दंष्ट्रिणं शृङ्गिणश्चैव प्राज्ञो दूरेण वर्जयेत्।
अवश्यायञ्च राजेन्द्र! पुरोवातातपौ तथा॥ १८॥
न स्नायान्न स्वपेन्नग्नो न चैवोपस्पृशेद् बुधः।
मुक्तकच्छश्च नाचामेद् देवाभ्यर्चाञ्च वर्जयेत्॥ १९॥
होमदेवार्चनाद्यासु क्रियास्वाचमने तथा।
नैकवस्त्रः प्रवर्तेत द्विजवाचनिके जपे॥ २०॥

Let him not approach a beast of prey; and let him not tarry long when he has risen from sleep. Let him not lie in bed when he is awake, nor encounter fatigue when it is time to rest. A prudent man will avoid, even at a distance, animals with tusks and horns; and he will shun exposure to frost, to wind and to sunshine. A man must neither bathe, nor sleep, nor rinse his mouth while he is naked:[5] he must not wash his mouth or perform any sacred rite, with his waistband unfastened: and be must not offer oblations to fire, nor sacrifice to the gods, nor wash his mouth, nor salute a Brāhmaṇa, nor utter a prayer, with only one garment on.

नासमञ्जसशीलैस्तु सहासीत कदाचन।
सद्वृत्तसन्निकर्षो हि क्षणार्द्धमपि शस्यते।। २१।।
विरोधं नोत्तमैर्गच्छेन्नाधमैश्च सदा बुधः।
विवाहश्च विवादश्च तुल्यशीलैर्नृपेष्यते।। २२।।
नारभेत कलिं प्राज्ञः शुष्कवैरञ्च वर्जयेत्।
अप्यल्पहानिः सोढव्या वैरेणार्थागमं त्यजेत्।। २३।।

Let him never associate with immoral persons: half an instant is the limit for the intercourse of the righteous with them. A wise man will never engage in a dispute with either his superiors or inferiors: controversy and marriage are to be permitted only between equals. Let not a prudent man enter into contention: let him avoid unprofitable enmity. A small loss may be endured; but he should shun the wealth that is acquired by hostility.

स्नातो नाङ्गानि निर्म्मार्जेत् स्नानशाट्या न पाणिना।
न च निर्धूनयेत् केशान् नाचामेन्नैव चोत्थितः।। २४।।
पादेन नाक्रमेत् पादं न पूज्याभिमुखं नयेत्।
वीरासनं गुरोरग्रे त्यजेत विनयान्वितः।। २५।।
अपसव्यं न गच्छेच्च देवागारचतुष्पथान्।
मङ्गल्यपूज्यांश्च तथा विपरीतान्न दक्षिणान्।। २६।।
सोमाग्न्यर्काम्बुवायुनां पूज्यानाञ्च न सम्मुखम्।
कुर्यात् ष्ठीवनविण्मूत्रसमुत्सर्गञ्च पण्डितः।। २७।।
तिष्ठन्न मूत्रयेत् तद्वत् पन्थानं नावमूत्रयेत्।
श्लेष्मविण्मूत्ररक्तानि सर्वदैव न लङ्घयेत्।। २८।।
श्लेष्मसिंहानकोत्सर्गो नान्नकाले प्रशस्यते।
बलिमङ्गलजप्यादौ न होमे न महाजने।। २९।।

"When a man has bathed, he must not wipe his limbs with a towel nor with his hands, nor shake his hair, nor rinse his mouth before he has risen. Let him not (when sitting) put one foot over another, not stretch forth his foot, in the presence of a superior, but sit with modesty in the posture called Vīrāsana (or on his knees). He must never pass round a temple upon his left hand, nor perform the ceremony of circumambulating any venerable object in the reverse direction. A decent man will not spit, nor eject any impurity, in front of the moon, fire, the sun, water, wind or any respectable person,[6] nor will he void urine standing, nor upon the highway: he will never step over phlegm ordure, urine or blood; nor is the expectoration of the mucus of the throat allowable at the time of eating, offering sacrifices or oblations or repeating prayers or in the presence of a respectable person.

योषितो नावमन्येत न चासां विश्वसेद बुध:।
न चवेर्षुर्भवेत्ताश्च नाधिकुर्यात् कदाचन॥ ३०॥
माङ्गल्यपुष्परत्नाज्यपूज्याननभिवाद्य च।
न निष्क्रामेद् गृहात् प्राज्ञ सदाचारपरो नर:॥ ३१॥
चतुष्पथान् नमस्कुर्यात् काले होमपरो भवेत्।
दीनानभ्युद्धरेत् साधूनुपासीत बहुश्रुतान्॥ ३२॥
देवर्षिपूजक: सम्यक् पितृपिण्डोदकप्रद:।
सत्कर्ता चातिथीनां य: स लोकानुत्तमान् व्रजेत्॥ ३३॥
हितं मितं प्रियं काले वश्यात्मा योऽभिभाषते।
स याति लोकानाह्लादहेतुभूतान् नृपाक्षयान्॥ ३४॥
धीमान् ह्रीमान् क्षमायुक्त आस्तिको विनयान्वित।
विद्याभिजरवृद्धानां याति लोकाननुत्तमान्॥ ३५॥

"Let not a man treat women with disrespect, nor let him put entire faith in them. Let him not deal impatiently with them, nor set them over matters of importance. A man who is attentive to the duties of his station will not go forth from his house without saluting the chaplets, flowers, gems, clarified butter and venerable persons in it. At proper seasons he will salute respectfully the places where four roads meet, when engaged in offering oblations with fire. Let him liberally relieve the virtuous who are poor and reverence those who are learned in the Vedas. He who is a worshipper of the gods and sages, who gives cakes and water to the manes and who exercises hospitality, obtains the highest regions after death. He who speaks wisely, moderately and kindly, goes to those worlds which are the inexhaustible sources of happiness. He who is intelligent, modest, devout and who reverences wisdom, his superiors and the aged, goes to heaven.

अकालगर्जितादौ च पर्वस्वाशौचकादिषु।
अनध्यायं बुधः कुर्यादुपरागादिके तथा॥ ३६॥
शमं नयति यः क्रूद्धान् सर्वबन्धुरमत्सरी।
भीताश्वासनकृत् साधुः स्वर्गस्तस्याल्पकं फलम्॥ ३७॥

On the days called Parvas, on periods of impurity, upon unseasonable thunder and the occurrence of eclipses or atmospheric portents, a wise man must desist from the study of the Vedas.[7] The pious man who suppresses anger and envy, who is benevolent to all and allays the fears of others, secures, as the least of his rewards, enjoyment in Svarga.

वर्षातपादिके च्छत्री दण्ठी रत्र्यटवीषु च।
शरीरत्राणकामो वै सोपानत्कः सदा व्रजेत्॥ ३८॥
नोर्द्ध्वं न तिर्यग् दूरं वा निरीक्षन् पर्यटेद् बुधः।
युगमात्रं महीपृष्ठं नरो गच्छेद्विलोकयन्॥ ३९॥

A man should carry an umbrella, as a defence against sun and rain; he should bear a staff when he goes by night or through a wood; and he should walk in shoes, if he desires to keep his body from harm. As he goes along he should not look up, nor about him, nor afar off, but keep his eyes upon the ground to the extent of a couple of yards.

दोषहेतूनशेषांस्तु वश्यात्मा यो निरस्यति।
तस्य धर्मार्थकामानां हानिर्नाल्पापि जायते॥ ४०॥
(सदाचाररतः प्राज्ञो विद्याविनयशिक्षितः।)
पापेऽप्यपापः परुषेऽप्यभिधत्ते प्रियाणि यः।
मैत्रीद्रवान्तःकरणस्तस्य मुक्तिः करे स्थिता॥ ४१॥

"The householder who expels all sources of imperfection is in a great degree acquitted of the three ordinary objects of existence, desire, wealth and virtue; sinless amongst the sinful; speaking amicably to all men; his whole soul melting with benevolence; final felicity is in his grasp.

ये कामक्रोधलोभानां वीतरागा न गोचरे।
सदाचारस्थितास्तेषामनुभावैर्धृता मही।।४२।।

The earth is upheld by the veracity of those who have subdued their passions and following righteous practices, are never contaminated by desire, covetousness and wrath.

तस्मात्सत्यं वदेत् प्राज्ञो यत् परप्रीतिकारणम्।
सत्यं यत् परदु:खाय तत्र मौनपरो भवेत्।।४३।।
प्रियं युक्तं हितं नैतदिति मत्वा न तद्वदेत्।
श्रेयस्तत्र हितं वाक्यं यद्यप्यत्यन्तमप्रियम्।।४४।।
प्राणिनामुपकाराय यथैवेह परत्र च।
कर्मणा मनसा वाचा तदेव मतिमान् भजेत्।।४५।।

इति श्रीविष्णुपुराणे तृतीयांऽशे द्वादशोध्याय:।।१२।।

Let therefore a wise man ever speak the truth when it is agreeable and when the truth would inflict pain let him hold his peace. Let him not utter that which, though acceptable, would be detrimental; for it were better to speak that which would be salutary, although it should give exceeding offence.[8] A considerate man will always cultivate, in act, thought and speech, that which is good for living beings, both in this world and in the next."[9]

NOTES

1. Manu, IV. 71. "He who breaks clay or cute grass or bites his nails, will speedily fall to ruin."
2. Manu. IV. 130.
3. Ibid. 57.
4. Ibid. 78
5. Ibid. 45
6. Ibid. 52
7. Manu, IV. 101. The legislator is much more copious on this subject than the author of the Purāṇa.
8. So Manu, IV. 138. "Let him say what is true, but let him say what is pleasing. Let him speak no disagreeable truth, nor let him speak agreeable falsehood. This is a primeval rule."
9. That the preceding chapter agrees in many respects very closely with the contents of the fourth

book of the Institutes of Manu, on economics and private morals, will be evident from the instances cited of some of the parallel passages. Several others might have been adduced.

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CHAPTER 13

त्रयोदशोऽध्याय:

(शवदाहस्य, अशौचस्य, एकोद्दिष्टस्य, सपिण्डीकरणस्य च व्यवस्था।)

और्व उवाच

सचेलस्य पितु: स्नानं जाते पुत्रे विधीयते।
जातकर्म तदा कुर्याच्छ्राद्धमभ्युदये च यत्॥ १॥
युग्मान् दैवांश्च पित्र्यांश्च सम्यक् सव्यक्रमाद् द्विजान्।
पूजयेद् भोजयेच्चैव तमन्ना नान्यमानस:॥ २॥
दध्यक्षतै: सबदरै: प्राङ्मुखोदङ्मुखोऽपि वा।
देवतीर्थेन वै पिण्डान् दद्यात् कायेन वा नृप॥ ३॥
नान्दीमुख: पितृगणस्तेन श्राद्धेन पार्थिव!
प्रीयते तत्तु कर्त्तव्यं पुरुषै: सर्ववृद्धिषु॥ ४॥
कन्यापुत्रविवाहेषु प्रवेशे नववेश्मन:।
नामकर्मणि बालानां चूडाकर्मादिके तथा॥ ५॥
सीमन्तोन्नयने चैव पुत्रादिमुखदर्शने।
नान्दीमुखं पितृगणं पूजयेत् प्रयतो गृही॥ ६॥
पितृपूजाविधि: प्रोक्तो वृद्धावेष समासत:।
श्रूयतामवनीपाल! प्रेतकर्मक्रियाविधि:॥ ७॥

Aurva continued–"The bathing of a father without disrobing is enjoined when a son is born; and he is to celebrate the ceremony proper for the event, which is the Śrāddha offered upon joyous occasions.[1] With composed mind and thinking on nothing else, the Brāhmaṇa should offer worship to both the gods and progenitors and should respectfully circumambulate, keeping Brāhmaṇas on his left hand and give them food. Standing with his face to the east, he should present, with the parts of the hand sacred to the gods and to Prajāpati, balls of food,[2] with curds, unbruised grain and jujubes; and should perform, on

every accession of good fortune, the rite by which the class of progenitors termed Nāndīmukha is propitiated.[3] A householder should diligently worship the Pitṛs so named, at the marriage of a son or daughter, on entering a new dwelling, on giving a name to a child, on performing his tonsure and other purificatory ceremonies, at the binding of the mother's hair during gestation or on first seeing the face of a son or the like. The Śrāddha on such occasions, however, has been briefly alluded to. Hear now, oh king the rules for the performance of obsequial rites.

प्रेतदेहं शुभैः स्नानैः स्नापितं स्रग्विभूषितम्।
दग्ध्वा ग्रामाद् बहिः स्नात्वा सचेलाः सलिलाशये।। ८।।
यत्र यत्र स्थितायैतदमुकायेतिवादिनः।
दक्षिणाभिमुखा दद्युर्बान्धबाः सलिलाञ्जलिम्।। ९।।
प्रविष्टाश्च समं गोभिर्ग्रामं नक्षत्रदर्शने।
कटधर्मास्ततः कुर्युर्भूमौ प्रस्तरशायिनः।। १०।।
दातव्योऽनुदिनं पिण्डः प्रेताय भुवि पार्थिव।
दिवा च भक्तं भोक्तव्यममांसं मनुजर्षभ।। ११।।
दिनादि तावदिच्छातः कर्त्तव्यं विप्रभोजनम्!
प्रेतस्तृप्तिं तथा याति बन्धुवर्गेण भुञ्जता।। १२।।
प्रथमेऽह्नि तृतीये च सप्तमे नवमे तथा।
वस्त्रत्यागं बहिः स्नानं कृत्वा दद्यात् तिलोदकम्।। १३।।
ततोऽनु बन्धुवर्गस्तु भुविदद्यात् तिलोदकम्।

"Having washed the corpse with holy water, decorated it with garlands and burnt it without the village, the kinsmen, having bathed with their clothes on, are to stand with their faces to the south and offer libations to the deceased, addressing him by name and adding, "wherever you may be."[4] They then return, along with the cattle coming from pasture, to the village; and upon the appearance of the stars retire to rest, sleeping on mats spread upon the earth. Every day (while the mourning lasts) a cake or ball of food[5] is to be placed on the ground, as an offering to the deceased; and rice, without, flesh, is to be daily eaten. Brāhmaṇas are to be fed for as many days as the mourner pleases, for the soul of the defunct derives satisfaction accordingly as his relatives are content with their entertainment. On the first day or the third or seventh or ninth (after the death of a person), his kinsmen should change their raiment and bathe out of doors and offer a libation of water, with (tīla) sesamum-seeds.

चतुर्थेऽह्नि च कर्त्तव्यं भस्मास्थिचयनं नृप।
तदूर्द्ध्वमङ्गसंस्पर्शश्च सपिण्डानामपीष्यते॥ १४॥
योग्या: सर्वक्रियाणान्तु समानसलिलास्तथा।
अनुलेपनपुष्पादिभोगादन्यत्र पार्थिव॥ १५॥
शय्यासनोपभोगश्च सपिण्डानामपीष्यते।
भस्मास्थिचयनादूर्द्ध्वं संयोगो न तु योषिता॥ १६॥

On the fourth day[6] the ashes and bones should be collected: after which the body of one connected with the deceased by offerings of funeral cakes may be touched (by an indifferent person), without thereby incurring impurity; and those who are related only by presentation of water are qualified for any occupation.[7] The former class of relatives may use beds, but they must still refrain from unguents and flowers and must observe continence, after the ashes and bones have been collected (until the mourning is over).

बाले देशान्तरस्थे च पतिते च मुनौ मृते।
सद्य:शौचं तथेच्छातो जलाग्न्युद्बन्धनादिषु॥ १७॥
मृतबन्धोर्दशाहानि कुलस्यान्नं न भुज्यते।
दानं प्रतिग्रहो यज्ञ: स्वाध्यायश्च निवर्त्तते॥ १८॥

When the deceased is a child or one who is abroad or who has been degraded or a spiritual preceptor, the period of uncleanness is but brief and the ceremonies with fire and water are discretional. The food of a family in which a kinsman is deceased is not to be partaken of for ten days[8]; and during that period, gifts, acceptance, sacrifice and sacred study are suspended.

विप्रस्यैतद् द्वादशाहं राजन्यस्याप्यशौचकम्।
अर्द्धमासश्च वैश्यस्य मासं शूद्रस्य शुद्धये॥ १९॥
आयुजो भोजयेत् कामं द्विजानाद्ये ततो दिने।
दद्याद् दर्भेषु पिण्डञ्च प्रेतायोच्छिष्टसन्निधौ॥ २०॥

वार्याधप्रतोदास्तु दण्डश्च द्विजभोजनात्।
स्प्रष्टव्योऽनन्तरं वर्णैः शुध्येरंस्ते ततः क्रमात्॥ २१॥
ततः स्ववर्णधर्मा ये विप्रादीनामुदाहृताः।
तान् कुर्वीत पुमान् जीवेन्निजधर्मार्जनैस्तथा॥ २२॥

The term of impurity for a Brāhmaṇa is ten days; for a Kṣatriya, twelve; for a Vaiśya, half a month; and a whole month for a Śūdra.[9] On the first day after uncleanness ceases, the nearest relation of the deceased should feed Brāhmaṇas at his pleasure, but in uneven numbers and offer to the deceased a ball of rice upon holy grass placed near the residue of the food that has been eaten. After the guests have been fed. the mourner, according to his caste, is to touch water, a weapon, a goad or a staff, as he is purified by such contact. He may then resume the duties prescribed for his caste and follow the avocation ordinarily pursued by its members.

मृताहनि च कर्तव्यमेकोद्दिष्टमतः परम्!
आह्वानादिक्रियादैव नियोगरहितं हि तत्॥ २३॥
एकोऽर्घस्तत्र दातव्यस्तथैवैकपवित्रकम्।
प्रेताय पिण्डो दातव्यो भुक्तवत्सु द्विजातिषु॥ २४॥
प्रश्नश्च तत्राभिरतिर्यजमानैर्द्विजन्मनाम्।
अक्षय्यममुकस्येति वक्तव्यं विरतौ तथा॥ २५॥

"The Śrāddha enjoined for an individual is to be repeated on the day of his death (in each month for a year),[10] but without the prayers and rites performed on the first occasion and without offerings to the Viśvadevas. A single ball of food is to be offered to the deceased, as the purification of one person and Brāhmaṇas are to be fed. The Brāhmaṇas are to be asked by the sacrificer if they are satisfied; and upon their assent, the prayer, 'May this ever satisfy such a one (the deceased) is to be recited.

एकोद्दिष्टमयो धर्म इत्थमा वत्सरात् स्मृतः।
सपिण्डीकरणं तस्मिन् काले राजेन्द्र! तच्छृणु॥ २६॥
एकोद्दिष्टविधानेन कार्यं तदपि पार्थिव!
(संवत्सरेऽथ षष्ठे वा मासे वा द्वादशेऽह्नि तत्)
तिलगन्धोदकैर्युक्तं तत्र पात्रचतुष्टयम्॥ २७॥

पात्रं प्रेतस्य तत्रैकं पैत्रं पात्रत्रयं तथा।
सेचयेत् पितृपात्रेषु प्रेतपात्रं ततस्त्रिषु॥ २८॥
ततः पितृत्वमापन्ने तस्मिन् प्रेते महीपते!
श्राद्धधर्मैरशेषैस्तु तत् पूर्वानर्चयेत् पितॄन्॥ २९॥

"This is the Śrāddha called Ekoddiṣṭa, which is to be performed monthly to the end of a twelve month from the death of a person; at the expiration of which the ceremony called Sapiṇḍana is to be observed. The practices of this rite are the same as those of the monthly obsequies, but a lustration is to be made with four vessels of water, perfumes and sesamum : one of these vessels is considered as dedicated to the deceased, the other three to the progenitors in general; and the contents of the former are to be transferred to the other three, by which the deceased becomes included in the class of ancestors, to whom worship is to be addressed with all the ceremonies of the Śrāddha.

पुत्रः पौत्रः प्रपौत्रो वा भ्राता वा भ्रातृसन्ततिः।
सपिण्डसन्ततिर्वापि क्रियार्हो नृप! जायते॥ ३०॥
तेषामभावे सर्वेषां समानोदकसन्ततिः।
मातृपक्षसपिण्डेन सम्बद्धा ये जलेन वा॥ ३१॥
कुलद्वयेऽपि चोच्छिन्ने स्त्रीभिः कार्या क्रिया नृप!
सङ्घातान्तर्गतैर्वापि कार्याः प्रेतस्य च क्रियाः।
उत्सन्नबन्धुरिक्थानां कारयेदवनीपतिः॥ ३२॥

The persons who are competent to perform the obsequies of relations connected by the offering of the cake are the son, grandson, great grandson, a kinsman of the deceased, the descendants of a brother or the posterity of one allied by funeral offerings. In absence of all these, the ceremony may be instituted by those related by presentations of water only or those connected by offerings of cakes or water to maternal ancestors. Should both families in the male line be extinct, the last obsequies may be performed by women or by the associates of the deceased in religious or social institutions or by any one who becomes possessed of the property of a deceased kinsman.

पूर्वाः क्रिया मध्यमाश्च तथा चैवोत्तराः क्रियाः।
त्रिप्रकाराः क्रियाः सर्वास्तासां भेदं शृणुष्व मे॥ ३३॥
आदाह-वार्यायुधादिस्पर्शाद्यन्तास्तु याः क्रियाः।
ताः पूर्वा मध्यमा मासि मास्येकोद्दिष्टसंज्ञिताः॥ ३४॥
प्रेते पितृत्वमापन्ने सपिण्डीकरणादनु।
क्रियन्ते याः क्रियाः पित्र्याः प्रोच्यन्ते ता नृपोत्तराः॥ ३५
पितृमातृपिण्डैस्तु समानसलिलैस्तथा।
तत् सङ्घान्तर्गतैर्वापि राज्ञा तद्धनहारिणा॥ ३६॥

Obsequial rites are of three descriptions, initiative, intermediate and subsequent. The first are those which are observed after the burning of the corpse until the touching of water, weapons (or until the cessation of uncleanness). The intermediate ceremonies are the Śrāddhas called Ekoddiṣṭa, which are offered every month: and the subsequent rites are those which follow the Sapiṇḍikaraṇa, when the deceased is admitted amongst the ancestors of his race; and the ceremonies are thenceforth general or ancestral. The first set of rites (as essential) are to be performed by the kindred of the father or mother, whether connected by the offering of the cake or of water, by the associates of the deceased or by the prince who inherits his property.

पूर्वाः क्रियाश्च कर्तव्याः पुत्राद्यैरेव चोत्तराः।
दौहित्रैर्वा नृपश्रेष्ठ! कार्यास्तत्तनयैस्तथा॥ ३७॥
मृताहनि च कर्तव्याः स्त्रीणामप्युत्तराः क्रियाः।
प्रतिसंवत्सरं राजन्नेकोद्दिष्टविधानतः॥ ३८॥
तस्मादुत्तरसंज्ञा याः क्रियास्ताः शृणु पार्थिव!
यदा यदा च कर्तव्या विधिना येन वानघ॥ ३९॥

इति श्रीविष्णुपुराणे तृतीयांऽशे त्रयोदशोऽध्यायः॥ १३॥

The first and the last rites are both to be performed by sons and other relations and by daughter's sons and their sons; and so are the sacrifices on the day of the person's death. The last class or ancestral rites, are to be performed annually, with the same ceremonies as are enjoined for the monthly obsequies; and they may be also pertained by females. As the ancestral rights are therefore most universal, I will describe to you, oh king, at what seasons and in what manner, they should be celebrated."

NOTES

1. The offerings of the Hindus to the Pitṛs partake of the character of those of the Romans to the lares and manes, but bear a more conspicuous part in their ritual. They are said indeed by Manu (III. 203), in words repeated in the Vāyu and Matsya Purāṇas and Hari Vaṁśa, to be of more moment than the worship of the gods : देवकार्य्यादपि सदा पितृकार्य्यं विशिष्यते। These ceremonies are not to be regarded as merely obsequial; for independently of the rites addressed to a recently deceased relative and in connection with him to remote ancestors and to the progenitors of all beings, which are of a strictly obsequial or funereal description, offerings to deceased ancestors and the Pitṛs in general, form an essential ceremony on a great variety of festive and domestic occasions. The Nirṇaya Sindhu, in a passage referred to by Colebrooke (*As. Res.* VII.) specifies the following Śrāddhas : 1. The Nitya or perpetual; daily offerings to ancestors in general; 2. The Naimittika or occasional; as the Ekoddiṣṭa or obsequial offerings on account of a kinsman recently deceased; 3. The Kāmya, voluntary; performed for the accomplishment of a special design (अभिप्रेतसिद्धये); 4. The Vṛddhi; performed on occasions of rejoicing or prosperity; 5. The Sapiṇḍana; offerings to all individual and to general ancestors; 6. The Pārvaṇa Śrāddha; offerings to the manes on certain lunar days called Parvas or day of full moon and new moon and the eighth and fourteenth days of the lunar fortnight; 7. The Goṣṭhi; for the advantage of a number of learned persons or of an assembly of Brāhmaṇas, invited for the purpose; 8. The Śuddhi; one performed to purify a person from some defilement; an expiatory Śrāddha; 9. The Karmānga; one forming part of the intiatory ceremonies or Saṅskāras, observed at conception, birth, tonsure; 10. The Daiva; to which the gods are invited; 11. The Yātrā Śrāddha; held by a person going a journey; and 12. The Puṣṭi Śrāddha; one performed to promote health and wealth. Of these, the four which are considered the most solemn are the rite performed for a parent or near relative, lately deceased; that which is performed for kindred collectively: that observed

on certain lunar days; and that celebrated on occasions of rejoicing : अत्र पार्वणैकोद्दिष्ट वृद्धिसपिण्ड्रीकरणात्मकं चतुर्विधनेव मुख्यं। *Nirṇaya Sindhu,* p. 271.

2. Manu directs the balls to be made from the remainder of the clarified butter constituting the previous oblation to the gods. III. 215. Kullūka Bhaṭṭa explains, however, the oblation to consist partly of Anna (अन्न) food or boiled rice. The latter is the article of which the balls chiefly consist. Yājñavalkya directs them to be made of rice and sesamum-seeds. The Vāyu Purāṇa adds to these two ingredients, honey and butter : but various kinds of fruit, of pulse and of grain and water, frankincense, sugar and milk, are also mixed up in the Piṇḍas. Their size also differs; and according to Aṅgiras, as quoted by Hemādri in the Śrāddha Mayūkha, they may be of the dimension of the fruit of the jujube or of the hogplum, of the fruit of the Bel or of the wood-apple or of a fowl's egg. Some authorities direct Piṇḍas of a different size for different Śrāddha; prescribing them no larger than the wood-apple at the first or pure funereal ceremony and as big as a cocoa-nut at the monthly and annual Śrāddha. In practice the Piṇḍa is usually of such a magnitude that it may be conveniently held by the hand.

3. We have here the authority of the text for classing the Nāndīmukhas amongst the Pitṛs (see Bk. III. Ch. X): the verse is, नान्दीमुखः पितृगणः येन श्राद्धेन पार्थिव। प्रीयते तत्तु कर्त्तव्यं पुरुषैः सर्व्ववृद्धिषु।। and the same Gaṇa or class is presently again named : नान्दी मुखं पितृगणं पूज्येत् प्रयतो गृही। The Mantra of the Vṛddhi or festival Śrāddha is also said, in the Nirṇaya Sindhu, to be नाणोमुख्येभ्यः पितृभ्यः स्वाहा।। According to the authorities, however, which are cited in that work, there seems to be some uncertainty about the character of the Nāndīmuhas; and they are addressed both as Pitṛs and gods : being in the former case either the ancestors prior to the great grandfather, ancestors collectively or a certain class of them; and in the latter, being identified with the Viśvadevas or a class of them called also Urddhavaktra. The term Nāndīmukha is also applied to the rite itself or to the Vṛddhi Śrāddha and to one addressed to maternal ancestors. *Nirṇaya Sindhu,* p. 268.

4. "An oblation of water must be next presented from the joined palm of the hand, naming; the deceased and the family from which he sprang and

saying, 'May this oblation reach you." *As. Res.* VII. 244. The text has, यत्र यत्र स्थितायैतदमुकायेति वादिनः ।

5. The proper period of mourning is ten days, on each of which offerings of cakes and libations of water, are to be made to the deceased, augmenting the number of cakes each day, so that on the last day ten cakes are presented. When the period is shorter, the same number of ten cakes must be distributed amongst the several days or they may be presented on one day. *Nirṇaya Sindhu,* p. 429.

6. It should be, more correctly, on that day on which the mourning ceases or as previously mentioned, the first, third, seventh or ninth ; but the authorities vary and besides these, the second and fourth days and certain days of the fortnight or month, are specified. *Nirṇaya Sindhu,* p. 432.

7. They are no longer unclean. The Sapiṇḍas or those connected by offerings of cakes to common ancestors, extend to seven degrees, ascending or descending. The Samānodakas or those similarly connected by presentations of water, to fourteen degrees.

8. That is, a mere guest or stranger is not to partake of it. The food directed to be given to Brāhmaṇas is given in general only to the relatives of the deceased, who are already unclean. In this respect our text and the modern practice seem to differ from the primitive system, as described by Manu, III. 187. The eleventh or twelfth day is the term on which the Śrāddha which crowns the whole of the funeral rites is to be performed and when Brāhmaṇas are to be invited. *Nirṇaya Sindhu,* p. 437.

9. The number of Piṇḍas, however, is for each case the same or ten, *Nirṇaya Sindhu.* p. 429.

10. So Manu, III. 251. It may be doubted if the monthly Śrāddha was part of the ancient system, although Kullūka Bhaṭṭa supposes it to be referred to (v. 248) and supplies the fancied omission of the text.

11. Pūrva, 'first'; Madhyama, 'middle;' and Uttara, 'last.'

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CHAPTER 14

चतुर्दशोऽध्याय:

(श्राद्धफलश्रुति-विशेषश्राद्धफल-पितृगीतावर्णनम्)

और्व उवाच

ब्रह्मेन्द्र-रुद्र-नासत्य-सूर्याग्नि-वसु-मारुतान्।
विश्वेदेवान् पितृगणान् वयांसि मनुजान् पशून्।। १।।
सरीसृपानृषिगणान् यच्चान्यद्भूतसंज्ञितम्।
श्राद्धं श्रद्धान्वित: कुर्वन् प्रीणयत्यखिलं जगत्।। २।।
मासि मास्यसिते पक्षे पञ्चदश्यां नरेश्वर।
तथाष्टकासु कुर्वीत काम्यान् कालाञ्छृणुष्व मे।। ३।।

Aurva proceeded–"Let the devout performer of an ancestral oblation[1] propitiate Brahmā, Indra, Rudra, the Āśvini, the sun, fire, the Vasus, the winds, the Viśvadevas, the sages, birds, men, animals, reptiles, progenitors and all existent things, by offering adoration to them monthly, on the fifteenth day of the moon's wane (or dark fortnight) or on the eighth day of the same period in certain months or at particular seasons, as I will explain.

श्राद्धार्हमागतं द्रव्यं विशिष्टमथवा द्विजम्।
श्राद्धं कुर्वीत विज्ञाय व्यतीपातेऽयने तथा।। ४।।
विषुवे चापि सम्प्राप्ते ग्रहणे शशि-सूर्ययो:।
समस्तेष्वेव भूपाल! राशिष्वर्के च गच्छति।। ५।।
नक्षत्रग्रहपीडासु दुष्टस्वप्नावलोकने।
इच्छाश्राद्धानि कुर्वीत नवशस्यागमे तथा।। ६।।
आमावास्या यदा मैत्रविशाखास्वातियोगिनी।
श्राद्धै: पितृगणस्तृप्तिं तथाप्नोत्यष्टवार्षिकीम्।। ७।।
अमावास्या यदा पुष्ये रौद्रे चर्क्षे पुनर्वसौ।
द्वादशाब्दं तदा तृप्तिं प्रयान्ति पितरोऽर्चिता:।। ८।।

"When a householder finds that any circumstance has occurred or a distinguished guest has arrived, on which account ancestral ceremonies are appropriate, he should celebrate them. He should offer a voluntary sacrifice upon any atmospheric portent, at the equinoctial and solstical periods, at eclipses of the sun and moon, on the sun's entrance into a zodiacal sign, upon unpropitious aspects of the planets and asterisms, on dreaming unlucky dreams and on eating the grain of the year's harvest. The Pitṛs derive satisfaction for eight years from ancestral offerings upon the day of new moon when the star of the conjunction[2] is Anurādhā, Viśākhā or Svāti; and for twelve years when it is Puṣya, Ārdrā or Punarvasu.

वासवाजैकपादर्क्षे पितृणां तृप्तिमिच्छताम्।
वारुणे चाप्यमावास्या देवानामपि दुर्लभा॥ ९॥
नवस्वृक्षेष्वमावास्या यदैतेष्ववनीपते!
तदा तृप्तिप्रदं श्राद्धं पितृणां शृणु चापरम्॥ १०॥
गीतं सनत्कुमारेण यथैलाय महात्मने।
पृच्छते पितृभक्ताय प्रश्रयावनताय च॥ ११॥

सनत्कुमार उवाच

वैशाखमासस्य च या तृतीया
नवम्यसौ कार्त्तिकशुक्लपक्षे।
नभस्यमासस्य च कृष्णपक्षे
त्रयोदशी पञ्चदशी च माघे॥ १२॥
एता युगाद्याः कथिताः पुराणै-
रनन्तपुण्यास्तिथयश्चतस्रः।
उपप्लवे चन्द्रमसो रवेश्च
त्रिष्वष्टकास्वप्ययनद्वये च॥ १३॥
पानीयमप्यत्र तिलैर्विमिश्रं
दद्यात् पितृभ्यः प्रयतो मनुष्यः।
श्राद्ध कृतं तेन समाः सहस्रं
रहस्यमेतत् पितरो वदन्ति॥ १४॥

It is not easy for a man to effect his object, who is desirous of worshipping the Pitṛs or the gods on a day of new moon when the stars are those of Dhaniṣṭhā. Pūrvabhādrapada or Śatābhiṣā. Hear also an account of another class of Śrāddhas, which afford especial contentment to progenitors, as explained by Sanatkumāra, the son of Brahmā, to the magnanimous Purūravas, when full of faith and devotion to the Pitṛs he inquired how he might please them. The third lunar day of the month Vaiśākha (April, May) and the ninth of Kārtika (October, November), in the light fortnight; the thirteenth of Nabha (July, August) and the fifteenth of Māgha (January. February), in the dark fortnight; are called by ancient teachers the anniversaries of the first day of a Yuga or age (Yugādya) and are esteemed most sacred. On these days, water mixed with sesamun-seeds should be regularly presented to the progenitors of mankind; as well as on every solar and lunar eclipse; on the eighth lunations of the dark fortnights of Agrahāyaṇa, Māgha and Phālguna (December–February); on the two days commencing the solstices, when the nights and days alternately begin to diminish; on those days which are the anniversaries of the beginning of the Manvantaras; when the sun is in the path of the goat; and on all occurrences of meteoric phenomena. A Śrāddha at these seasons contents the Pitṛs for a thousand years : such is the secret which they have imparted.

माघासिते पञ्चदशी कदाचि-
    दुपैति योगं यदि वारुणेन।
ऋक्षेण कालः स परः पितृणां
    न ह्यल्पपुण्यैर्नृप! लभ्यतेऽसौ॥ १५॥
काले धनिष्ठा यदि नाम तस्मिन्
    भवन्ति भूपाल! तदा पितृभ्यः।
दत्त जलान्नं प्रददाति तृप्तिं
    वर्षायुतं तत् कुलजैर्मनुष्यैः॥ १६॥
तत्रैव चेद् भाद्रपदास्तु पूर्वाः
    काले यथावत्क्रियते पितृभ्यः।
श्राद्धं परा तृप्तिमुपेत्य तेन
    युगं समग्रं पितरः स्वपन्ति॥ १७॥

The fifteenth day of the dark half of the month Māgha, when united with the conjunction of the asterism over which Varuṇa presides (Śatābhiṣā), is a season of no little sanctity, when offerings are especially graceful to the progenitors. Food and water presented by men who are of respectable families, when the asterism Dhaniṣṭha is combined with the day of new moon, content the Pitṛs for ten thousand years; while they repose for a whole age when satisfied by offerings made on the day of new moon when Ārdrā is the lunar mansion.

गङ्गां शतद्रूं यमुनां विपाशां
सरस्वतीं नैमिषगोमतीं वा।
तत्रावगाह्यार्चनमादरेण
कृत्वा पितृणां दुरितानि हन्ति॥१८॥
गायन्ति चैतत् पितरः कदा नु
वर्षामघातृप्तिमवाप्य भूयः।
माघासितान्ते शुभतीर्थतोयै
र्यास्यामि तृप्तिं तनयादिदत्तैः॥१९॥
चित्तञ्च वित्तञ्च नृणां विशुद्धं
शस्तश्च कालः कथितो विधिश्च।
पात्रं यथोक्तं परमा च भक्ति-
र्नृणां प्रयच्छन्त्यभिवाञ्छितानि॥२०॥
पितृगीतास्तथैवात्र श्लोकास्तांश्च शृणुष्व मे।
श्रुत्वा तथैव भवता भाव्यं तत्र दृतात्मना॥२१॥
अपि धन्यः कुले जायादस्माकं मतिमान्नरः।
अकुर्वन् वित्तशाठ्यं यः पिण्डान्नो निर्वपिष्यति॥२२॥
रत्नं वस्त्रं मही यानं सर्वभोगादिकं वसु।
विभवे सति विप्रेभ्यो योऽस्मानुद्दिश्य दास्यति॥२३॥
अन्नेन वा यथाशक्त्या कालेऽस्मिन् भक्तिनम्रधीः।
भोजयिष्यति विप्राग्र्यांस्तन्मात्रविभवो नरः॥२४॥
असमर्थोऽन्नदानस्य धान्यामं स्वशक्तितः।
प्रदास्यति द्विजाग्रेभ्यः स्वल्पाल्यां वापि दक्षिणाम्॥२५॥
तत्राप्यसामर्थ्ययुतः कराग्राग्रस्थितांस्तिलान्।
प्रणम्य द्विजमुख्याय कस्मैचिद् भूप! दास्यति॥२६॥
तिलैः सप्ताष्टभिर्वापि समवेतं जलाञ्जलिम्।
भक्तिनम्रः समुद्दिश्य भुव्यस्माकं प्रदास्यति॥२७॥
सर्वाभावे वनं गत्वा कक्षामूलप्रदर्शकः।
सूर्यादिलोकपालानामिदमुच्चैर्वदिष्यति॥२९॥

"He who, after having offered food and libations to the Pitṛs, bathes in the Ganges, Sutlej, Vipāśāa (Beyah), Sarasvatī or the Gomatī at Naimiṣa, expiates all his sins. The Pitṛs also say, "After having received satisfaction for a twelve month, we shall further derive gratification by libations offered by our descendants at some place of pilgrimage, at the end of the dark fortnight of Māgha.' The songs of the Pitṛs confer purity of heart, integrity of wealth, prosperous seasons, perfect rites and devout faith; all that men can desire. Hear the verses that constitute those songs, by listening to which all those advantages will be secured, oh prince, by you. 'That enlightened individual who begrudges not his wealth, but presents us with cakes, shall be born in a distinguished family. Prosperous and affluent shall that man ever be, who in honour of us gives to the Brāhmaṇas. if he is wealthy, jewels, clothes, land, conveyances, wealth or any valuable presents; or who, with faith and humility, entertains them with food, according' to his means, at proper seasons. If he cannot afford to give them dressed food, he must, in proportion to his ability, present them with unboiled grain or such gifts, however trifling, as he can bestow. Should he be utterly unable even to do this, he must give to some eminent Brāhmaṇa, bowing at the same time before him, sesamum-seeds adhering to the tips of his fingers and sprinkle water to us, from the palms of his hands, upon the ground; or he must gather, as he may, fodder for a day and give it to a cow; by which he will, if firm in faith, yield us satisfaction. If nothing of this kind is practicable, he must go to a forest and lift up his arms to the sun and other regents of the spheres and say aloud–

न मेऽस्ति वित्तं न धनं न चान्य-
    च्छ्राद्धोपयोग्यं स्वपितॄन्नतोऽस्मि।
तृप्यन्तु भक्त्या पितरो मयैतो
    कृतो भुजौ वर्त्मनि मारुतस्य॥ ३०॥

'I have no money, nor property, nor grain, nor anything whatever fit for an ancestral offering. Bowing therefore to my ancestors, I hope the progenitors will be satisfied with these arms tossed up in the air in devotion.'

और्व उवाच

इत्येतत् पितृभिर्गीतं भावाभावप्रयोजनम्।
यः करोति कृतं तेन श्राद्धं भवति पार्थिव॥ ३१॥

इति श्रीविष्णुपुराणे तृतीयांऽशे चतुर्दशोऽध्यायः॥ १४॥

These are the words of the Pitṛs themselves; and he who endeavours, with such means as he may possess, to fulfil their wishes, performs the ancestral rite called a Śrāddha.'

NOTES

1. We may here take the opportunity of inquiring who are meant by the Pitṛs; and generally speaking, they may be called a, race of divine beings, inhabiting celestial regions of their own and receiving into their society the spirits of those mortals for whom the rite of fellowship in obsequial cakes with them, the Sapiṇḍikaraṇa, has been duly performed. The Pitṛs collectively therefore, include a man's ancestors; but the principal members of this order of beings are .of a different origin. The Vāyu, Matsya and Padma Purāṇas and Hari Vaṁśa, profess to give an account of the original Pitṛs. The account is much the same and for the most part in the same words, in all. They agree in distinguishing the Pitṛs into seven classes; three of which are without form (अमूर्तयः) or composed of intellectual, not elementary substance and assuming what forms they please; and four are corporal (समूर्तयः). When they come to the enumeration of the particular classes they somewhat differ and the accounts in all the works are singularly imperfect. According to a legend given by the Vāyu and the Hari Vaṁśa, the first Pitṛs were the sons of the gods. The gods having offended Brahmā, by neglecting to worship him, were cursed by him to become fools; but upon their repentance he directed them to apply to their sons for instruction. Being taught accordingly the rites of expiation and penance by their sons. They addressed them as fathers; whence the son of the gods were the first Pitṛs. ते पुत्रानब्रुवन् प्रीता लब्धसंज्ञा दिवौकसः। यूयं वै पितरोऽस्माकं यैर्वयं प्रतिबोधिताः।। So the Matsysa has मन्वन्तरेषु जायन्ते पितरो देवसूनवः। 'The Pitṛs are born in the Manvantaras as the sons of the gods.' The Hari Vaṁśa makes the sons assume the character of fathers, addressing them, 'Depart, children:' गम्यतां पुत्रकाश्चेति पुत्रैरुक्ताः। Again; the Vāyu Purāṇa declares the seven orders of Pitṛs to have been originally the first gods, the Vairājas, whom Brahmā, with the eye of Yoga, beheld in the eternal spheres and who are the gods of the gods :लोका सान्तानिका नाम यत्र तिष्ठन्ति भास्वराः। ते वैराजा इति ख्याता देवानां

दिवि देवताः। आदि देवा इति ख्याता। तेषां सप्त समाख्याता गणास्ते लोकपूजिताः। अमूर्त्तयस्त्रयस्तेषां चत्वारस्तु समूर्त्तयः॥ Again; in the same work we have the incorporeal Pitṛs called Vairājas, from being the Prajāpati Viraja; अमूर्त्तयः पितृगणाः पुत्रास्ते वै प्रजापतेः। विरजस्य द्विजाः श्रेष्ठा वैराजा इति विश्रुताः॥ The Matsya agrees with this latter statement and adds that the gods worship them; अमूर्त्तयः पितृगणा विराजस्य प्रजापतेः। यजन्ति यान् देवगणा वैराजा इति विश्रुताः। The Hari Vaṁśa has the same statement, but more precisely distinguishes the Vairājas as one class only of the incorporeal Pitṛs. The commentator states the same, calling the three incorporeal Pitṛs, Vairājas, Agniṣvāttas and Varhiṣads; and the four corporeal orders, Sukālas, Āṅgirasas, Susvadhas and Somapās. The Vairājas are described as the fathers of Menā, the mother of Umā. Their abode is variously termed the Sāntānika, Sanātana and Soma loka. As the posterity of Viraja, they are the Somasads of Manu. The other classes of Pitṛs the three Purāṇas agree with Manu in representing as the sons of the patriarchs and in general assign to them the same offices and posterity. They are the following :

Agniṣvāttas–sons of Marīci and Pitṛs of the gods (Manu-Matsya, Padma) : living in Soma-loka and parents of Achchodā (Matsya, Padma, Hari Vaṁśa). The Vāyu makes them residents of Virāja-loka, sons of Pulastya, Pitṛs of the demigods and demons and parents of Pīvarī; omitting the next order of Pitṛs, to whom these circumstances more accurately refer. The commentator on the Hari Vaṁśa derives the name from Agniṣu (अग्निषु), 'in or by oblations to fire.' and Āttā (आत्ताः), 'obtained,' 'invoked.'

Varhiṣads–sons of Atri and Pitṛs of the demons (Manu) : sons of Pulastya. Pitṛs of the demons, residents in Vaibhrāja, fathers of Pīvarī (Matsya, Padma. Hari V).

These three are the formless or incorporeal Pitṛs.

Somapās–descendants of Bhṛgu or sons of Kavi by Svadhā, the daughter of Agni; and Pitṛs of the Brāhmaṇas (Manu and Vāyu Purāṇa). The Padma calls them Uṣmapās. The Hari Vaṁśa calls the Somapās to whom it ascribes the same descent as the Vāyu, the Pitṛs of the Śūdras; and the Sukālas the Pitṛs of the Brāhmaṇas.

Haviṣmantas–in the solar sphere, sons of Aṅgiras and Pitṛs of the Kṣatriyas (Manu, Vāyu. Matsya, Padma, Hari Vaṁśa).

Ājyapās–sons of Kardama, Pitṛs of the Vaisyas Kāmaduhaloka (Manu); but the law giver calls them the sons of Pulastya. The Pitṛs of the Vaiśyas are called Kāvyas in the Nandi Upapurāṇa; and in the Hari Vaṁśa and its comment they are termed Susvadhas, sons of Kardama, descended from Pulaha.

Sukālins–sons of Vasiṣṭha and Pitṛs of the Śūdras (Manu and Vāyu Purāṇa). They are not mentioned in the Padma. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal Pitṛs : अमूर्त्तिमन्तः पितरो वशिष्ठस्य सुकालिनः। नाम्ना ते मानसा सर्वे ते धर्ममूर्त्तयः।। It may be suspected that the passage is corrupt. The Hari Vaṁśa makes the Sukālas sons of Vasiṣṭha, the Pitṛs of the Brāhmaṇas; and gives the title of Somapās to the Pitṛs of the Śūdras. In general this work follows the Vāyu; but with omissions and transpositions, as if it had carelessly mutilated its original.

Besides these Pitṛs or progenitors, other heavenly beings are sometimes made to adopt a similar character; thus Manu says, "the wise call our fathers Vasus; our paternal grandfathers, Rudras; our paternal great grandfathers, Ādityas; agreeably to a text of the Vedas:" that is, these divine beings are to be mediated upon along with and as not distinct from, progenitors. Hemādri quotes the Nandi Upapurāṇa for a different practice and directs Viṣṇu to be identified with the father, Brahmā with the grandfather and Śiva with the great grandfather. This, however, is Śaivya innovation. The Vaiṣṇavas direct Aniruddha to be regarded as one's-self and Pradyumna, Sankarṣaṇa and Vāsudeva as the three ancestors. Again, they are identified with Varuṇa, Prājāpatya and Agni; or again with months, seasons and years. *Nirṇaya Sindhu,* p. 284. It may be doubted how far any of these correctly represent the original notions inculcated by the texts of the Vedas, from which, in the most essential particulars, they are derived.

2. When the Yogatāra or principal star seen, is the chief star or stars of these asterisms or lunar mansions respectively, see the table given by Colebrooke. *As. Res.* IX. P. 346. The first three named in the text are stars in Scorpio, Libra and Arcturus; the second three are stars in Cancer, Gemini and Orion; and the third are stars in the Dolphin, Pegasus and Aquarius.

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CHAPTER 15

पञ्चदशोऽध्यायः

(श्राद्धभोजि-विप्रलक्षणादिकथनम् योगिप्रशंसा च)

और्व उवाच

ब्राह्मणान् भोजयेच्छ्राद्धे यद्गुणांस्तान्निबोध मे।
त्रिणाचिकेतस्त्रिमधुस्त्रिसुपर्णः षडङ्गवित्॥ १॥
वेदविच्छ्रोत्रियो योगी तथा वै ज्येष्ठसामगः।
ऋत्विक् स्वस्रेय-दौहित्र-जामात्र-स्वसुरास्तथा॥ २॥
मातुलोऽथ तपोनिष्ठः पञ्चाग्न्यभिरतस्तथा।
शिष्याः सम्बन्धिनश्चैव मातापितृरतश्च यः॥ ३॥
एतान् नियोजयेच्छ्राद्धे पूर्वोक्ताद् प्रथमं नृप!
ब्राह्मणाम् पितृपुष्ट्यर्थमनुकल्पेष्वनन्तरान्॥ ४॥

Aurva proceeded–"Hear next, oh prince, what description of Brāhmaṇa should be fed at ancestral ceremonies. He should be one studied in various triplets of the Ṛk and Yajur Vedas ;[1] one who is acquainted with the six supplementary sciences of the Vedas;[2] one who understands the Vedas; one who practises the dutieṣ they enjoin;[3] one who exercises penance; a chanter of the principal Sāmaveda,[4] an officiating priest, a sister's son, a daughter's son, a son-in-law, a father-in-law, a maternal uncle, an ascetic, a Brāhmaṇa who maintains the five fires, a pupil, a kinsman; one who reverences his parents. A man should first employ the Brāhmaṇas first specified in the principal obsequial rite; and the others (commencing with the ministering priest) in the subsidiary ceremonies instituted to gratify his ancestors.

मित्रध्रुक् कुनखी क्लीबः श्यावदन्तस्तथा द्विजः।
कन्यादूषयिता वह्निवेदोज्झः सोमविक्रयी॥ ५॥
अभिशस्तस्तथा स्तेनः पिशुनो ग्रामयाजकः।
भृतकाध्यापकस्तद्वद् भृतकाध्यापितश्च यः॥ ६॥
परमूर्वापतिश्चैव मातापित्रोस्तथोज्झकः।
वृषलीसूतिपोष्टा च वृषलीपतिरेव च॥ ७॥
तथा देवलकश्चैव श्राद्धे नार्हन्ति केतनम्॥ ८॥

"A false friend, a man with ugly nails or black teeth, a ravisher, a Brāhmaṇa who neglects the service of fire and sacred study, a vendor of the Soma plant, a man accused of any crime, a thief, a calumniator, a Brāhmaṇa who conducts religious ceremonies for the vulgar: one who instructs his servant in holy writ or is instructed in it by his servant; the husband of a woman who has been formerly betrothed to another; a man who is undutiful to his parents; the protector of the husband of a woman of the servile caste or the husband of a woman of the servile caste; and a Brāhmaṇa who ministers to idols–are not proper persons to be invited to an ancestral offering.[5]

प्रथमेऽह्नि बुधः शस्ताञ्छ्रोत्रियादीन् निमन्त्रयेत्।
कथयेच्च तथैवैषां नियोगान् पैत्र्यदैविकान्॥ ९॥
ततः क्रोधव्यवायादीनायासं तैर्द्विजैः सह।
यजमानो न कुर्वीत दोषस्तत्र महानयम्॥ १०॥

On the first day let a judicious man invite eminent teachers of the Vedas and other Brāhmaṇas; and according to their directions determine what is to be dedicated to the gods and what to the Pitṛs. Associated with the Brāhmaṇas, let the institutor of an obsequial rite abstain from anger and incontinence.

श्राद्धे नियुक्तो भुक्त्वा वा भोजयित्वा नियुज्य च।
व्यवायी रेतसो गर्त्ते मज्जयत्यात्मनः पितॄन्॥ ११॥
तस्मात् प्रथममत्रोक्तं द्विजाग्र्याणां निमन्त्रणम्।
अनिमन्त्र्य द्विजान् गेहमागतान् भोजयेद् यतीन्॥ १२॥
पादशौचादिना गेहमागतान् पूजयेद् द्विजान्।
पवित्रपाणिराचान्तानासनेषूपवेशयेत्॥ १३॥

He who having eaten himself in a Śrāddha and fed Brāhmaṇas and appointed them to their sacred offices, is guilty of incontinence, thereby sentences his progenitors to shameful suffering. In the first place, the Brāhmaṇas before described are to be invited; but those holy men who come to the house without an invitation are also to be entertained. The guests are to be reverendy received with water for their feet and the like; and the entertainer, holding holy grass in his hand, is to place them, after they have rinsed their mouths, upon seats. An uneven number of Brāhmaṇas is to be invited in sacrifices to the manes; an even or uneven number in those presented to the gods; or one only on each occasion.[6]

पितृणामयुजो युग्मान् देवानामिच्छया द्विजान्।
देवानामेकमेकं वा पितृणाञ्च नियोजयेत्॥ १४॥
तथा मातामहश्राद्धं वैश्वदेवसमन्वितम्।
कुर्वीत भक्तिसम्पन्नस्तन्त्रं वा वैश्वदैविकम्॥ १५॥
प्राङ्मुखान् भोजयेद् विप्रान् देवानामुभयात्मकान्।
पितृमातामहानाञ्च भोजयेच्चाप्युदङ्मुखान्॥ १६॥
पृथक् तयोः केचिदाहुः श्राद्धस्य करणं नृप!
एकत्रैकेन पाकेन वदन्त्यन्ये महर्षयः॥ १७॥

"Then let the householder, inspired by religious faith, offer oblations to the maternal grandfather, along with the worship of the Viśvadevas[7] or the ceremony called Vaiśvadeva, which comprehends offerings to both paternal and maternal ancestors and to ancestors in general. Let him feed the Brāhmaṇas who are appropriated to the gods and to maternal ancestors, with their faces to the north; and those set apart for the paternal ancestors and ancestors in general, with their faces to the east. Some say that the viands of the Śrāddha should be kept distinct for these two sets of ancestors, but others maintain that they are to be fed with the same food, at the same time.

विष्टरार्थं कुशान् दत्त्वा सम्पूज्यार्घ्यविधानतः।
कुर्यादावाहनं प्राज्ञो देवानां तदनुज्ञया॥ १८॥
यवाम्बुना च देवानां दद्यादर्घ्यं विधानवित्।
स्रग-गन्ध-धूप-दीपांश्च तेभ्यो दद्याद् यथाविधि॥ १९॥
पितृणामपसव्यं तत् सर्वमेवोपकल्पयेत्।
अनुज्ञाञ्च ततः प्राप्य दत्त्वा दर्भान् द्विधाकृतान्॥ २०॥
मन्त्रपूर्वं पितृणान्तु कुर्याच्चावाहनं बुधः।
तिलाम्बुना चापसव्यं दद्यादर्घ्यादिकं नृप॥ २१॥
काले तत्रातिथिं प्राप्तमन्नकामं नृपाध्वगम्।
ब्राह्मणैरभ्यनुज्ञातः कामं तमपि भोजयेत्॥ २२॥
योगिनो विविधै रूपैर्नराणामुपकारिणः।
भ्रमन्ति पृथिवीमेतामविज्ञातस्वरूपिणः॥ २३॥

तस्मादभ्यर्चयेत् प्राप्तं श्राद्धकालेऽतिथिं बुधः।
श्राद्धक्रियाफलं हन्ति नरेन्द्रापूजितोऽतिथिः॥ २४॥

Having spread Kuśa grass for seats and offered libations according to rule, let the sensible man invoke the deities, with the concurrence of the Brāhmaṇas who are present.[8] Let the man who is acquainted with the ritual offer a libation to the gods with water and barley, having presented to them flowers, perfumes and incense. Let him offer the same to the Pitṛs, placed upon his left; and with the consent of the Brāhmaṇas, having first provided seats of Kuśa grass doubled, let him invoke with the usual prayers the manes to the ceremony, offering a libation, on his left hand, of water and sesamum. He will then, with the permission of the Brāhmaṇas, give food to any guest who arrives at the time or who is desirous of victuals or who is passing along the road; for holy saints and ascetics, benefactors of mankind, are traversing this earth, disguised in various shapes.[9] On this account let a prudent man welcome a person who arrives at such a season; for inattention to a guest frustrates the consequences of an ancestral offering.

जुहुयाद् व्यञ्जनक्षारवर्जमन्नं ततोऽनले।
अनुज्ञातो द्विजैस्तैस्तु त्रिकृत्वः पुरुषर्षभ॥ २५॥
अग्नये कव्यवाहाय स्वाहेत्यादौ नृपाहुतिः।
सोमाय वै पितृमते दातव्या तदनन्तरम्॥ २६॥
वैवस्वताय चैवान्या तृतीया दीयते ततः।
हुतावशिष्टमल्पाल्पं पितृपात्रेषु निर्वपेत्॥ २७॥
ततोऽत्र मिष्टमत्यर्थमभीष्टमतिसंस्कृतम्।
दत्त्वा जुषध्वमिच्छातो वाच्यमेतदनिष्ठुरम्॥ २८॥
भोक्तव्यं तैश्च तच्चित्तैर्मौनिभिः सुमुखैः सुखम्।
अक्रुध्यता चात्वरता देयं तेनापि भक्तितः॥ २९॥

"The sacrificer is then to offer food, without salt or seasoning, to fire.[10] three several times, with the consent of the assistant Brāhmaṇas; exclaiming first, 'To fire, the vehicle of the oblations; to the manes Svāhā!' Next addressing the oblation to Soma, the lord of the progenitors; and giving the third to

Vaivasvata. He is then to place a very little of the residue of the oblation in the dishes of the Brāhmaṇas; and next, presenting them with choice viands, well dressed and seasoned and abundant, he is to request them civilly to partake of it at their pleasure. The Brāhmaṇas are to eat of such food I attentively, in silence, with cheerful countenances and at their ease. The sacrificer is to give it to them, not churlishly, nor hurriedly, but with devout faith.

रक्षोघ्नमन्त्रपठनं भूमेरास्तरणं तिलैः।
कृत्वा ध्येयाः स्वपितरस्त एव द्विजसत्तमाः॥ ३०॥

"Having next recited the prayer of the discomfiture of malignant spirits[11] and scattered sesamum-seeds upon the ground, the Brāhmaṇas who have been fed are to be addressed, in common with the ancestors of the sacrificer, in this manner:

पिता पितामहश्चैव तथैव प्रपितामहः।
मम तृप्तिं प्रयान्त्वग्निहोमाप्यायितमूर्तयः॥ ३१॥
पिता पितामहश्चैव तथैव प्रपितामहः।
तृप्तिं प्रयान्तु पिण्डेन मया दत्तेन भूतले॥ ३२॥

'May my father, grandfather and great grandfather, in this persons of these Brāhmaṇas, receive satisfaction! May my father, grandfather and great grandfather derive nutriment from these oblations to fire!

पिता पितामहश्चैव तथैव प्रपितामहः।
तृप्तिं प्रयान्तु मे भक्त्या मन्मयैतदिहाकृतम्॥ ३३॥

May my father, grandfather and great grandfather derive satisfaction from the balls of food placed by me upon the ground! May my father, grandfather and great grandfather be pleased with what I have this day offered them in faith!

मातामहस्तृप्तिमुपैतु तस्य
तथा पिता तस्य पिता तथान्यः।
विश्वे च देवाः परमां प्रयान्तु
तृप्तिं प्रणश्यन्तु च यातुधानाः॥ ३४॥
यज्ञेश्वरो हव्यसमस्तकव्य-
भोक्ताव्ययात्मा हरिरीश्वरोऽत्र।

तत्सन्निधानादपयान्तु सद्यो
रक्षांस्यशेषाण्यसुराश्च सर्वे॥ ३५॥

May my maternal grandfather, his father and his father, also enjoy contentment from my offerings! May all the gods experience gratification and all evil beings perish! May the lord of sacrifice, the imperishable deity Hari, be the acceptor of all oblations made to the manes or the gods! and may all malignant spirits and enemies of the deities, depart from the rite.'

तृप्तिष्वेतेषु विकिरेदन्नं विप्रेषु भूतले।
दद्यादाचमनार्थाय तेभ्यो वारि सकृत् सकृत्॥ ३६॥
सुतृप्तैस्तैरनुज्ञात: सर्वेणान्नेन भूतले।
सतिलेन तत: पिण्डान् सम्यग् दद्यात् समाहित:॥ ३७॥
पितृतीर्थेन सतिलान् दद्यादथ जलाञ्जलीन्।
मातामहेभ्यस्तेनैव पिण्डांस्तीर्थेन निर्वपेत्॥ ३८॥
दाक्षिणाप्रवणश्चैव प्रयत्नेनोपपादयेत्।
अवकाशेषु चोक्षेषु जलतीरेषु चैव हि॥ ३९॥
दक्षिणाग्रेषु दर्भेषु पुष्पधूपादिपूजितम्।
स्वपित्रे प्रथमं पिण्डं दद्यादुच्छिष्टसन्निधौ॥ ४०॥
पितामहाय चैवान्यत् तत्पित्रे च तथापरम्।
दर्भमूले लेपभुज: प्रीणयेल्लेपघर्षणै:॥ ४१॥

"When the Brāhmaṇas have been sufficiently, the worshipper must scatter some of the food upon the ground and present them individually with water to rinse their mouths; then, with their assent, he may place upon the ground balls made up of boiled rice and condiments, along with sesamum-seeds. With the part of his hand sacred to the manes he must offer sesamum-seeds and water from his joined palms; and with the same part of his hand he must present cakes to his maternal ancestors. He should in lonely places, naturally beautiful and by the side of sacred streams, diligently make presents (to the manes and the Brāhmaṇas).[12] Upon Kuśa grass the tips of which are pointed to the south and lying near the fragments of the meant, let the householder present the first ball of food, consecrated with flowers and incense, to his father; the second to his grandfather; and the third to his great grandfather; and let him satisfy those who are contented with the wipings of his hand, by wiping it with the roots of Kuśa grass.[13]

पिण्डैर्मातामहांस्तद्वद् गन्धमाल्यादिसंयुतैः।
पूजयित्वा द्विजाग्र्याणां दद्याद्याचमनं ततः॥४२॥
पितृभ्यः प्रथमं भक्त्या तन्मनस्को नरेश्वर!
सुस्वधेत्याशिषा युक्तां दद्याच्छक्त्या च दक्षिणाम्॥४३॥
दत्त्वा च दक्षिणां तेभ्यो वाचयेद्वैश्वदेविकान्।
प्रीयन्तामिह ये विश्वेदेवास्तेन इतीरयेत्॥४४॥
तथेति चोक्ते तैर्विप्रैः प्रार्थनीयास्तथाशिषः।
पश्चाद्विसर्जयेद् देवान् पूर्वं पैत्र्यान्महीपते॥४५॥
मातामहानामप्येवं सह देवैः क्रमः स्मृतः।
भोजने व स्वशक्त्या च दाने तद्वद् विसर्जने॥४६॥
आपादशौचनात् पूर्वं कुर्याद् देवद्विजन्मसु॥
विसर्जनन्तु प्रथमं पैत्रमातामहेषु वै॥४७॥
विसर्जयेत् प्रीतिवचः सम्मानाभ्यर्चितांस्ततः।
निवर्त्तेताभ्यनुज्ञात आद्वारान्तादनुव्रजेत्॥४८॥
ततस्तु वैश्वदेवाख्यां कुर्यान्नित्यक्रियां बुधः।
भुञ्जीयाद्य समं पूज्य-भृत्य-बन्धुभिरात्मनः॥४९॥

After presenting balls of food to his maternal ancestors in the same manner, accompanied by perfumes and incense, he is to give to the principal Brāhmaṇas water to rinse their mouths; and then, with attention and piety, he is to give the Brāhmaṇas gifts, according to his power, soliciting their benedictions, accompanied with the exclamation 'Svādhā'![14] Having made presents to the Brāhmaṇas, he is to address himself to the gods, saying, 'May they who are the Viśvadevas be pleased with this oblation!' Having thus said and the blessings to be solicited having been granted by the Brāhmaṇas, he is to dismiss first the paternal ancestors and then the gods. The order is the same with the maternal ancestors and the gods in respect to food, donation and dismissal, commencing with the washing of the feet, until the dismissing of the gods and

Brāhmaṇas, the ceremonies are to be performed first for paternal ancestors and then for ancestors on the mother's side. Let him dismiss the Brāhmaṇas with kindly speeches and profound respect and attend upon them at the end of the Śrāddha, until permitted by them to return. The wise man will then perform the invariable worship of the Viśvadevas and take is own meal along with his friends, his kinsmen and his dependants

एवं श्राद्धं बुध: कुर्यात् पैत्र्यं मातामहं तथा।
श्राद्धैराप्यायिता दद्यु: सर्वान् कामान् पितामहा:।।५०।।
त्रीणि श्राद्धे पवित्राणि दौहित्र: कुतपस्तिला:।
रजतस्य तथादानं कथासङ्कीर्तनादिकम्।।५१।।
वर्ज्यानि कुर्वता श्राद्धं कोपोऽध्वगमनं त्वरा।
भोक्तुरप्यत्र राजेन्द्र! त्रयमेतन्न शस्यते।।५२।।
विश्वेदेवा: सपितरस्तथा मातामहा नृप!
कुलञ्चाप्यायते पुंसां सर्वं श्राद्धं प्रकुर्वताम्।।५३।।

"In this manner an enlightened householder will cerebrate the obsequial worship of his paternal and maternal ancestors, who, satisfied by his offerings, will grant him all his desires. Three things are held pure at obsequies, a daughter's son, a Nepal blanket and sesamum-seeds;[15] and the gift or naming or sight of silver is also propitious.[16] The person offering a Śrāddha should avoid anger, walking about and hurry; these three things are very objectionable. The Viśvadevas and paternal and maternal ancestors and the living members of a man's family are all nourished by the offerer of ancestral oblations.

सोमाधार: पितृगणो यागाधारस्तु चन्द्रमा:।
श्रेष्ठयोगिनियोगस्तु तस्माद् भूपाल! शस्यते।।५४।।
सहस्रस्यापि विप्राणां योगी चेत् पुरत: स्थित:।
सर्वान् भोक्तृंस्तारयति यजमानं तथा नृप।।५५।।

इति श्रीविष्णुपुराणे तृतीयांशे पञ्चदशोऽध्याय:।। १५ ।।

The class of Pitṛs derives support from the moon and the moon is sustained by acts of austere devotion. Hence the appointment of one who practises austerities is most desirable. A Yogī set before a thousand Brāhmaṇas enables the institutor of obsequial rites to enjoy all his desires."[17]

NOTES

1. The Brāhmaṇas here particularised are termed Triṇāciketa, Trimadhu and Trisuparṇa; and are so denominated, according to the commentator, from particular parts of the Vedas. The first is so called from studying or reciting three Anuvākas of the Kāṭ haka branch of the Yajurveda, commencing with the term Triṇāciketa; the second,, from three Anuvākas of the same Veda, beginning Madhuvāta; and the third, from a similar portion, commencing Brahmavan namāmi. The first and third terms occur in Manu, III. 185; and Kullūka Bhaṭṭa explains Triṇāciketa to mean a portion of the Yajurveda and the Brāhmaṇa who studies it and Trisuparṇa, a part of the Ṛk and the Brāhmaṇa who is acquainted with it. The *Nirṇaya Sindhu* explains the terms in a like manner, but calls the Trisuparṇa as well as the Triṇāciketa prayers, portions of the Yajuṣ. The Trimadhu it assigns to the Ṛk. Other explanations are also given to the terms Triṇāciketa and Trisuparṇa : the first being explained a Brāhmaṇa who thrice performs the ceremony called Cayana; and the last, one who, after the seven ascending generations, worships the Pitṛs termed Somapās. These explanations are however considered less correct than the preceding and which are thus given in the authority cited : त्रिणाचिकेतस्तिनुपर्णौ यजुर्वेदैकदेशौ तद्वतेन तदध्यायिनौ। त्रिमधुः ऋग्वेदैकदेशःतदध्यायी।।

2. For the six Aṅgas, see Bk. III. Ch. VI.

3. So the commentator distinguishes the Vedavit, the Brāhmaṇa who understands the meaning of the text of the Vedas, from the Śrotriya, who practises the rites he studies.

4. Portions of the Sāman contained in the Āraṇyaka are called the Jyeṣṭha, 'elder' or 'principal' Sāman.

5. Manu, III. 150.

6. As two or five at a ceremony dedicated to the gods; three at the worship of the Pitṛs. (*Nirṇaya Sindhu*, p. 311).

7. The worship of the Viśvadevas (see Bk.III. Ch. XIV) forms a part of the general Śrāddhas and of the daily sacrifices of the householder. According to the Vāyu this was a privilege conferred upon them by Brahmā and the Pitṛs, as a reward for religious austerities practised by them

upon Himālaya. Their introduction as a specific class seems to have originated in the custom of sacrificing to the gods collectively or to all the gods, as the name Viśvadevas implies. They appear, however, as a distinct class in the Vedas and their assumption of this character is therefore of ancient date. The daily offering to them is noticed by Manu, II. 90, 172; and offerings to 'the gods' are also enjoined at the beginning and end of a Śrāddha. Kullūka Bhaṭṭa understands here the Viśvadevas and it probably is so; but in another verse different divinities are specified : "First having satisfied Agni, Soma, Yama with clarified butter, let him proceed to satisfy the manes of his progenitors." See *As. Res.* VII. 265, 271, etc.

8. The text is तदनुज्ञया 'with their assent'; but no noun occurs in the sentence with which the relative is connected. It must mean the Brāhmaṇas, however, as in this passage of Vṛddha Parāśara; 'Let the sacrificer place his left hand on the Brāhmaṇa's right keen and say, "Shall I invoke the Viśvadevas?" and being desired to invoke them, let him address them with the two mantras, "Viśvedevas, he is comc! Viśvadevas, hear him!" ततः सव्यकरं न्यस्य विप्र दक्षिणजानुनि। देवानावाहयिष्येऽहमिति वाचमुदीरयेत्।। आवाहयेत्यनुज्ञातो विश्वेदेवा स आगतः विश्वेदेवा शृणुतेममिति मंत्रद्वयं पठेत्।।

9. This notion occurs more than once in the Vāyu, in nearly the same words : सिद्धा हि विप्ररूपेण चरन्ति पृथिवीमिमाम्। तस्मादतिथिमायान्तमभिगच्छेत् कृतांजलिः।।

10. This places the initiatoty oblations noticed by Manu (see *Supra* note 7) subsequent to the offerings to the Viśvadevas.

11. The Rakṣoghna mantra : the extinguishing of a lamp, lighted to keep off evil spirits, which is accompanied by a mantra or prayer. *As. Res.* VII. 274.

12. Part of this passage is in the words of Manu, III. 207 : अवकाशेषु चोक्षेषु जलतीरेषु चैवहि। It is omitted in the MSS. in the Bengali character.

13. Manu, III. 216.

14. "Then let the Brāhmaṇas address him saying, 'Svadhā!' for in all ceremonies relating to deceased ancestors, the world Svadhā is the highest benison." Manu, III. 252.

15. We have here the words of Manu : त्रीणि श्राद्धे पवित्राणि दौहित्रं कुतपस्तिलाः। III. 235. 'Three things are held pure at such obsequies, the daughter's son, the Nepal blanket and sesamum-seed.' Sir Wm. Jones's translation of these terms rests upon the explanation

of Kullūka Bhaṭṭa of this and the verse preceding; व्रतस्थमपि दौहित्रं श्राद्धे यत्ने न भोजयेत्। कुतपं चासने दद्यात्। 'Let him give his daughter's son, though a religious student, food at a Śrāddha and the blanket for a seat.' The commentator on our text says that some understand by Dauhitra, clarified butter made from the milk of a cow fed with grass gathered on the day of new moon; and some explain it a plate or dish of buffalo horn. Kutapa he interprets by Aṣṭama Muhūrta, the eighth hour of the day or a little afternoon, although he admits that some render it a blanket made of goats' wool. These explanations are also noticed in the *Nirṇaya Sindhu*, p. 302; and upon the authority of the Matsya Purāṇa, Kutapa is said to mean eight things, which equally consume (Tapa) all sin (Ku) or noon, a vessel of rhinoceros' horn, a Nepal blanket, silver, holy grass, sesamum, kine and a daughter's son : मध्याह्नः खड्गपात्रं च तथा नेपालकम्बलः। रौप्यं दर्भास्तिला गावो दौहित्रश्चाष्टमः स्मृतः। पापं कुत्सितमित्याहुस्तस्य सन्तापकारिणः। अष्टावेते यतस्तस्मात् कुतपा इति विश्रुताः।

16. So the Matsya Purāṇa has 'the gift, sight and name of silver are desired:' रजतस्य तथा दानं दर्शनं नाम चेष्यते। The notion originates with Manu, III. 202.

17. The same doctrine is inculcated by the Vāyu Purāṇa; but it appears to be a Paurāṇik innovation, for Manu places the Brāhmaṇa intent on scriptural knowledge and on austere devotion on a level and makes no mention of the Yogī, III. 134.

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CHAPTER 16

षोडशोऽध्यायः

(श्राद्धे मधुमांसादिदानफलस्य क्लीवादिद्वाराश्राद्धदर्शनदोषस्य च वर्णनम्)

और्व उवाच

हविष्य-मत्स्य-मांसैस्तु शशस्य शकुनस्य च।
शौकरच्छागलैरैणैरौरवैर्गवयेन च॥ १॥
औरभ्रगव्यैश्च तथा मासवृद्ध्या पितामहाः।
प्रयान्ति तृप्तिं मांसैस्तु नित्यं वाध्रीणसामिषैः॥ २॥
खड्गमांसमतीवात्र कालशाकं तथा मधु।
शस्तानि कर्मण्यत्यन्त-तृप्तिदानि नरेश्वर॥ ३॥

Aurva continued–"Ancestors are satisfied for a month with offerings of rice or other

grain, with clarified butter,[1] with fish or the flesh of the hare, of birds, of the hog, the goat, the antelope, the deer, the gayal or the sheep or with the milk of the cow and its products.[2] They are forever satisfied with flesh (in general) and with that of the long-eared white goat in particular. The flesh of the rhinoceros, the Kālāśāka potherb and honey, are also especial sources of satisfaction to those worshipped at ancestral ceremonies.

गयामुपेत्य यः श्राद्धं करोति पृथिवीपते।
सफलं तस्य तज्जन्म जायते पितृतुष्टिदम्॥ ४॥
प्रशान्तिकाः सनीवाराः श्यामाका द्विविधास्तथा।
वनौषधीप्रधानास्तु श्राद्धार्हाः पुरुषर्षभ॥ ५॥
यवाः प्रियङ्गवो मुद्गा गोधूमा व्रीहयस्तिलाः।
निष्पावाः कोविदाराश्च सर्षपाश्चात्र शोभनाः॥ ६॥

The birth of that man is the occasion of satisfaction to his progenitors who performs at the due time their obsequial rites at Gaya. Grains that spring up spontaneously, rice growing wild, panic of both species (white or black), vegetables that grow in forests, are fit for ancestral oblations; as are barley, wheat, rice, sesamum, various kinds of pulse and mustard.

अकृताग्रयणं यच्च धान्यजातं नरेश्वर!
राजमाषानणूंश्चैव मसूरांश्च विवर्जयेत्॥ ७॥
अलाबुं गृञ्जनञ्चैव पलाण्डं पिण्डमूलकम्।
गान्धारकं करम्भाणि लवणान्यौषराणि च॥ ८॥
आरक्ताश्चैव निर्यासाः प्रत्यक्षलवणानि च।
वर्ज्यान्येतानि व श्राद्धे यच्च वाचा न शस्यते॥ ९॥
नक्ताहृतं न चोत्सृष्टं तृप्यते न च यत्र गौः।
दुर्गन्धि फेनिलञ्चाम्बु श्राद्धयोग्यं न पार्थिव॥ १०॥

On the other hand, a householder must not offer any kind of grain that is not consecrated by religious ceremonies on its first coming into season; nor the pulse called Rājamāṣa nor millet nor lentils nor gourds nor garlic nor onions nor nightshade nor camels' thorn nor salt nor the efflorescence of salt deserts nor red vegetable extracts nor anything that looks like salt nor anything that is not commendable; nor is water fit to be offered at a Śrāddha that has been brought by night or has been abandoned or is to little as not to satisfy a cow or smells badly or is covered with froth.

क्षीरमेकशफानां यदौष्ट्रमाविकमेव च।
मार्गञ्च माहिषञ्चैव वर्जयेच्छ्राद्धकर्मणि॥ ११॥
षण्ढापविद्धचाण्डालपाषण्डोन्मत्तरोगिभिः।
कृकवाकु-श्व-नग्नैश्च वानर-ग्रामशूकरैः॥ १२॥
उदक्यासूतकाशौचिमृतहारैश्च वीक्षिते।
श्राद्धे सुरा न पितरो भुञ्जते पुरुषर्षभः॥ १३॥
तस्मात् परिश्रिते कुर्याच्छ्राद्धं श्रद्धासमन्वितः।
उर्व्याञ्च तिलविक्षेपाद् यातुधानान् निवारयेत्॥ १४॥
न पूति नैवोपपन्नं केशकीटादिभिर्नृप।
न चैवाभिषवैर्मिश्रमन्नं पर्युषितं तथा॥ १५॥
श्रद्धासमन्वितैर्दत्तं पितृभ्यो नामगोत्रतः।
यदाहारास्तु ते जातास्तदाहारत्वमेति तत्॥ १६॥

The milk of animals with undivided hoofs, of a camel, a ewe, a deer or a buffalo, is unfit for ancestral oblations. If an obsequial rite is looked at by a eunuch, a man ejected from society, an outcast, a heretic, a drunken man or one diseased, by a cock, a naked ascetic,[3] a monkey, a village hag, by a woman in her courses or pregnant, by an unclean person or by a carrier of corpses, neither gods nor progenitors will partake of the food. The ceremony should therefore be performed in a spot carefully enclosed. Let the performer cast sesamum on the ground and drive away malignant spirits. Let him not give food that is fetid or vitiated by hairs or insects or mixed with acid gruel or stale. Whatever suitable food is presented with pure faith and with the enunciation of name and race, to ancestors, at an obsequial oblation, becomes food to them (or gives them nourishment).

श्रूयन्ते चापि पितृभिर्गीता गाथा महीपते।
ईक्ष्वाकोर्मनुपुत्रस्य कलापोपवने पुरा॥ १७॥
अपि नस्ते भविष्यति कुले सन्मार्गगामिनः।
गयामुपेत्य ये पिण्डान् दास्यन्त्यस्माकमादरात्॥ १८॥

अपि नः स्वकुले जायाद् यो नो दद्यात् त्रयोदशीम्।
पायसं मधुसर्पिर्भ्यां वर्षासु च मघासु च॥ १९॥
गोरीं वाप्युद्वहेत् कन्यां नीलं वा वृषमुत्सृजेत्।
यजेत् वाश्वमेधेन विधिवद्दक्षिणावता॥ २०॥

इति श्रीविष्णुपुराणे तृतीयांऽशे षोडशोऽध्याय:॥ १६॥

In former times, O king of the earth! this song of the Pitṛs was heard by Ikṣvāku, the son of Manu, in the groves of Kalāpa (on the skirts of the Himālaya mountains) : 'Those of our descendants shall follow a righteous path who shall reverently present us with cakes at Gaya. May he be born in our race who shall give us, on the thirteenth of Bhādrapada and Māgha, milk, honey and clarified butter; or when he marries a maiden or liberates a black bull[4] or performs any domestic ceremony agreeable to rule, accompanied by donations to the Brāhmaṇas!"[5]

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NOTES

1. See Manu, III. 266. The articles are much the same; the periods of satisfaction somewhat vary.

2. The expression Gavya (गव्य) implies all that is derived from a cow, but in the text it is associated with 'flesh;' and as the commentator observes, some consider the flesh of the cow to be here intended : मांसमध्यपाठान्मांसमेवेत्यन्ये। but this, he adds, relates to other ages. In the Kali or present age it implies milk and preparations of milk. The sacrifice of a cow or calf formed part of the ancient Śrāddha. It then became typical or a bull was turned loose, instead of being slaughtered; and this is still practised on some occasions. In Manu, the term Gavya is coupled with others, which limit its application : संवत्सरं तु गव्येन पयसा पायसेन च। 'A whole year with the milk of cows and food made of that milk.' III. 271.

3. Nagna is literally 'naked', but, as explained in the following chapter, means a Jain mendicant. No such person is included by Manu (III. 239) amongst those who defile a Śrāddha by looking upon it. The Vāyu contains the same prohibition : नग्नादयो न पश्येयुः।

4. Nīla vṛsa; but this animal is not altogether or always black. In the Brahma Purāṇa, as quoted in the *Nirṇaya Sindhu*, it is said to be of a red colour, with light face and tail and white hoofs and horns;

or a white bull, with black face; or a black bull, with white face, tail and feet.

5. Very full descriptions of the Śrāddha occur in almost all the Purāṇas, especially in the Vāyu, Kūrma, Mārkaṇḍeya, Vāmana and Garuḍa. The Matsya and Padma (Śrīṣṭi Khaṇḍa) contain descriptions which are much the same as that of the Vāyu. The accounts of the Brahmā, Agni and Varāha are less full and regular than in some of the others; and in none of them is the subject so fully and perspicuously treated as in our text. For satisfactory information, however, the *Śrāddha Mayūkha* and the *Nirṇaya Sindhu* should be consulted.

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CHAPTER 17

सप्तदशोऽध्यायः

(नग्नलक्षणम्, भीष्म-वशिष्ठसंवादः, विष्णुस्तुतिः
मायामोहोत्पत्तिश्च)

पराशर उवाच

इत्याह भगवानौर्व सगराय महात्मने।
सदाचारान् पुरा सम्यङ् मैत्रेय! परिपृच्छते॥ १॥
मयाप्येतदशेषेण कथितं भवते द्विज!
समुल्लङ्घ्य सदाचारं कश्चिन्नाप्नोति शोभनम्॥ २॥

Parāśara said– Thus, in former days, spoke the holy Aurva to the illustrious monarch Sagara, when he inquired concerning the usages proper to be practised by mankind; and thus I have explained to you the whole of those observances against which no one ought to transgress.

मैत्रेय उवाच

षण्ढापविद्धप्रमुखा विदिता भगवन्! मया।
उदक्याद्याश्च ये सर्वे नग्नमिच्छामि वेदितुम्॥ ३॥
को नग्नः किं समाचारो नग्नसंज्ञां नरो लभेत्।
नग्नस्वरूपमिच्छामि यथावद् गदितं त्वया।
(श्रोतुं धर्मभृतां श्रेष्ठ! न ह्यस्त्यविदितं तव)॥ ४॥

Maitreya said–You have told me, venerable sir, that an ancestral rite is not to be looked upon by certain persons, amongst whom you

mentioned such as were apostates. I am desirous to learn whom you intended by that appellation; what practices bestow such a title upon a man; and what is the character of the individual to whom you alluded.

पराशर उवाच

ऋग्यजु-सामसंज्ञेयं त्रयी वर्णावृतिर्द्विज!
एतामुज्झति यो मोहात् स नग्नः पातकी स्मृतः॥५॥
त्रयी समस्तवर्णानां द्विज! संवरणं यतः।
नग्नो भवत्युज्झितायामतस्तस्यां न संशयः॥६॥
इदञ्च श्रूयतामन्यद् भीष्माय सुमहात्मने।
कथयामास धर्मज्ञो वसिष्ठोऽस्मत्पितामहः॥७॥

Parāśara replied– The Ṛk, Yajur and Sāma Vedas constitute the triple covering of the several castes and the sinner who throws this off is said to be naked (or apostate). The three Vedas are the raiment of all the orders of men and when that is discarded they are left bare.[1] On this subject hear what I heard my grandfather, the pious Vasiṣṭha, relate to the magnanimous Bhīṣma :

मयापि तस्य गदतः श्रुतमेतन्महात्मनः।
नग्नसम्बन्धि मैत्रेय! यत् पृष्ठोऽहमिह त्वया॥८॥
देवासुरमभूद् युद्धं दिव्यमब्दं पुरा द्विज!
तस्मिन् पराजिता देवा दैत्यैर्ह्लादपुरोगमैः॥९॥
क्षीरोदस्योत्तरं कूलं गत्वातप्यन्त वै तपः।
विष्णोराराधनार्थाय जुगुश्चेमं स्तवं तदा॥१०॥
आराधनाय लोकानां विष्णोरीशस्य यां गिरम्।
वक्ष्यामो भगवानाद्यस्तया विष्णुः प्रसीदतु॥११॥
यतो भूतान्यशेषाणि प्रसूतानि महात्मनः।
यस्मिंश्च लयमेष्यन्ति कस्तं स्तोतुमिहेश्वरः॥१२॥
तथाप्यरातिविध्वंसध्वस्तवीर्या भवार्थिनः।
त्वां स्तोष्यामस्तवोक्तीनां याथार्थ्यं नैव गोचरे॥१३॥

There was formerly a battle between the gods and demons, for the period of a divine year, in which the gods were defeated by the demons under the command of Hrāda.[2] The discomfited deities fled to the northern shore of the milky ocean, where engaging in religious penance they thus prayed to Viṣṇu :

"May the first of beings, the divine Viṣṇu, be pleased with the words that we are about to address to him, in order to propitiate the lord of all worlds; from which mighty cause all created things have originated and into whom they shall *again* dissolve! Who is able to declare his praise? We, who have been put to shame by the triumph of our foes, will glorify you, although your true power and might be not within the reach of words.

त्वमुर्वी सलिलं वह्निर्वायुराकाशमेव च।
समस्तमन्तःकरणं प्रधानं तत्परः पुमान्॥ १४॥
एकं तवैतद् भूतात्मन्! मूर्त्तामूर्त्तमयं वपुः।
आब्रह्मस्तम्बपर्यन्तं स्थानकालविभेदवत्॥ १५॥

You are earth, water, fire, air, ether, mind, crude matter and primeval soul: all this elementary creation, with or without visible form, is your body; all from Brahmā to a stock, diversified by place and time.

तत्रेश! तव यत्पूर्वं त्वन्नाभिकमलोद्भवम्।
रूपं विश्वोपकाराय तस्मै ब्रह्मात्मने नमः॥ १६॥
शक्रार्क-रुद्र-वस्वश्वि-मरुत्सोमादिभेदवत्।
वयमेतत् स्वरूपं यत् तस्मै देवात्मने नमः॥ १७॥

Glory to you, who are Brahmā, your first form, evolved from the lotus springing from the navel, for the purpose of creation. Glory to you, who are Indra, the sun, Rudra, the Vasus; fire, the winds an even also ourselves.

दम्भप्रायमसम्बोधि तितिक्षा-दमवर्जितम्।
यद्रूपं तव गोविन्द! तस्मै दैत्यात्मने नमः॥ १८॥
नातिज्ञानवहा यस्मिन् नाड्यः स्तिमिततेजसि।
शब्दादिलोभि यत्तस्मै तुभ्यं यक्षात्मने नमः॥ १९॥

Glory to you, Govinda, who are all demons, whose essence is arrogance and want of discrimination, unchecked by patience or self-control. Glory to you, who are the Yakṣas, whose nature is charmed with sounds and whose frivolous hearts perfect knowledge cannot pervade.

क्रौर्यमायामयं घोरं यच्च रूपं तवासितम्।
निशाचरात्मने तस्मै नमस्ते पुरुषोत्तमम्॥ २०॥

स्वर्गस्थधर्मिसद्धर्म-फलोपकरणं तव।
धर्माख्यञ्च तथा रूपं नमस्तस्मै जनार्दन॥२१॥

Glory to you, who are all fiends, that walk by night, sprung from the quality of darkness, fierce, fraudulent and cruel. Glory to you, Janārdana, who are that piety which is the instrument of recompensing the virtues of those who abide in heaven.

हर्षप्रायमसंसर्गि गतिमद् गमनादिषु।
सिद्धाख्यं तव यद्रूपं तस्मै सिद्धात्मने नमः॥२२॥
अतितिक्षाधनं क्रूरमुपभोगमयं हरे!
द्विजिह्वं तव यद्रूपं तस्मै नागात्मने नमः॥२३॥

Glory to you, who are one with the saints, whose perfect nature is ever blessed and traverses unobstructed all permeable elements. Glory to you, who are one with the serpent race, double-tongued, impetuous, cruel, insatiate of enjoyment and abounding with wealth.

अवबोधि च यच्छान्तमदोषमपकल्मषम्।
ऋषिरूपात्मने तस्मै विष्णो रूपाय ते नमः॥२४॥
भक्षयत्यथ कल्पान्ते भूतानि यदवारितम्।
त्वद्रूपं पुण्डरीकाक्ष! तस्मै कालात्मने नमः॥२५॥

Glory to you, who are one with the Ṛṣis, whose nature is free from sin or defect and is identified with wisdom and tranquillity. Glory to you, oh lotus-eyed, who are one with time, the form that devours, without remorse, all created things at the termination of the Kalpa.

सम्भक्ष्य सर्वभूतानि देवादीन्यविशेषतः।
नृत्यत्यन्ते च यद्रूपं तस्मै रुद्रात्मने नमः॥२६॥

Glory to you, who are Rudra, the being that dances with delight after he has swallowed up all things, the gods and the rest, without distinction.

प्रवृत्त्या रजसो यच्च कर्मणां कारकात्मकम्।
जनार्दन! नमस्तस्मै त्वद्रूपाय नरात्मने॥२७॥

Glory to you, Janārdana, who are man, the agent in developing the results of that activity which proceeds from the quality of foulness.

अष्टाविंशद्वयोपेतं यद्रूपं तामसं तव।
उन्मार्गगामि सर्वात्मन् तस्मै! पश्वात्मने नमः॥२८॥

Glory to you, who are brute animals, universal spirit that tends to perversity, which proceeds from the quality of darkness and is encumbered with the twenty-eight kinds of obstructions.[3]

यज्ञाङ्गभूतं यद्रूपं जगतः सिद्धिसाधनम्।
वृक्षादिभेदैर्यद्भेदि तस्मै मुख्यात्मने नमः॥२९॥

Glory to you, who are that chief spirit which is diversified in the vegetable world and which, as the essence of sacrifice, is the instrument of accomplishing the perfection of the universe.

तिर्यङ्मनुषदेवादि व्योमशब्दादिकञ्च यत्।
रूपं तवादेः सर्वस्य तस्मै सर्वात्मने नमः॥३०॥

Glory to you, who are everything and whose primeval form is the objects of perception and heaven and animals and men and gods.

प्रधानबुद्ध्यादिमयादशेषाद्
यदन्यदस्मात् परमं परात्मन्!
रूपं तवाद्यं न यदन्यतुल्यं
तस्मै नमः कारणकारणाय॥३१॥

Glory to you, who are the cause of causes, the supreme spirit; who are distinct from us and all beings composed of intelligence and matter and the like and with whose primeval nature there is nothing that can be compared.

शुक्लादिदीर्घादिघनादिहीन-
मगोचरे यच्च विशेषणानाम्।
शुद्धातिशुद्धं परमर्षिदृश्यं
रूपाय तस्मै भगवन्! नताः स्मः॥३२॥

We bow to you. O lord, who has neither colour nor extension nor bulk nor any predicable qualities; and whose essence, purest of the pure, is appreciable only by holy sages.

यन्नः शरीरेषु यदन्यदेहे-
ष्वशेषजन्तुवजमव्ययं यत्।
यस्माच्च नान्यद्व्यतिरिक्तमस्ति
ब्रह्मस्वरूपाय नताः स्म तस्मै॥३३॥

We bow to you, in the nature of Brahman, uncreated, undecaying; who are in our bodies and in all other bodies and in all living creatures and besides whom there is nothing else.

सकलमिदमजस्य यस्य रूपं
परमपदात्मवतः सनातनस्य।
तमनिधनशेषबीजभूतं
प्रभुममलं प्रणताः स्म वासुदेवम्॥३४॥

We glorify that Vāsudeva, the sovereign lord of all, who is without soil, the seed of all things, exempt from dissolution, unborn, eternal, being in essence the supreme condition of spirit and in substance the whole of this universe."

पराशर उवाच

स्तोत्रस्यास्यावसाने ते ददृशुः परमेश्वरम्।
शङ्खचक्रगदापाणिं गरुडस्थं सुरा हरिम्॥३५॥
तमूचुः सकला देवाः प्रणिपातपुरःसरम्।
प्रसीद देवः! दैत्येभ्यस्त्राहीति शरणार्थिनः॥६६॥
त्रैलोक्यं यज्ञभागाश्च दैत्यैर्ह्लादपुरोगमैः।
हृतं नो ब्रह्मणोऽप्याज्ञामुल्लङ्घ्य परमेश्वर॥३७॥
यद्यप्यशेषभूतस्य वयं ते च तवांशकाः।
तथाप्यविद्याभेदेन भिन्नं पश्यामहे जगत्॥३८॥
स्ववर्णधर्माभिरता वेदमार्गानुसारिणः।
न शक्यास्तेऽरयो हन्तुमस्माभिस्तपसान्विताः॥३९॥
तमुपायममेयात्मन्नस्माकं दातुमर्हसि।
येन तानसुरान् हन्तुं भवेम भगवन् क्षमा॥४०॥

Upon the conclusion of their prayers, the gods beheld the sovereign deity Hari, armed with the shell, the discus and the mace, riding on Garuḍa. Prostrating themselves before him, they addressed him and said, "Have compassion upon us, O lord, and protect us, who have come to you for succour from the Daityas. They have seized upon the three worlds and appropriated the offerings which are our portion, taking care not to transgress the precepts of the Veda. Although we, as well as they, are parts of you, of whom all beings consist, yet we behold the world impressed by the ignorance of unity, with the belief of its separate existence. Engaged in the duties of their respective orders and following the paths prescribed by holy writ, practising also religious penance, it is impossible, for us to destroy them. Do you, whose wisdom is immeasurable, instruct us in some device by which we may be able to exterminate the enemies of the gods."

पराशर उवाच

इत्युक्तो भगवांस्तेभ्यो मायामोहं शरीरतः।
तमुत्पाद्य ददौ विष्णुः प्राह चेदं सुरोत्तमान्॥४१॥

Parāśara continued– "When the mighty Viṣṇu heard their request, he emitted from his body an illusory form, which he gave to the gods and thus spoke" :

श्रीभगवानुवाच

मायामोहोऽयमखिलान् दैत्यांस्तान्मोहयिष्यति।
ततो वध्या भविष्यन्ति वेदमार्गबहिष्कृताः॥४२॥
स्थितौ स्थितस्य मे वध्या यावन्तः परिपन्थिनः।
ब्रह्मणो येऽधिकारस्य देवदैत्यादिकाः सुराः॥४३॥
तद् गच्छतः न भीः कार्या मायामोहोऽयमग्रतः।
गच्छत्वद्योपकाराय भवता भवतां सुराः॥४४॥

Viṣṇu said– "This deceptive vision shall wholly beguile the Daityas, so that, being led astray from the path of the Vedas, they may be put to death; for all gods, demons or others, who shall be opposed to the authority of the Veda, shall perish by my might, while exercised for the preservation of the world. Go then and fear not; let this delusive vision precede you; it shall this day be of great service to you, oh gods!"

पराशर उवाच

इत्युक्ताः प्रणिपत्यैनं ययुर्देवा यथागतम्।
मायामोहोऽपि तैः सार्द्धं ययौ यत्र महासुराः॥४५॥

इति श्रीविष्णुपुराणे तृतीयांशे सप्तदशोऽध्यायः॥१७॥

Having thus spoken by Viṣṇu, gods saluted him and proceeded to that place wherefrom they came. The deceptive vision also returned with them.

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NOTES

1. This idea is expressed in nearly the same terms in the Vāyu p. : सर्व्वषामेव भूतानां त्रयी संवरणं स्मृता। परित्यजन्ति ये मोहात्ते वै नग्नादयो जनाः॥ 'The three Vedas are the covering of all beings and they who throw it off through delusion are called Nagnas, naked.' The notion is probably original with neither of the Purāṇas and the metaphorical sense of the term is not that in which it was first employed; ascetics, whether of the Bauddha or of the Digambara order of Jains, being literally Nagnas or going naked. The qualified application of it, however, was rendered necessary by the same practice being familiar to ascetics of the orthodox faith. To go naked was not necessarily a sign of a heretic and therefore his nudity was understood to be, rejecting the raiment of holy writ. Thus the Vāyu Purāṇa extends the word to all ascetics, including naked Brāhmaṇas, who practise austerities fruitlessly, that is, heretically or hypocritically; वृथा दण्डी वृथा मुण्डी वृथा नग्नश्च यो द्विजः। वृथा व्रती वृथा जापी ते वै नग्नादयो जनाः॥ 'The Brāhmaṇa who unprofitably bears a staff, shaves his head, goes naked, makes a vow or mutters prayers, all such persons are called Nagnas and the like.'

2. A son of Hiraṇyakaśipu (Bk. I. Ch. XV).

3. See Bk. I. C. V. n. 5.

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CHAPTER 18

अष्टादशोऽध्यायः

(असुरेभ्यो मायामोहस्योपदेशदानम् बौद्धधर्मोत्पत्तिः,
नग्नसम्पर्कदोषः, नृपस्य शतधनुष उपाख्यानञ्च)

पराशर उवाच

तपस्यभिरतान् सोऽथ मायामोहो महासुरान्।
मैत्रेय! ददृशे गत्वा नर्मदातीरसंश्रितान्॥ १॥
ततो दिगम्बरो मुण्डो बर्हिपत्रधरो द्विज!
मायामोहोऽसुरान् श्लक्ष्णमिदं वचनमब्रवीत्॥ २॥

Parāśara said– After this, the great delusion, having proceeded to earth, beheld

the Daityas engaged in ascetic penances upon the banks of the Narmadā river;[1] and approaching them in the semblance of a naked mendicant, with his head shaven and carrying a bunch of a peacock's feathers,[2] he thus addressed them in gentle accents :

मायामोह उवाच

हे दैत्यपतयो! ब्रूत यदर्थं तप्यते तपः।
ऐहिकं वाथ पारत्र्यं तपसः फलमिच्छथ॥ ३॥

"Ho, lords of the Daitya race! Wherefore is it that you practise these acts of penance? Is it with a view to recompense in this world or in another?"

असुरा ऊचुः

पारत्र्यफललाभाय तपश्चर्या महामते!
अस्माभिरियमारब्धा किं वा तेऽत्र विवक्षितम्॥ ४॥

"Sage," replied the Daityas, "we pursue these devotions to obtain a reward hereafter; why should you make such an inquiry?"

मायामोह उवाच

कुरुध्वं मम वाक्यानि यदि मुक्तिमभीप्सथ।
अर्हध्वमेनं धर्मञ्च मुक्तिद्वारमसंवृतम्॥ ५॥
धर्मो विमुक्तेरर्होऽयं नैतदस्मात् परः परः।
अत्रैव संस्थिताः स्वर्गं विमुक्तिं वा गमिष्यथ।
अर्हध्वं धर्ममेतञ्च सर्वे यूयं महाबलाः॥ ६॥

"If you are desirous of final emancipation," answered the seeming ascetic, "attend to my words, for you are worthy of a revelation which is the door to ultimate felicity. The duties that I will teach you are the secret path to liberation ; there are none beyond or superior to them : by following them you shall obtain either heaven or exemption from future existence. You, mighty beings, are deserving of such lofty doctrine."

पराशर उवाच

एवं प्रकारैर्बहुभिर्युक्तिदर्शनवर्द्धितैः।
मायामोहेन ते दैत्या वेदमार्गादपाकृताः॥ ७॥
धर्मायैतदधर्माय सदेतन्न सदित्यपि।
विमुक्तये त्विदं नैतद् विमुक्तिं सम्प्रयच्छति॥ ८॥

परमार्थोऽयमत्यर्थं परमार्थो न चाप्ययम्।
कार्यमेतदकार्यञ्च नैतदेवं स्फुटं त्विदम्।
दिग्वाससामयं धर्मो धर्मोऽयं बहुवाससाम्॥ ९॥
इत्यनैकान्तवादञ्च मायामोहेन नैकधा।
तेन दर्शयता दैत्याः स्वधर्मांस्त्याजिता द्विज॥ १०॥
अर्हतेमं महाधर्मं मायामोहेन ते यतः।
प्रोक्तास्तमाश्रिता धर्ममार्हतास्तेन तेऽभवन्॥ ११॥

By such persuasions and by many specious arguments, did this delusive being mislead the Daityas from the tenets of the Vedas; teaching that the same thing might be for the sake of virtue and of vice; might be and might not be; might or might not contribute to liberation; might be the supreme object and not the supreme object; might be effect and not be effect; might be manifest or not be manifest, might be the duty of those who go naked or who go clothed in much raiment : and so the Daityas were seduced from their proper duties by the repeated lessons of their illusory preceptor, maintaining the equal truth of contradictory tenets;[3] and they are called Arhatas,[4] from the phrase he had employed of "You are worthy (*Arhatha*) of this great doctrine;" that is, of the false doctrines which he persuaded them to embrace.

त्रयीधर्मसमुत्सर्गं मायामोहेन तेऽसुराः।
कारितास्तन्मया ह्यासंस्ततोऽन्ये तत्प्रबोधिताः॥ १२॥
तैरप्यन्ये परे तैश्च तैरप्यन्ये परे च तैः।
अल्पैरहोभिः सन्त्यक्ता तैर्दैत्यैः प्रायशस्त्रयी॥ १३॥
पुनश्च रक्ताम्बरधृङ् मायामोहोऽजितेक्षिणः।
अन्यानाहासुरान् गत्वा मृद्वल्पमधुराक्षरम्॥ १४॥

The foes of the gods being thus induced to apostatise from the religion of Vedas, by the delusive person sent by Viṣṇu, became in their turn teachers of the same heresies and perverted others; and these, again, communicating their principles to others, by whom they were still further disseminated, the Vedas were in a short time deserted by most of the Daitya race. Then the same deluder, putting on garments of a red colour, assuming a benevolent aspect and speaking in soft and agreeable tones, addressed others of the same family and said to him,

मायामोह उवाच

स्वर्गार्थं यदि वो वाञ्छा निर्याणार्थमथासुरा:।
तदलं पशुघातादिदुष्टधर्मैर्निबोधत॥ १५॥
विज्ञानमयमेवैतदशेषमवगच्छत।
बुध्यध्वं मे वच: सम्यग् बुधैरेवमुदीरितम्॥ १६॥

"If, mighty demons, you cherish a desire either for heaven or for final repose, desist from the iniquitous massacre of animals (for sacrifice) and hear from me what you should do. Know that all that exists is composed of discriminative knowledge. Understand my words, for they have been uttered by the wise.

जगदेतदनाधारं भ्रान्तिज्ञानार्थतत्परम्।
रागादिदुष्टमत्यर्थं भ्राम्यते भवसङ्कटे॥ १७॥

This world subsists without support and engaged in the pursuit of error, which it mistakes for knowledge, as well as vitiated by passion and the rest, revolves in the straits of existence."

पराशर उवाच

एवं बुध्यत बुध्यत्वं बुध्यतैवमितीरयन्।
मायामोह: स दैतेयान् धर्ममत्याजयन्निजम्॥ १८॥
नानाप्रकारवचनं स तेषां युक्तियोजितम्।
तथा तथा च तद्धर्मं तत्यजुस्ते यथा यथा॥ १९॥
तेऽप्यन्येषां तथैवोचुरन्यैरन्ये तथोदिता:।
मैत्रेय! तत्यजुर्धर्मं वेदस्मृत्युदितं परम्॥ २०॥

Parāśara said– In this manner, exclaiming to them, "Know!" (*Budhyadvam*) and they replying, "It is known" (*Budhyati*), these Daityas were induced by the arch deceiver to deviate from their religious duties (and become Bauddhas), by his repeated arguments and variously urged persuations.[5] When they had abandoned their own faith, they persuaded others to do the same and the heresy spread and any deserted the practices enjoined by the Vedas and the laws.

अन्यानप्यन्यपाषण्डप्रकारैर्बहुभिर्द्विज।
दैतेयान् मोहयामास मायामोहोऽतिमोहकृत्॥२१॥
स्वल्पेनैव हि कालेन मायामोहेन तेऽसुराः।
मोहितास्तत्यजुः सर्वां त्रयीमार्गाश्रितां कथाम्॥२२॥
केचिद्विनिन्दां वेदानां देवानामपरे द्विज!
यज्ञकर्मकलापस्य तथान्ये च द्विजन्मनाम्॥२३॥

The delusions of the false teacher paused not with the conversion of the Daityas to the Jaina and Bauddha heresies, but with various erroneous tenets he prevailed upon others to apostatise, until the whole were led astray and deserted the doctrines and observances inculcated by the three Vedas. Some then spoke evil of the sacred books; some blasphemed the gods; some treated sacrifices and other devotional ceremonies with scorn; and others calumniated the Brāhmaṇas.

नैतद्युक्तिसहं वाक्यं हिंसा धर्माय नेष्यते।
हवींष्यनलदग्धानि फलायेत्यर्भकोदितम्॥२४॥
यज्ञैरनेकैर्देवत्वमवाप्येन्द्रेण भुज्यते।
शम्यादि यदि चेत्काष्ठं तद्वरं पत्रभुक् पशुः॥२५॥
निहतस्य पशोर्यज्ञे स्वर्गप्राप्तिर्यदीष्यते।
स्वपिता यजमानेन किन्नु तस्मान्न हन्यते॥२६॥

"The precepts," they cried, "that lead to the injury of animal life (as in sacrifices) are highly reprehensible. To say that casting butter into flame is productive of reward, is mere childishness. If Indra, after having obtained, godhead by multiplied rites, is fed upon the wood used as fuel in holy fire, he is lower than a brute, which feeds at least upon leaves. If an animal slaughtered in religious worship is thereby raised to heaven, would it not be expedient for a man who instritutes a sacrifice to kill his own father for a victim?

तृप्तये जायते पुंसो भुक्तमन्येन चेत्ततः।
कुर्याच्छ्राद्धं श्रद्धयान्नं न वहेयुः प्रवासिनः॥२७॥
जनश्रद्धेयमित्येतदवगम्य ततो वचः।
उपेक्ष्य श्रेयसे वाक्यं रोचतां यन्मयेरितम्॥२८॥
न ह्याप्तवादा नभसो निपतन्ति महासुराः।

युक्तिमद् वचनं ग्राह्यं मयान्यैश्च भवद्विधैः॥ २९॥
मायामोहेन ते दैत्या प्रकारैर्बहुभिस्तथा।
व्युत्थापिता यथा नैषां त्रयीं कश्चिदरोचयत्॥ ३०॥

If that which is eaten by one at a Śrāddha gives satisfaction to another, it must be unnecessary for one who resides at a distance to bring food for presentation in person."[6] "First, then let it be determined what may be (rational) believed by mankind and then," said their preceptor, "you will find that felicity may be expected from my instructions. The words of authority do not, mighty Asuras, fall from heaven : the text that has reason is alone to be acknowledged by me and by such as you are."[7] By such and similar lessons the Daityas were perverted, so that not one of them admitted the authority of the Vedas.

इत्थमुन्मार्गयातेषु दैत्येषु तेषु तेऽमराः।
उद्योग परमं कृत्वा युद्धाय समुपस्थिताः॥ ३१॥
ततो देवासुरं युद्धं पुनरेवाभवद द्विज!
हताश्च तेऽसुरा देवैः सन्मार्गपरिपन्थिनः॥ ३२॥
स्वधर्मकवचस्तेषामभूद् यः प्रथमं द्विज!
तेन रक्षाभवत् पूर्वं नेशुर्नष्टे च तत्र ते॥ ३३॥

When the Daityas had thus declined from the path of the holy writings, the deities took courage and gathered together for battle. Hostilities accordingly were renewed, but the demons were now defeated and slain by the gods, who had adhered to the righteous path. The armour of religion, which had formerly protected the Daityas, had been discarded by them and upon its abandonment followed their destruction.[8]

ततो मैत्रेय! तन्मार्गवर्त्तिनो येऽभवन्नग्नाः।
नग्नास्ते तैर्यतस्त्यक्तं त्रयीसंवरणं वृथा॥ ३४॥
ब्रह्मचारी गृहस्थश्च वानप्रस्थस्तथाश्रमाः।
परिव्राड् वा चतुर्थोऽत्र पञ्चमो नोपपद्यते॥ ३५॥
यस्तु सन्त्यज्य गार्हस्थ्यं वानप्रस्थो न जायते।
परिव्राड् वापि मैत्रेय! स नग्नः पापकृन्नरः॥ ३६॥

Thus, Maitreya, you are to understand that those who have seceded from their original belief are said to be naked, because they have thrown off the garment of Vedas. According to the law there are four conditions or orders of men (of the three first castes), the religious student, the householder, the hermit and the mendicant. There is no fifth state; and the unrighteous man who relinquishes the order of the householder and does not become either an anchorite or a mendicant, is also a naked (seceder).

नित्यानां कर्मणां विप्र! तस्य हानिरहर्निशम्।
अकुर्वन् विहितं कर्म शक्तः पतति तद्दिने॥ ३७॥
प्रायश्चित्तेन महता शुद्धिमाप्नोत्यनापदि।
पक्षं नित्यक्रियाहानेः कर्त्ता मैत्रेय! मानवः॥ ३८॥

The man who neglects his permanent observances for one day and night, being able to perform them, incurs thereby sin for one day; and should he omit them, not being in trouble or a fortnight, he can be purified only by arduous expiation.

संवत्सरं क्रियाहानिर्यस्य पुंसोऽभिजायते।
तस्यावलोकनात् सूर्यो निरीक्ष्यः साधुभिः सदा॥ ३९॥
स्पृष्टे स्नानं सचेलस्य शुद्धेर्हेतुर्महामते!
पुंसो भवति तस्योक्ता न शुद्धिः पापकर्मणः॥ ४०॥
देवर्षिपितृभूतानि यस्य निःश्वस्य वेश्मनि।
प्रयान्त्यनर्चितान्यत्र लोके तस्मान्न पापकृत्॥ ४१॥

The virtuous must stop to gaze upon the sun after looking upon a person who has allowed a year to elapse without the observance of the perpetual ceremonies; and they must bathe with their cloths on should they have touched him : but for the individual himself no expiation has been declared. There is no sinner upon earth more culpable than one in whose dwelling the gods, progenitors and spirits, are left to sigh unworshipped.

देवादिनिःश्वासहतं शरीरं यस्य वेश्म च।
न तेन सङ्करं कुर्याद् गृहासनपरिच्छदैः॥ ४२॥
सम्भाषणानुप्रश्नादि सहास्यां चैव कुर्वतः।
जायते तुल्यता तस्य तेनैव द्विज! वत्सरम्॥ ४३॥
अथ भुङ्क्ते गृहे तस्य करोत्यास्यां तथासने।

शेते चाप्येकशयने स सद्यस्तत्समो भवेत्।।४४।।
देवतापितृभूतानि तथानभ्यर्च्य योऽतिथीन्।
भुङ्क्ते स पातकं भुङ्क्ते निष्कृतिस्तस्य कीदृशी।।४५।।

Let not a man associate, in residence, sitting or society, with him whose person or whose house has been blasted by the sighs of the gods, progenitors and spirits. Conversation, interchange of civilities or association with a man who for are a twelve month has not discharged his religious duties, is productive of equality of guilt; and the person who eats in the house of such a man or sits down with him or sleeps on the same couch with him, becomes like him instantaneously. Again; he who takes his food without showing reverence to the gods, progenitors, spirits and guests, commits sin.

ब्राह्मणाद्यास्तु ये वर्णाः स्वधर्मादन्यतोमुखम्।
यान्ति ते नग्नसंज्ञां तु हीनकर्मस्ववस्थिताः।।४६।।

How great is his sin! The Brāhmaṇas and men of the other castes, who turn their faces away from their proper duties, become heretics and are classed with these who relinquish pious works.

चतुर्णां यत्र वर्णानां मैत्रेयात्यन्तसङ्करः।
तत्रास्या साधु वृत्तीनामुपघाताय जायते।।४७।।
अनभ्यर्च्य ऋषीन् देवान् पितृन् भूतातिथींस्तथा।
यो भुङ्क्ते तस्य सम्भाषात् पतन्ति नरके नराः।।४८।।

Remaining in a place where there is too great an intermixture of the four castes is detrimental to the character of the righteous. Men fall into hell who converse with one who takes his food without offering a portion to the gods, the sages, the manes, spirits and guests.

तस्मादेतान्नरो नग्नांस्त्रयीसन्त्यागदूषितान्।
सर्वदा वर्जयेत् प्राज्ञ आलापस्पर्शनादिषु।।४९।।
श्रद्धावद्भिः कृतं यत्नाद्देवान् पितृपितामहान्।
न प्रीणयति तच्छ्राद्धं यदेभिरवलोकितम्।।५०।।

Let therefore a prudent person carefully avoid the conversation or the contact and the like, of those heretics who are rendered impure by their desertion of the three Vedas. The ancestral rite, although performed with zeal and faith, pleases neither gods nor progenitors if it be looked upon by apostates.

श्रूयते च पुरा ख्यातो राजा शतधनुर्भुवि।
पत्नी व शैव्या तस्याभूदतिधर्मपरायणा॥५१॥
पतिव्रता महाभागा सत्यशौचदयान्विता।
सर्वलक्षणसम्पन्ना विनयेन नयेन च॥५२॥
स तु राजा तया सार्द्धं देवदेवं जनार्दनम्।
आराधयामास विभुं परमेण समाधिना॥५३॥
होमैर्जपैस्तथा दानैरुपवासैश्च भक्तितः।
पूजाभिश्चानुदिवसं तन्मना नान्यमानसः॥५५॥

It is related that there was formerly a king named Śatadhanu, whose wife Śaivyā was a woman of great virtue. She was devoted to her husband, benevolent, sincere, pure, adorned with every female excellence, with humility and discretion. The Rājā and his wife daily worshipped the god of gods, Janārdana, with pious meditations, oblations of fire, prayers, gifts, fasting and every other mark of entire faith and exclusive devotion.

एकदा तु समं स्नातौ तौ तु भार्यापती जले।
भागीरथ्याः समुत्तीर्णौ कार्तिक्यां समुपोषितौ।
पाषण्डिनमपश्येतामायान्तं सम्मुखं द्विज॥५६॥
चापाचार्यस्य तस्यासौ सखा राज्ञो महात्मनः।
अतस्तद्गौरवात्तेन सहालापमथाकरोत्॥५७॥
न तु सा वागयता देवी तस्य पत्नी पतिव्रता।
उपोषितास्मीति रविं तस्मिन् दृष्टे ददर्श च॥५८॥

On one occasion, when they had fasted on the full moon of Kārtika and had bathed in the Bhagīrathī, they beheld, as they came up from the water, a heretic approach them, who was the friend of the Rājā's military preceptor. The Rājā, out of respect to the latter, entered into conversation with the heretic; but not so did the princess; reflecting that she was observing a fast, she turned from him and cast her eyes up to the sun.

समागम्य यथान्यायं दम्पती तौ यथाविधि।
विष्णोः पूजादिकं सर्वं कृतवन्तौ द्विजोत्तम॥५९॥

On their arrival at home, the husband and wife, as usual, performed the worship of Viṣṇu, agreeably to the ritual.

कालेन गच्छता राजा ममारासौ सपत्नजित्।
अन्वारुरोह तं देवी चितास्थं भूपतिं पतिम्॥६०॥

After a time the Rājā, triumphant over his enemies, died; and the princess ascended the funeral pile of her husband.

स तु तेनापचारेण श्वा जज्ञे वसुधाधिपः।
उपोषितेन पाषण्डसंलापी यः कृतोऽभवत्॥६१॥
सा तु जातिस्मरा जज्ञे काशीराजसुता शुभा।
सर्वविज्ञानसम्पूर्णा पूर्वलक्षणपूजिता॥६२॥
तां पिता दातुकामोऽभूत् वराय विनिवारितः।
तयैव तन्व्या विरतो विवाहारम्भतो नृपः॥६३॥

In consequence of the fault committed by Śatadhanu, by speaking to an infidel when he was engaged in a solemn fast, he was born again as a dog. His wife was born as the daughter of the king of Kāśī, with a knowledge of the events of her pre-existence, accomplished in every science and endowed with every virtue. Her father was anxious to giver her in marriage to some suitable husband, but she constantly opposed his design and the king was prevented by her from accomplishing her nuptials.

ततः सा दिव्यया दृष्ट्या दृष्ट्वा श्वानं निजं पतिम्।
विदिशाख्यं पुरं गत्वा तदवस्थं ददर्श तम्॥६४॥
तं दृष्ट्वैव महाभागं श्वभूतन्तु पतिं तथा।
ददौ तस्मै वराहारं सत्कारप्रवणं शुभम्॥६५॥
भुञ्जन् दत्तं तया सोऽन्नमतिमृष्टमभीप्सितम्।
श्वजातिललितं कुर्वन् बहु चाटु चकार वै॥६६॥
अतीव व्रीडिता बाला कुर्वता चाटु तेन सा।
प्रणामपूर्वमाहेदं दयितं तं कुयोनिजम्॥६७॥

With the eye of divine intelligence she knew that her own husband has been regenerate as a dog and going once to the city of Vidiśā she saw the dog and recognised her former lord in him. Knowing that the animal was her husband, she placed upon his neck the bridal garland, accompanying it with the marriage rites and prayers : but he, eating the delicate food presented to him, expressed his delight after the fashion of his species; at which she was much ashamed and bowing reverently to him, thus spoke to her degraded spouse :

पत्न्युवाच

स्मर्यतां तन्महाराज! दाक्षिण्यललितं त्वया।
येन श्वयोनिमापन्नो मम चाटुकरो भवान्॥६८॥
पाषण्डिनं समाभाष्य तीर्थस्नानादनन्तरम्।
प्राप्तोऽसि कुत्सितां योनिं किं न स्मरसि तत्प्रभो!॥६९॥

Spouse said– "Recall to memory, illustrious prince, the ill-timed politeness on account of which you have been born as a dog and are now fawning upon me. In consequence of speaking to a heretic, after bathing in a sacrcd rivcr, you have been condcmned to this abject birth. Do you not rcmember it?"

श्रीपराशर उवाच

तयैवं स्मारिते तस्मिन् पूर्वजातिकृते तदा।
दध्यौ चिरमथावाप निर्वेदमतिदुर्लभम्॥७०॥
निर्विण्णचित्तः स ततो निर्गम्य नगराद् बहिः।
मरुप्रपतनं कृत्वा शार्गालीं योनिमागतः॥७१॥

Parāśara said– Thus reminded, the Rājā recollected his former condition and was lost in thought and felt deep humiliation. With a broken spirit he went forth from the city and falling dead in the desert, was born a new as a jackal.

सापि द्वितीये सम्प्राप्ते वर्षे दिव्येन चक्षुषा।
ज्ञात्वा शृगालं तं द्रष्टुं ययौ कोलाहलं गिरिम्॥७२॥
तत्रापि दृष्ट्वा तं प्राह शार्गालीं योनिमागतम्।
भर्त्तारमतिचार्वङ्गी तनया पृथिवीपते॥७३॥

In the course of the following year the princess knew what had happened and went to the mountain Kolāhala to seek for her husband. Finding him there, the lovely daughter of the king of the earth said to her lord, thus disguised as a jackal,

पत्युवाच

अपि स्मरसि राजेन्द्र! श्वयोनिस्थस्य यन्मया।
प्रोक्तं ते पूर्वचरितं पाषण्डालापसंश्रयम्॥७४॥
पुनस्तयोक्तस्तज्ज्ञात्वा सत्यं सत्यवतां वर:।
कालेन स निराहारस्तत्याज स्वं कलेवरम्॥७५॥

Spouse said– "Do you not remember, oh king, the circumstance of conversing with a heretic, which I called to your recollection when you was a dog?" The Rājā, thus addressed, knew that what the princess had spoken was true and thereupon desisted from food and died.

भूयस्ततो वृकं जातं गत्वा तं निर्जने वने।
स्मारयामास भर्त्तारं पूर्ववृत्तमनिन्दिता॥७६॥
न त्वं वृको महाभाग! राजा शतधनुर्भवान्।
श्वा भूत्वा त्वं शृगालोऽभूर्वृकत्वं साम्प्रतं गत:॥७७॥

He then became a wolf; but his blameless wife knew it and came to him in the lonely forest and awakened his remembrance of his original state. "No wolf are you," she said, "but the illustrious sovereign Śatadhanu. You was then a dog, then a jackal and are now a wolf."

पराशर उवाच

स्मारितेन यदा त्यक्तस्तेनात्मा गृध्रतां गत:।
अवाप सा पुनश्चैनं बोधयामास भाविनी॥७८॥
नरेन्द्र! स्मर्यतामात्मा ह्यलं ते गृध्रचेष्टया।
पाषण्डालापजातोऽयं दोषो यद्गृध्रतां गत:॥७९॥
तत: काकत्वमापन्नं समनन्तरजन्मनि।
उवाच तन्वी भर्त्तारमुपलभ्यात्मयोगत:॥८०॥
अशेषा भूभृत: पूर्वं वश्या यस्मै बलिं ददु:।
स त्वं काकत्वमापन्नो जातोऽद्य बलिभुक् प्रभो॥८१॥

Upon this, recollecting himself, the prince abandoned his life and became a vulture; in which form his lovely queen still found him and aroused him to a knowledge of the past. "Prince," she exclaimed, "recollect yourself; away with this uncouth form, to which the sin of conversing with a heretic has condemned you!" The Rājā was next born as a crow; when the princess, who through her mystical powers was aware of it, said to him, "You are now yourself the eater of tributary grain, to whom, in a prior existence, all the kings of the earth paid tribute."[9]

पराशर उवाच

एवमेव च काकत्वे स्मारित: स पुरातनम्।
तत्याज भूपति: प्राणान् मयूरत्वमवाप च॥॥८२॥
मयूरत्वं तत: सा वै चकारानुगतिं शुभा।
दत्तै: प्रतिक्षणं हृद्यैस्तृप्तं तज्जातिभोजनै:॥८३॥
ततस्तु जनको राजा वाजिमेधं महाक्रतुम्!
चकार तस्यावभृथे स्नापयामास तं तदा॥८४॥
सस्नौ स्वयं च तन्वङ्गी स्मारयामास चापि तम्।
यथासौ श्वश्रृगालाद्या योनीर्जग्राह पार्थिव:॥८५॥

Parāśara said– Having abandoned his body, in consequence of the recollections excited by these words, the king next became a peacock, which the princess took to herself and petted and fed constantly with such food as is agreeable to birds of its class. The king of Kāśī instituted at that time the solemn sacrifice of a horse. In the ablutions with which it terminated the princess caused her peacock to be bathed, bathing also herself; and she then reminded Śatadhanu how he had been successively born as various animals.

स्मृतजन्मक्रम: सोऽथ तत्याज स्वं कलेवरम्।
जज्ञे स जनकस्यैव पुत्रोऽसौ सुमहात्मन:॥८६॥
तत: सा पितरं तन्वी विवाहार्थमचोदयत्।
स चापि कारयामास तस्या राजा स्वयंवरम्॥८७॥
स्वयंवरे कृते सा तं सम्प्राप्तं पतिमात्मन:।
वरयामास भूयोऽपि भर्तृभावेन भामिनी॥८८॥

On recollecting this, he resigned his life. He was then born as the son of a person of distinction and the princess now assenting to the wishes of her father to see her wedded, the king of Kāśī caused it to be made known that she would elect a bridegroom from those who should present themselves as suitors for her hand. When the election took place, the princess made choice of her former lord, who appeared amongst the candidates and again invested him with the character of her husband.

बुभुजे च तया सार्द्धं सम्भोगान्नृपनन्दनः।
पितर्युपरते राज्यं विदेहेषु चकार सः॥८९॥
इयाज यज्ञान् सुबहून् ददौ दानानि चार्थिनाम्।
पुत्रानुत्पादयामास युयुधे च सहारिभिः॥९०॥
राज्यं भुक्त्वा यथान्यायं पालयित्वा वसुन्धराम्।
तत्याज स प्रियान् प्राणान् सङ्ग्रामे धर्मतो नृपः॥९१॥
ततश्चितास्थं तं भूयो भर्त्तारं सा शुभेक्षणा।
अन्वारुरोह विधिवद् यथापूर्वं मुदा सती॥९२॥

They lived happily together and upon her father's decease Śatadhanu ruled over the country of Videha. He offered many sacrifices and gave away many gifts and begot sons and subdued his enemies in war; and having duly exercised the sovereign power and cherished benignantly the earth, he died, as became his warrior birth, in battle. His queen again followed him in death and conformably to sacred precepts, once more mounted cheerfully his funeral pile.

ततोऽवाप तया सार्द्धं राजपुत्र्या स पार्थिवः
ऐन्द्रानतीत्य वै लोकान् लोकान् कामदुहोऽक्षयान्॥९३॥
स्वर्गाक्षयत्वमतुलं दाम्पत्यमतिदुर्लभम्।
प्राप्तं पुण्यफलं प्राप्य संशुद्धि तां द्विजोत्तम॥९४॥
एष पाषण्डसम्भाषाद्दोषः प्रोक्तो मया द्विज!
तथाश्वमेधावभृथस्नानमाहात्म्यमेव च॥९५॥

The king then, along with his princess, ascended beyond the sphere of Indra to the regions where all desires are forever gratified, obtaining ever-during and unequalled happiness in heaven, the perfect felicity that is the rarely realised reward of conjugal fidelity.[10] Such, Maitreya, is the sin of covering with a heretic and such are the expiatory effects of bathing after the solemn sacrifice of a horse, as I have narrated them to you.

तस्मात् पाषण्डिभिः पापैरालापस्पर्शनं त्यजेत्।
विशेषतः क्रियाकाले यज्ञादौ चापि दीक्षितः॥९६॥

क्रियाहानिर्गृहे यस्य मासमेकं प्रजायते।
तस्यावलोकनात् सूर्यं पश्येत मतिमान् नरः॥९७॥
किं पुनर्यैस्तु सत्यक्ता त्रयी सर्वात्मना द्विज!
परान्नभोजिभिः पापैर्वेदवादविरोधिभिः॥९८॥
सहालापस्तु संसर्गः सहास्था चातिपापिनी।
पाषण्डिभिर्दुराचारैस्तस्मात्ताः परिवर्जयेत्॥९९॥
पाषण्डिनो विकर्मस्थान् वैडालव्रतिकाञ्छठान्।
हैतुकान् वकवृत्तींश्च वाङ्मात्रेणापि नार्चयेत्॥१००॥
दूरादपास्तः सम्पर्कः सहस्यापि च पापिभिः।
पाषण्डिभिर्दुराचारैस्तस्मात्ताः परिवर्जयेत्॥१०१॥

Let therefor a man carefully avoid the discourse or contact of an unbeliever, especially at seasons of devotion and when engaged in the performance of religious rites preparatory to a sacrifice. If it be necessary that a wise man should look at the sun, after beholding one who has neglected his domestic ceremonies for a month, how much greater need must there be of expiation after encountering one who has wholly abandoned the Vedas? One who is supported by infidels or who disputes the doctrines of holy writ? Let not a person treat with even the civility of speech, heretics, those who do forbidden acts, pretended saints, scoundrels, sceptics[11] and hypocrites. Intercourse with such iniquitous wretches, even at a distance, all association with schismatic, defiles; let a man therefore carefully avoid them.

एते नग्नास्तवाख्याता दृष्ट्या श्राद्धोपघातकाः।
येषां सम्भाषणात् पुंसां दिनपुण्यं प्रणश्यति॥१०२॥

These, Maitreya, are the persons called naked, the meaning of which term you desired to have explained. Their very looks vitiate the performance of an ancestral oblation; speaking to them destroys religious merit for a whole day.

एते पाषण्डिनः पापा न ह्येतानालपेद् बुधः।
पुण्यं नश्यति सम्भाषादेतेषां तद्दिनोद्भवम्॥१०३॥
पुंसां जटाधरणमौण्ड्यवतां वृथैव।
मोघाशिनामखिलशौचनिराकृतानाम्।

तोयप्रदानपितृपिण्डबहिष्कृतानां।
सम्भाषणादपि नरा नरकं प्रयान्ति।। १०४।।
इति श्रीविष्णुपुराणे तृतीयांशे अष्टादशोऽध्याय: समाप्त:।।

These are the unrighteous heretics to whom a man must not give shelter and speaking to whom effaces whatever merit he may that day have obtained. Men, indeed, fall into hell as the consequence of only conversing with those who unprofitably assume the twisted hair and shaven crown; with those who feed without offering food to gods, spirits and guests; and whose who are excluded from the presentation of cakes and libations of water, to the manes.

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NOTES

1. The situation chosen for the first appearance of the heresy agrees well enough with the great prevalence of the Jain faith in the west of India in the eleventh and twelfth centuries (*As. Res.* XVI. 318) or perhaps a century earlier and is a circumstance of same weight in investigating the date of the Viṣṇu Purāṇa.

2. A bunch of peacock's feathers is still an ordinary accompaniment of a Jain mendicant. According to the Hindi poem, the Pṛthu Rai Caritra, it was borne by the Buddhist Amara Sinha; but that work is not, perhaps, very good authority for Bauddha observances, at least of an ancient date.

3. In this and the preceding contradictions it is probable that the writer refers, although not with much precision, to the sceptical tenets of the Jains, whence they are called commonly Syādvādis, assertors of probabilities or of what may be. These usually form seven categories or 1. A thing is; 2. It is not; 3. It is and it is not; 4. It is not definable; 5. It is, but is not definable; 6. It is not, neither is it definable; 7. It is and it is not and is not definable. Hence the Jains are also termed Saptavādis and Saptabhangīs, assertors and oppugners of seven

propositions. *As. Res.* XVII. 271; and *Trans. Royal As. Soc.* I. 555.

4. Here is further confirmation of the Jains being intended by our text, as the term Arhat is more particularly applied to them, although it is also used by the Buddhists.

5. We have there the Bauddhas noticed as a distinct sect. If the author wrote from a personal knowledge of Buddhists in India, he could not have written much later than the 10th or 11th century.

6. That is, according to the commentator, a Śrāddha may be performed for a man who is abroad by any of his kinsmen who are tarrying at home; it will be of equal benefit to him as if he offered it himself; he will equally eat of the consecrated food.

7. We have in these passages, no doubt, allusion to the Vārhospatyas or followers of Bṛhaspati, who seem to have been numerous and bold at some period anterior to the 14th century. *As. Res.* XVI. 5.

8. We may have in this conflict of the orthodox divinities and heretical Daityas some covert allusion to political troubles, growing out of religious differences and the final predominance of Brahmanism. Such occurrences seem to have preceded the invasions of India by the Mohammedans and prepared the way for their victories.

9. There is a play upon the word Bali, which means 'tribute', or 'fragments of a meal scattered abroad to the birds'.

10. The legend is peculiar to the Viṣṇu Purāṇa, although the doctrine it inculcates is to be found elsewhere.

11. Haitukas, 'causalists'; either the followers of the Nyāya or 'logical' philosophy or Bauddhas, those who take nothing upon authority and admit nothing that cannot be proved; or it is explained, those who by argument cast a doubt upon the efficacy of acts of devotion.

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END OF THE THIRD BOOK

THE VIṢṆU-PURĀṆAM
BOOK IV
चतुर्थांशः

CHAPTER I

प्रथमोऽध्याय:

(वंशविस्तारकथनम्, ब्रह्मणो दक्षादीनाञ्चोत्पत्ति:,
पुरूरवसो जन्म, रेवत्या सह बलरामस्य विवाहश्च)

मैत्रेय उवाच

भगवन्! यन्नरै: कार्यं साधुकर्मण्यवस्थितै:।
तन्मह्य गुरुणाख्यातं नित्यनैमित्तिकात्मकम्॥ १॥
वर्णधर्मास्तथाख्याता धर्मा ये चाश्रमेषु वै।
श्रोतुमिच्छाम्यहं वंशान् तांस्त्वं प्रब्रूहि मे गुरो॥ २॥

Maitreya said–Venerable preceptor, you have explained to me the perpetual and occasional ceremonies which are to be performed by those righteous individuals who are diligent in their devotions; and you have also described to me the duties which devolve upon the several castes and on the different orders of the human race. I have now to request you will relate to me the dynasties of the kings who have ruled over the earth.[1]

पराशर उवाच

ब्रह्माद्यं यो मनोर्वंशमहन्यहनि संस्मरेत्।
तस्य वंशसमुच्छेदो न कदाचिद्भविष्यति॥ ३॥

Parāśara replied–I will repeat to you, Maitreya, an account of the family of Manu, commencing with Brahmā and graced by a number of religious, magnanimous and heroic princes. Of which it is said, "The lineage of him shall never be extinct, who daily calls to mind the race of Manu, originating with Brahmā."[2]

तदस्य वंशानुपूर्वीमशेषपापप्रक्षालनाय मैत्रेयैतां शृणु। तद् यथा सकलजगतामनादिरादिभूत ऋग्यजु:-सामादिमयो भगवद्विष्णुमयं ब्रह्मणो मूर्तिरूपं हिरण्यगर्भो ब्रह्माण्डतो भगवान् ब्रह्मा प्राग्बभूव॥ ४॥

ब्रह्मणश्च दक्षिणाङ्गुष्ठजन्मा दक्षः प्रजापतिः, दक्षस्याप्यदितिः, अदितेर्विवस्वान्, विवस्वतो मनुः, मनोरिक्ष्वाकु-नृग-धृष्ट-शर्याति-नरिष्यन्त-प्रांशु-नाभा-गनेदिष्ठ-करूष-पृषध्राख्याः पुत्रा बभूवुः॥५॥

इष्टिश्च मित्रावरुणयोर्म्मनु पुत्रकामश्चकार॥६॥

तत्रापहते होतुरपचारादिला नाम कन्या बभूव॥७॥

सैव च मित्रावरुणप्रसादात् सुद्युम्नो नाम मनोः पुत्रो मैत्रेयासीत्। पुनश्चेश्वरकोपात् स्त्री सती सोमसूनोर्बुधस्याश्रमसमीपे बभ्राम॥८॥

सानुरागश्च तस्यां बुधः पुरूरवसमात्मजमुत्पादयामास॥९॥

जाते च तस्मिन्नमिततेजोभिः परमर्षिभिरिष्टिमय ऋङ्मयो यजुर्म्मयः साममयोऽथर्व्वमयः सर्वमयो मनो मयो ज्ञानमयोऽकिञ्चिन्मयो भगवान् यज्ञपुरुषस्वरूपी सुद्युम्नस्य पुंस्त्वमभिलषद्भिर्यथावदिष्टः॥१०॥

तत्प्रसादादिला पुनरपि सुद्युम्नोऽभवत्॥११॥

तस्याप्युकल-गयत्-विनतसंज्ञास्त्रयः पुत्रा बभूवुः।

Listen therefore, Maitreya, to the entire series of the princes of this family, by which all sin shall be effaced. Before the evolution of the mundane egg, existed Brahmā, who was Hiraṇyagarbha, the form of that supreme Brahma which consist of Viṣṇu as identical with the Ṛk, Yajur and Sāma Vedas; the primeval, uncreated cause of all worlds. From the right thumb of Brahmā was born the patriarch Dakṣa;[3] his daughter was Aditi, who was the mother of the sun. The Manu Vaivasvata was the son of the celestial luminary; and his sons were Ikṣvāku, Nṛga, Dhṛṣtā, Śaryāti, Nariṣyanta, Prānśu, Nābhāga, Nediṣṭa, Karūṣa and Pṛṣadhra.[4] Before their birth, the Manu being desirous of sons, offered a sacrifice for that purpose to Mitra and Varuṇa; but the rite being deranged, through an irregularity of the ministering priest, a

daughter Ilā, was produced.[5] Through the favour of the two divinities, however, her sex was changed and she became a man, named Sudyumna. At a subsequent period, in consequence of becoming subject to the effects of a malediction once pronounced by Śiva, Sudyumna was again transformed to a woman in the vicinity of the hermitage of Budha, the son of the deity of the moon. Budha saw and espoused her and had by her a son named Purūravas. After his birth, the illustrious Ṛṣis, desirous of restoring Sudyumna to his sex, prayed to the mighty Viṣṇu, who is the essence of the four Vedas, of mind, of everything and of nothing; and who is in the form of the sacrificial male; and through his favour Ilā once more became Sudyumna, in which character he had three sons, Utkala, Gaya and Vinata.[6]

सुद्युम्नस्तु स्त्रीपूर्वकत्वाद् राज्यभागं न लेभे॥ १२॥

तत् पित्रा तु वसिष्ठवचनात् प्रतिष्ठानं नाम नगरं सुद्युम्नाय दत्तम्।

तच्चासौ पुरूरवसे प्रादात्। पृषध्रस्तु गुरुगोवधात् शूद्रत्वमगमत्॥ १३॥

In consequence of his having been formerly a female, Sudyumna was excluded from any share in his paternal dominions; but his father, at the suggestion of Vasiṣṭha, bestowed upon him the city Pratiṣṭhāna[7] and he gave it to Purūravas. Of the other sons of the Manu, Pṛṣadhra, in consequence of the crime of killing a cow, was degraded to the condition of a Śūdra.[8]

करूषात् कारूषा महाबला: क्षत्रिया बभूवु:॥ १४॥

नाभागो नेदिष्ठपुत्रस्तु वैश्यतामगमत्॥ १५॥

तस्माद् भलन्दन: पुत्रोऽभवत्। भलन्दनाद्वत्सप्रिरुदारकीर्तिः, वत्सप्रे: प्रांशुरभवत्, प्रजानिश्च प्रांशोरेकोऽभवत्, ततश्च खनित्रः, तस्माच्च क्षुपः, क्षुपाच्च अतिबलपराक्रमोऽविविंशोऽभवत्। ततो विविंश, तस्माच्च खनीनेत्र, ततश्चातिविभूतिः, अतिविभूतेर्भुरिबलपराक्रम: करन्धम: पुत्रोऽभवत्। तस्मादप्यविक्षिः, अविक्षेरप्यतिबल: पुत्रो मरुत्तोऽभवत्॥ १६॥

मरुत्तस्य यथा यज्ञस्तथा कस्याभवद् भुवि:।
सर्वं हिरणमयं यस्य यज्ञ वस्त्वतिशोभनम्॥
अमाद्यदिन्द्र: सोमेन दक्षिणाभिर्द्विजातय: (च)।
मरुत: परिवेष्टार: सदस्याश्च दिवौकस:॥ १७॥

मरुत्तश्चक्रवर्ती नरिष्यन्तनामानं पुत्रमवाप। तस्माच्च दम:, दमस्य पुत्रो राज्यवर्द्धनो जज्ञे। राज्यवर्द्धनात् सुधृतिरभूत्। ततश्च नर:, तस्माच्च केवल: केवलाद् बन्धुमान्, बन्धुमतो वेगवान्, वेगवतो बुध:, तत: तृणबिन्दु:, तस्याप्येका कन्या इलिबिला नाम। तञ्चालम्बुषा नाम वराप्सरा तृणबिन्दुं भेजे। तस्यामस्य विशालो जज्ञे; य: पुरीं वैशालीं नाम निर्म्ममे। हेमचन्द्रश्च विशालस्य पुत्रोऽभवत्। तस्माच्च सुचन्द्र:, तत्तनयो धूम्राश्व:, तस्यापि सृञ्जयोऽभूत्। सृञ्जयात् सहदेव:, तत: कृशाश्वो नाम पुत्रोऽभूत्। सोमदत्त: कृशाश्वाज्जज्ञे; यो दशाश्वमेधानाजहार। तत्पुत्रश्च जनमेजय: जनमेजयात् सुमति:। एते वैशालका भूभृत:॥ १८॥

From Karūṣa descended the mighty warriors termed Kārūṣas (the sovereigns of the north).[9] The son of Nediṣṭha, named Nābhāga, became a Vaiśya;[10] his son was Bhalandana;[11]whose son was the celebrated Vataspri[12]; Prānsu; whose son was Prajāni;[13] whose son was Khanitra;[14] whose son was the very valiant Cakṣupa;[15] whose son was Viṁśa;[16] whose son was Viviṁśati;[17] whose son was Khaninetra; whose son was the powerful, wealthy and valiant Karandhama;[18] whose son was Avikṣi (or Avikṣit)[19]; whose son was the mighty Marutta, of whom this well known verse is recited; "There never was beheld on earth a sacrifice equal to the sacrifice of Marutta: al the implements and utensils were made of gold. Indra was intoxicated with the libations of Soma juice and the Brāhmaṇas were enraptured with the magnificent donations they received. The winds of heaven encompassed the rite as guards and the assembled gods attended to behold it."[20] Marutta was a Cakravarttī or universal monarch : he had a son named Nariṣ yanta;[21] his son was Dama;[22] his son was Rājyavardhana; his son was Sudhṛti; his son was Nara; his son was Kevala; his son was

Bandhumat; his son was Vegavat; his son was Budha;[23] his son was Tṛṇavindu, who had a daughter named Ilavilā.[24] The celestial nymph Alambuṣā becoming enamoured of Tṛṇavindu, bore him a son named Viśāla, by whom the city Vaiśālī was founded.[25] The son of the first king of Vaiśālī was Hemacandra; his son was Sucandra; his son was Dhūmrāśva; his son was Sṛñjaya;[26] his son was Sahadeva;[27] his son was Kriśāśva; his son was Somadatta, who celebrated ten times the sacrifice of a horse; his son was Janamejaya; and his son was Sumati.[28]

तृणविन्दोः प्रसादेन सर्वे वैशालका नृपाः।
दीर्घायुषो महात्मानो वीर्यवन्तोऽतिधार्मिकाः॥ १९॥

These were the king of Vaiśālī; of whom it is said, "By the favour of Tṛṇavindu all the monarchs of Vaiśālī; were long lived, magnanimous, equitable and valiant."

शर्यातेः कन्या सुकन्या नामाभवत्; यामुपयेमे च्यवनः।
आनर्त्तश्च नाम धार्म्मिकः शर्यातिपुत्रोऽभवत्। आनर्त्तस्यापि
रेवतो नाम पुत्रो जज्ञे, योऽसावानर्त्तविषयं बुभुजे, पुरीञ्च
कुश स्थलीमध्युवास। रेवतस्यापि रैवतः पुत्रः ककुद्मी नाम
धर्मात्मा भ्रातृशतज्येष्ठोऽभवत्। तस्य च रेवती नाम कन्या।
तामादाय कस्येयमर्हतीति भगवन्तमब्जयोनिं प्रष्टुं ब्रह्मलोकं
जगाम। तावच्च ब्रह्मणोऽन्तिके हाहाहूहूसंज्ञाभ्यां
गन्धर्वाभ्यामतितानं नाम दिव्यं गान्धर्वमगीयत॥ २०॥

तावच्च त्रिमार्गपरिवर्त्तैरनेकयुगपरिवृत्ति तिष्ठन्नपि रैवतकः
शृण्वन् मुहूर्त्तमिव मेने॥ २१॥

Śaryāti, the fourth son of the Manu, had a daughter named Sukanyā, who was married to the holy sage Cyavana;[29] he had also a righteous son, Called Ānartta. The son of the latter was Revata,[30] who ruled over the country called after his father Ānartta and dwelt at the capital denominated Kuśasthalī.[31] The son of this prince was Raivata or Kakudmīn, the eldest of a hundred brethren. He had a very lovely daughter and not finding any one worthy of her hand, he repaired with her to the region of Brahmā to consult the god where a fit bridegroom was to be met with. When he arrived, the quiristers Hāhā, Hūhū and others, were singing before Brahmā and Raivata, waiting till they had finished, imagined the ages that elapsed during their performance to be but as a moment.

गीतावसाने भगवन्तमब्यजयोनिं प्रणम्य रैवतक: कन्यायोग्यं वरमपृच्छत्। तश्चाह भगवान्, कथय योऽभिमतस्ते वर इति। पुनश्च प्रणम्य भगवते यथाभिमतानात्मन: स वरान् कथयामास, क एषां भगवतोऽभिमत:? कस्मै कन्यामिमां प्रयच्छामीति। तत: किञ्चिदवनतशिरा: सस्मितो भगवान् अब्जयोनिराह॥ २२॥

At the end of their singing, Raivata prostrated himself before Brahmā and explained his errand, "Whom should you wish for a son-in-law?" demanded Brahmā; and the king mentioned to him various persons with whom he could be well pleased. Nodding his head gently and graciously smiling, Brahmā said to him,

ये एते भगवतोऽभिमता: नैतेषां साम्प्रतमपत्यापत्यसन्ततिरप्यवनीतलेऽस्ति। बहूनि हि तवात्रैतद् गान्धर्वं शृण्वतश्चतुर्युगा यतीतानि। साम्प्रतं भूतलेऽष्टाविंशतितमस्य मनोश्चतुर्युगमतीतप्रायम्, आसन्नो हि तत्कलि:। अन्यस्मै कन्यारत्नमिदं भवतैकाकिना देयम्॥ २३॥

भवतोऽपि मित्र-मन्त्रि-भृत्य-कलत्र-बन्धु-बल-कोषादय: कालेनैतेनात्यन्तमतीता:॥ २४॥

"Of those whom you have named the third or fourth generation non longer survives, for many successions of ages have passed away while you were listening to our songsters; now upon earth the twenty-eighth great age of the present Manu is nearly finished and the Kali period is at hand. You must therefore, bestow this virgin gem upon some other husband, for you are now alone and your friends, your ministers servants, wife, kinsmen, armies and treasures, have long since swept away by the hand of time."

पुनरप्युत्पन्नसाध्वस: स राजा भगवन्तं प्रणम्य पप्रच्छ, भगवन्! एवमवस्थिते ममेयं कस्मै देयेति। तत: स भगवान् किञ्चिदवनतकन्धरं कृताञ्जलिभूतं सप्तलोकगुरुरब्जयोनिराह॥ २५॥

Overcome with astonishment and alarm, the Rājā then said to Brahmā, "Since I am thus circumstanced, do you, lord, tell me unto whom the maiden shall be given:" and the creator of the world, whose throne is the lotus, thus benignantly replied to the prince, as he stood bowed and humble before him :

ब्रह्मोवाच

न ह्यादिमध्यान्तमजस्य यस्य
विद्मो वयं सर्व्वगतस्य धातुः।
न च स्वरूपं न परं स्वभावं
न चैव सारं परमेश्वरस्य॥ २६॥

"The being of whose commencement, course and termination, we are ignorant; the unborn and omnipresent essence of all things, he whose real and infinite nature and essence we do not know–is the supreme Viṣṇu.

कलामुहूर्त्तादिमयश्च कालो
न यद् विभूतेः परिणामहेतुः।
अजन्मनाशस्य समस्तमूर्त्ते-
रनामरूपस्य सनातनस्य॥ २७॥

He is time, made up of moments and hours and years; whose influence is the source of perpetual change. He is the universal form of all things, birth to death. He is eternal, without name or shape.

यस्य प्रसादादहमच्युतस्य
भूतः प्रजासृष्टिकरोऽन्तकारी।
क्रोधाच्च रुद्रः स्थितिहेतुभूतो
यस्माच्च मध्ये पुरुषः परस्मात्॥ २८॥

Through the favour of that imperishable being am I the agent of his power in creation : through his anger is Rudra the destroyer of the world; and the cause of preservation, Puruṣa, proceeds also from him.

मद्रूपमास्थाय सृजत्यजो यः
स्थितौ च योऽसौ पुरुषस्वरूपी।
रुद्रस्वरूपेण च योऽत्ति विश्वं
धत्ते तथानन्तवपुः समस्तम्॥ २९॥

The unborn having assumed my person creates the world; in his own essence he provides for its duration; in the form of Rudra he devours all things; and with the body of Ananta he upholds them.

शक्रादिरूपी परिपाति विश्व-
मर्केन्दुरूपश्च तमो हिनस्ति।
पाकाय योऽग्नित्वमुपेत्य लोकान्
बिभर्त्ति पृथ्वीवपुरव्ययात्मा॥३०॥

Impersonated as Indra and the other gods he is the guardian of mankind; and as the sun and moon he disperses darkness. Taking upon himself the nature of fire he bestows warmth and maturity; and in the condition of the earth nourishes all beings.

चेष्टां करोति श्वसनस्वरूपी
लोकस्य तृप्तिञ्च जलस्वरूपी।
ददाति विश्वस्थितिसंस्थितस्तु
सर्वावकाशञ्च नभःस्वरूपी॥३१॥

As one with air he gives activity to existence; and as one with water he satisfies all wants; while in the state of ether, associated with universal aggregation, he furnishes space for all objects.

यः सृज्यते सर्गकृदात्मनैव
यः पाल्यते पालयिता च देवः।
विश्वात्मनः संह्रियतेऽन्तकारी
पृथङ् न यस्यास्य च योऽव्ययात्मा॥३२॥

He is at once the creator, and that which is created; the preserver and that which is preserved; the destroyed and as one with all things, that which is destroyed; and as the indestructible, he is distinct from these three vicissitudes.

यस्मिन् जगद् यो जगदेतदाद्यो
यश्चाश्रितोऽस्मिन् जगति स्वयम्भूः।
स सर्वभूतप्रभवो धरित्र्यां
स्वांशेन विष्णुर्नृपतेऽवतीर्णः॥३३॥

In him is the world, he is the world; and he, the primeval self-born, is again present in the world. That mighty Viṣṇu, who is paramount over all beings, is now in a portion of himself upon the earth.

कुशस्थली या तव भूप! रम्या
पुरी पुराभूदमरावतीव।
सा द्वारका सम्प्रति तत्र चास्ते
स केशवांशो बलदेवनामा॥३४॥
तस्मै त्वमेनां तनयां नरेन्द्र!
प्रयच्छ मायामनुजाय जायाम्।
श्लाघ्यो वरोऽसौ तनया तवेयं
स्त्रीरत्नभूता सदृशो हि योग:॥३५॥

That city Kuśasthalī which was formerly your capital and rivalled the city of the immortals, is now known as Dvāraka[32] and there reigns a portion of that divine being in the person of Baladeva; to him, who appears as a man, present her as a wife; he is a worthy bridegroom for this excellent damsel and she is a suitable bride for him.

पराशर उवाच

इतीरितोऽसौ कमलोद्भवेन
भूवं समासाद्य पति: प्रजानाम्।
ददर्श ह्रस्वान् पुरुषानशेषा-
नत्यौजस: स्वल्पविवेकवीर्य्यान्॥३६॥

Being thus instructed by the lotus-born divinity, Raivata returned with his daughter to earth, where he found the race of men dwindled in stature, reduced in vigour and enfeebled in intellect.

कुशस्थलीं ताञ्च पुरीमुपेत्य
दृष्टान्यरूपां प्रददौ स्वकन्याम्।
सीरध्वजाय स्फटिकाचलाभ-
वक्ष:स्थलायातुलधीर्नरेन्द्र:॥३७॥
उच्चप्रमाणामति तामवेक्ष्य
स्वलाङ्गलाग्रेण स तालकेतु:।
विनामयामास ततश्च सापि
बभूव सद्यो वनिता यथान्या॥३८॥
तां रेवतीं रैवतभूपकन्यां
सीरायुधोऽसौ विधिनोपयेमे।

दत्त्वा च कन्यां स नृपोजगाम
हिमाचलं वै तपसे धृतात्मा॥ ३९॥

॥इति विष्णुपुराणे चतुर्थांशे प्रथम: अध्याय:॥

Repairing to the city of Kuśathalī, which he found much altered, the wise monarch bestowed his unequalled daughter on the wielder of the ploughshare, whose breast was as fair and radiant as crystal. Beholding the damsel of excessively lofty height, the chief, whose banner is a palm-tree, shortened her with the end of his ploughshare and she became his wife. Balarāma having espoused, agreeably to the ritual, Revatī, the daughter of Raivata, the king retired to the mountain Himālaya and ended his days in devout austerities.[33]

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NOTES

1. The complete series of the different dynasties is found elsewhere only in the Vāyu, the Brahmāṇḍa (which is the same), the Matsya and the Bhāgavata Purāṇas. The Brahma Purāṇa and the Hari Vaṁśa, the Agni, Liṅga, Ḳūrma and Garuḍa Purāṇas have lists of various extent, but none beyond the families of Pāṇḍu and Kṛṣṇa. The Mārkaṇḍeya contains an account of a few of the kings of the solar dynasty alone; and the Padma, of a part of the solar and lunar princes only, besides accounts of individuals. In the Rāmāyaṇa, Mahābhārata and in the other Purāṇas, occasional short genealogies and notices of individual princes occur. In general there is a tolerable conformity, but this is not invariably the case, as we shall have occasion to observe.

2. In the historical passages of all the Purāṇas in which such occur and especially in the Viṣṇu and Vāyu, verses, apparently the fragments of a more ancient narrative, are frequently cited. It may also be noticed, as a peculiarity of this part of the Purāṇas, that the narration is in prose.

3. Dakṣa is elsewhere said to have been one of the mind-born sons of Brahmā or to have been the son of the Pracetasas : See Bk. I. Ch. XV. n. 5.

4. According to the nomenclature sometimes followed and as we shall have reason to conclude intended in this place, there are ten sons of Manu.

The commentator regards them, however, as but nine, considering Nābhāga-nediṣṭa but one name or Nediṣṭa the father of Nābhaga. The number is generally stated to be nine, although there is some variety in the names, particularly in this name, which occurs Nābhāgadiṣṭa, Nābhāgariṣṭha; and also separated, as Nābhāga, Nabhaga or Nabhāga; Nediṣṭa, Diṣṭa and Ariṣṭa : the latter, as in the Kūrma, distinctly stated, नाभागो ह्यरिष्टः। Again, नेदिष्टः सप्तमः स्मृतः। Brahmā p. The commentator on the Hari Vaṁśa quotes the Vedas for Nābhāgadiṣṭa : नाभागदिष्टं वै मानवमिति श्रुतिः। but the name occurs as Nābhānediṣṭha in the Aitareya Brāhmaṇa of the Ṛgveda, where a story is told of his being excluded from all share of his inheritance, on the plea of his being wholly devoted to a religious life : नाभानेदिष्टं वै मानवं ब्रह्मचर्य्यं वसन्तं भ्रातरो निरभजन्। See also *As. Res.* VIII. 384. The name as ordinarily written, Nabhāga, 'no-share', has nevertheless an obvious connection with the legend. The name of Nṛga is found only in our text, the Padma and the Bhāgavata : the Vāyu has Najava. Prānśu is also the reading of the Vāyu and Agni, but not of the rest, which have Veṇa, Vanya, Daṇḍa, Kuśanābha or Kavi, in its place. The Mahābhārata, Ādi Parva, p. 113, has Veṇa, Dhṛṣṇu, Nariṣyanta, Nābhāga, Ikṣvāku, Kārūṣa, Śaryāti, Ilā, Pṛṣadhra and Nābhāgāriṣṭha. The Padma Purāṇa, in the Pātāla Khaṇḍa, says there were 'ten' and names them Ikṣvāku, Nṛga, Diṣṭa, Dhṛṣṭa, Karūṣa, Śaryāti, Nariṣyanta, Pṛṣadhra, Nābhāga and Kavi.

5. तत्तापहुते होतुरपचारात्। 'That sacrifice being wrongly offered, through the improper invocations of the Hotri.' It is also read अपहते 'frustrated'. This is rather a brief and obscure allusion to what appears to be an ancient legend and one that has undergone various modifications. According to the Matsya, no change of sex took place in the first instance. The eldest son of Manu was Iḍa or Ila (इड: or इल:), whom his father appointed sovereign of the seven Dvīpas. In his progress round his dominions, Ila came to the forest of Śambhu or Śiva; entering into which, he was changed to a female, Ilā, agreeably to a promise made formerly by Śiva to Pārvatī, who had been once unseasonably broken in upon by some sages, that such a transformation should be inflicted on every male who trespassed upon the sacred grove. After a season, the brothers of Ila sought for him and finding him thus metamorphosed, applied to Vasiṣtha, their father's

priest, to know the cause. He explained it to them and directed them to worship Śiva and his bride. They did so, accordingly; and it was announced by the deities, that, up on the performance of an Aśvamedha by Ikṣvāku, Ila should become a Kiṁpuruṣa, named Sudyumna and that he should be a male one month and female another month, alternately. The Vāyu, which is followed by most of the other authorities states that upon Manu's offering their share of the sacrifice to Mitra and Varuṇa, instead of a boy, a girl was born : according to the Vedas. इडा जज्ञे इति श्रुतिः। Manu desired her to follow him; तामिलेत्यथहोवाच मनुर्दण्डधरः स्मृतेः। अनुगच्छामि भद्रं ते तमिला प्रत्युवाच ह।। whence her name llā (from Ila or iḍa, 'come'). There, however, Manu propitiates Mitra and Varuṇa and the girl Ilā or Sudyumna by their favour : as the Mārkaṇḍeya; तथेति ताभ्या मुक्तं तु देवाभ्यां सैवकन्यका। इला दकृः समभवत् सुद्युम्न इति विश्रुतः।। Sudyumna's subsequent change to a female again, is told much as in the Matsya; but his being alternately male and female is not mentioned in the Vāyu any more than it is in our text. The Bhāgavata agrees in that respect with the Matsya, but it has evidently embellished the earlier part of the legend by the introduction of another character, Śraddhā, the wife of the Manu. It is said that it was by her instigation, as she was desirous of having a girl, that the ministering Brāhmaṇas altered the purpose of the rite, in consequence of which a girl, instead of a boy, was born. The similarity of the name has induced the learned author of the *Origin of Pagan Idolatry* to conceive that he has found the Ila of the Hindus in the Il or Ilus of the Phoenicians. "The Phoenician Il is the masculine Ila of the Hindus and Indo Scythae and Ila was a title of Manu or Buddha, who was preserved in the ark at the time of the deluge:" I. 156 : and the thence concludes that Ila must be Noah; while other circumstances in his Phoenician history identify him with Abraham. I. 159, Again; "Ilus or Il is a regular Cuthic name of Buddha, which the Phoenicians, I have no doubt, brought with them; for Buddha or Manu, in the character of Ila, is said to have married his own daughter, who is described as the offspring of an ancient personage that was preserved in an ark at the time of the deluge." I. 223. Now whatever connection there may be between the names of lla, Il, Ilus, Ilium, Ilā 'the earth' and Ilos 'slime', there is no very obvious resemblance between the Paurāṇik legends of Ilā and the Mosaic record; nor do the former authorise the particulars of Ila stated by Faber, on the authority probably of Wilford. The Manu Satyavrata, who was preserved in the ark, is never called Ila nor is he the father of Ilā. Buddha was not so preserved nor is Ila ever a title of Buddha. Budha (not Buddha), the husband of Ilā, never appears as her father nor is he a Manu nor is she the daughter of any ancient personage preserved in an ark. There is not therefore, as far as I am aware, any circumstance in the history of Ila or Ilā which can identify either with Abraham or Noah.

6. The Matsya calls the name of third Haritāśva; the Vāyu, Vinatāśva; the Mārkaṇḍeya, Vinaya; and the Bhāgavata, Vimala. All but the last agree in stating that Uktala (Orissa) and Gayā in Bihar are named after the two first. The Matsya calls the third the sovereign of the east, along with the Kauravas; the Vāyu makes him king of the west. The Bhāgavata calls them all three rulers of the south.

7. The authorities agree in this location of Sudyumna. Pratiṣṭhāna was situated on the eastern side of the confluence of the Ganges and Yamunā; the country between which rivers was the territory of the direct male descendants of Vaivasvata. In the Hari Vaṁśa it is said that he reigned in Pratiṣṭhāna, having killed Dhṛṣṭaka, Ambarīṣa and Daṇḍa : सुहास्त्रः कारयामास प्रतिष्ठाने नृपकियां। धृष्टकश्चाम्बरीषश्च दण्डश्चेति हतत्रयः।। M. Langlois had no doubt सुतत्रयः in his copy, as he renders it, 'Il donna naissance ā trois enfans;' though, as he observes, Hamilton and called these the sons of Ikṣvāku. The Brahma Purāṇa has not this passage nor does the commentator on the Hari Vaṁśa give any explanation; neither does any thing of the kind occur elsewhere. We have however, subsequently in the text, Daṇḍa named as a son of Ikṣvāku; and in the Padma Purāṇa, Sriṣṭi Khaṇḍa and in the Uttara Khaṇḍa of the Rāmāyaṇa, we have a detailed narrative of Daṇḍa, the son of Ikṣvāku, whose country was laid waste by an imprecation of Bhārgava, whose daughter that prince had violated. His kingdom became in consequence the Dāṇḍaka forest. The Mahābhārata, Dāna Dharma, alludes to the same story. If therefore the preferable reading of the Hari Vaṁśa be Sūta, 'son', it is at variance with all other authorities. At the same time it must be admitted, that the same work is singular in

asserting any collision between Daṇḍa and his brothers and Sudyumna and the passage seems to have grown out of that careless and ignorant compilation which the Hari Vaṁśa so perpetually presents. It is not improbably a gratuitous perversion of this passage in the Matsya; नाभागस्याम्बतरीषस्तु धृष्टस्यच सुतत्रयं। 'Ambarīṣa was the son of Nābhāga; and Dhṛṣṭa had three sons.'

8. This story has been modified apparently at different periods, according to a progressive horror of the crime. Our text simply states the fact. The Vāyu says he was hungry and not only killed, but ate the cow of his spiritual preceptor, Cyavana. In the Mārkaṇḍeya he is described as being out a hunting and killing the cow of the father of Bābhravya, mistaking it for a Gavaya or Gayal. The Bhāgavata, as usual, improves upon the story and says that Pṛṣadhra was appointed by his Guru Vasiṣṭha to protect his cattle. In the night a tiger made his way into the fold and the prince in his haste and the dark, killed the cow upon which he had fastened, instead of the tiger. In all the authorities the effect is the same and the imprecation of the offended sage degraded Pṛṣadhra to the caste of Śūdra. According to the Bhāgavata, the prince led a life of devotion and perishing in the flame of a forest, obtained final liberation. The obvious purpose of this legend and of some that follow, is to account for the origin of the different castes from one common ancestor.

9. The Bhāgavata also places the Kārūṣas in the north; उत्तरपथगोप्तारः। but the country of the Kārūṣas is usually placed upon the Paripātra or Vindhya mountains (See Bk. II. Ch. III. n. 13).

10. The Vāyu has Nābhāga, the son of Ariṣṭa; नाभागोरिष्टपुत्रस्तु। the Mārkaṇḍeya has, the son of Diṣṭa; दिष्टपुत्रस्तनुनाभागः। the Bhāgavata also calls him the son of Diṣṭa. According to that authority, he became a Vaiśya by his actions. The other Purāṇas generally agree that the descendants of this person became Vaiśyas; but the Matsya and Vāyu do not notice it. The Mārkaṇḍeya details a story of Nābhāga's carrying off and marrying the daughter of a Vaiśya; in consequence of which he was degraded, it is said, to the same caste and deprived of his share of the patrimonial sovereignty, which his son and successor recovered. The Brahma Purāṇa and Hari Vaṁśa assert that two sons of Nābhāgāriṣṭa again became Brāhmaṇas; but the duties of royalty imply

the Kṣatriya caste of his posterity; and the commentator on our text observes that the son of Nābhāga was born before his father's degradation and consequently the race continued Kṣatriya; an assertion unsupported by any authority and it must therefore appear that a race of Vaiśya princes was recognised by early traditions.

11. Bhanandana : Bhāgavata.

12. Vatsaprīti : Bhāgavata, Vatsasrī : Mārkaṇḍeya. The latter has a story of the destruction of the Daitya Kujāmbha by Vidūratha, the father of Sunandra, the wife of Vatsasrī. The Vāyu has Sahasrāri.

13. Pramati : Bhāgavata.

14. According to the Mārkaṇḍeya, the priests of the royal family conspired against this prince and were put to death by his ministers.

15. Cakṣuṣa : Bhāgavata.

16. Vīra : Mārkaṇḍeya.

17. Rambhā precedes Vivimśati : Bhāgavata.

18. Balāśva or Balakāśva or Subalāśva, according to the Mārkaṇḍeya, which explains his name Karandhama to denote his creation of an army, when besieged by his revolted tributaries, by breathing on his hands (करं + थमः).

19. Both forms occur, as the commentator observes; अविक्षेरेव क्वचिदविक्षिदित्यपि। The Mārkaṇḍeya has a long story of this prince's carrying off the daughter of Viśāla, king of Vaidiśa. Being attacked and captured by his confederated rivals, he was rescued by his father, but was so much mortified by his disgrace, that he vowed never to marry nor reign. The princess, also becoming an ascetic, met with him in the woods and they were finally espoused; but Avikṣit kept his other vow and relinquished his succession in favour of his son, who succeeded to the kingdoms of both Karandhama and Viśāla.

20. Most of our authorities quote the same words, with or without addition. The Vāyu adds, that the sacrifice was conducted by Saṁvartta, whom the Bhāgavata terms a Yogī, the son of Aṅgiras; and that Bṛhaspati was so jealous of the splendour of the rite, that a great quarrel (महान् विवादः) ensued between him and Saṁvartta. How it involved the king is not told, but apparently in consequence, Marutta, with his kindred and friends, was taken by Saṁvartta to heaven : सम्बर्त्तेन दिवं नीतः ससुहृत् सहबान्धवैः। According to the Mārkaṇḍeya,

Marutta was so named from the paternal benediction, 'May the winds be yours,' or 'be propitious to you' (मरुत् तव). He reigned, agreeably to that record, 85000 years.

21. Omitted in the Bhāgavata.

22. A rather chivalric and curious story is told of Dama in the Mārkaṇḍeya. His bride Sumanā, daughter of the king Daśārha, was rescued by him from his rivals. One of them, Bapuṣmat, afterwards killed Marutta, who had retired into the woods, after relinquishing his crown to his son. Dama in retaliation killed Bapuṣmat and made the Piṇḍa or obsequial offering to his father, of his flesh; with the remainder he fed the Brāhmaṇas of Rākṣasas origin : such were the kings of the solar race. बपुष्मतश्च मांसेन पिण्डदानं चकार ह। ब्राह्मणान् भोजयामास रक्षःकुलसमुद्भवान्।। एवं विधा हि राजानो बभूवुः सूर्य्यवंशजाः।।

23. The Bhāgavata has Bandhavat, Oghavat and Bandha.

24. The Vāyu and Bhāgavata both add that she was the wife of Viśravas and mother of Kubera. In the Liṅga Purāṇa, she is said to have been the wife of Pulastya and mother of Viśravas. The weight of authority is in favour of the former statement. See Bk. I. Ch. X. n. 5.

25. The Bhāgavata names three sons, Viśāla, Śūnyabandhu and Dhūmaketu. Vaiśālī is a city of considerable renown in Indian tradition, but its site is a subject of some uncertainty. Part of the difficulty arises from confounding it with Viśālā, another name of Ujjain; उज्जयिनी स्याद्विशाला। Hemacandra. Also in the Meghadūta, प्राप्यावन्तीं पूर्व्वोद्दिष्टमनुसरपुरीं श्रीविशाली। 'Having arrived at Avantī, proceed to the illustrious city before indicated, Viśālā.' विशालाभिधानमुज्जयिनीं पुरीं। To the city Ujjayini named Viśālā. Comment. Vaiśīlī however appears to be very differently situated. According to the Buddhists, amongst whom it is celebrated as a chief seat of the labours of Śākhya and his first disciples, it is the same as Prayāga or Allahabad; but the Rāmāyaṇa (I. 45) places it much lower down, on the north bank of the Ganges, nearly opposite to the mouth of the Sone; and it was therefore in the modern district of Sāran as Hamilton (*Genealogies of the Hindus*) conjectured. In the fourth century it was known to the Chinese traveller Fa-hian as Phi-she-li, on the right bank of the Gaṇḍaka not far from its confluence with the Ganges. Account of the Foekue-ki : *Trans. R. As. Soc.* no. IX, p. 128.

26. Dhumrākṣa and Samyama : Bhāgavata.

27. The text is clear enough; सृंजयात् सहदेवस्ततः कृशाश्वः। but, as elsewhere noticed (*Hindu Theatre*, II. 296), the commentator on the Bhāgavata interprets the parallel passage, संयमादासीत् कृशाश्वः सहदेवजः। very differently or सहदेवजः देवजेन सहितः। 'Kriśāśva with Devaja' or as some copies read, Devaka or Daivata, as if there were two sons of Samyama.

28. The Bhāgavata changes the order of these two, making Janamejaya the son of Sumati; or Pramati, Vāyu, Sumati, king of Vaiśālī, is made contemporary with Rāma : Rāmāyaṇa, I. 47. 17. The dynasty of Vaiśāla kings is found only in our text, the Vāyu and Bhāgavata. Hamilton places them from 1920 to 1940 B.C.; but the latter is incompatible with the date he assigns to Rāma, of 1700 B.C. The contemporary existence of Sumati and Rāma, however, is rather unintelligible, as, according to our lists, the former is the thirty-fourth and the latter the sixtieth, from Vaivasvata Manu.

29. The circumstances of their marriage, of Cyavana's appropriating a share of offerings to the Aśvinikumāras and of his quarrel with Indra in consequence, are told in detail in the Bhāgavata and Padma Purāṇas.

30. In most of the other Purāṇas, Reva or Raiva. The Liṅga and Matsya insert a Rocamāna before him; and the Bhāgavata adds to Ānartta, Uttānavarhiṣ and Bhūriśeṇa.

31. The Bhāgavata ascribes the foundation of Kuśasthalī to Revata, who built it, it is said, within the sea : अन्तः समुद्रे। The subsequent legend shows that it was the same or on the some spot, as Dvārakā; and Ānartta was therefore part of Kutch or Gujarat. See Bk. II. Ch. III. n. 77.

32. So called from its many Dvāras or gateways : पुरीं द्वारवती नाम बहुद्वारां मनोरमां। –Vāyu.

33. The object of this legend, which is told by most of the authorities, is obviously to account for the anachronism of making Balarāma contemporary with Raivata; the one early in the Tretā age and the other at the close of the Dvāpara.

***

CHAPTER 2

द्वितीयोऽध्याय:

(ईक्ष्वाकोर्जन्म: ककुत्स्थवंशस्य युवनाश्वस्य सोमरेश्चोपाख्यानम्)

पराशर उवाच

यावच्च ब्रह्मलोकात् ककुद्मी रैवतो नामाभ्येति तावत् पुण्यजनसंज्ञा राक्षसास्तामस्य पुरीं कुशस्थलीं जघ्नु:॥ १॥

Parāśara said– While Kakudmin, surnamed Raivata, was absent on his visit to the region of Brahmā, the evil spirits or Rākṣasas named Puṇyajans destroyed his capital Kuśasthalī.

तावच्चास्य भ्रातृशतं पुण्यजनत्रासाद् दिशो भेजे। तदन्वयश्च क्षत्रिया: सर्वदिक्षु अभवन्। धृष्टस्यापि धार्ष्टकं क्षत्रं समभवत्। नभागस्यात्मजो नाभाग:, तस्याम्बरीष:, अम्बरीषस्यापि विरूपोऽभवत्। विरूपात् पृषदश्वो जज्ञे। ततश्च रथीतर:। तत्रायं श्लोक:।

His hundred brothers, through dread of these foes, fled in different directions; and the Kṣatriyas, their descendants, settled in many countries.[1]

From Dhṛṣṭa, the son of the Manu, sprang the Kṣatriya race of Dhārṣṭaka.[2]

The son of Nabhāga was Nābhāga;[3] his son was Ambarīṣa; his son was Virūpa;[5] his son was Pṛṣadaśva; his son was Rathīnara, of whom it is sung,

एते क्षत्रप्रसूता वै पुनश्चाङ्गिरस: स्मृता:।
रथीतराणां प्रवरा: क्षत्रोपेता द्विजातय:॥ २॥

"These, who were Kṣatriyas by birth, the heads of the family of Rathīnara, were called Āṅgirasas (or sons of Aṅgiras) and were Brāhmaṇas as well as Kṣatriyas."[6]

क्षुवतश्च मनोरिक्ष्वाकुर्घ्राणत: पुत्रो जज्ञे। तस्य पुत्रशतप्रवरा विकुक्षिनिमि-दण्डाख्यास्त्रय: पुत्रा:। शकुनिप्रमुखा: पञ्चाशत् पुत्रा उत्तरापथरक्षितारो बभूव:। चत्वारिंशदष्टौ च दक्षिणापथे भूपाला:॥ ३॥

Ikṣvāku was born from the nostril of the Manu, as he happened to sneeze.[7] He had a hundred sons, of whom the three most distinguished were Vikukṣi, Nimi and Daṇḍa. Fifty of the rest, under Śakuni, were the protectors of the northern countries. Forty-eight were the princes of the south.[8]

स च इक्ष्वाकुरष्टकायामुत्पाद्य श्राद्धार्हमांसमानयेति विकुक्षिमाज्ञापयामास॥ ४॥

स तथेति गृहीताज्ञो वनमभ्येत्यानेकान् मृगान् हत्वा अतिश्रान्तोऽतिक्षुत्परीतो विकुक्षिरेकं शशमभक्षयत्, शेषञ्च मांसमानीय पित्रे निवेदयामास। इक्ष्वाकुणापि इक्ष्वाकुकुलाचार्य्यस्तत्प्रोक्षणाय वशिष्ठः प्रचोदितः प्राह– अलमनेनामेध्येनामिषेण। दुरात्मनानेन ते पुत्रेण एतन्मांसमुपहतम्, यतोऽनेन शशको भक्षितः। ततश्चासौ विकुक्षिः गुरुणैवमुक्तः शशादसंज्ञामवाप, पित्रापि च परित्यक्तः। पितर्य्युपरते चाखिलामेतां पृथ्वीं धर्मतः शशास। शशादस्य च परञ्जयो नाम पुत्रोऽभवत्॥ ५॥

Upon one of the days called Aṣṭvaka,[9] Ikṣvāku being desirous of celebrating obsequies, ordered Vikukṣi to bring him flesh suitable for the offering. The prince accordingly went into the forest and killed many deer and other wild animals, for the celebration. Being weary with the chase and being hungered, he sat down and ate a hare; after which, being refreshed, he carried the rest of the game to his father. Vasiṣṭha, the family priest of the house of Ikṣvāku, was summoned to consecrate the food; but he declared that it was impure, in consequence of Vikukṣi's having eaten a hare from amongst it (making it thus, as it were, the residue of his meal). Vikukṣi was in consequence abandoned by his offended father an the epithet Śaśāda (hare eater) was affixed to him by the Guru. On the death of Ikṣvāku, the dominion of the earth descended to Śaśāda,[10] who was succeeded by his son Parañjaya.

इदञ्चान्यत्, पुरा हि त्रेतायां दैवासुरमतीव भीषणं युद्धमासीत्। तत्र चातिबलिभिरसुरैरमराः पराजिता भगवन्तं विष्णुमाराधयाञ्चक्रुः॥ ६॥

प्रसन्नश्च देवानामनादिनिधनः सकलजगत्परायणो नारायणः प्राह, ज्ञातमेव मया युष्माभिर्यदभिलषितम् तदर्थमिदं श्रूयताम्॥ ७॥

In the Tretā age a violent war[11] broke out between the gods and the Asuras, in which the former were vanquished. They consequently had recourse to Viṣṇu for assistance and propitiated him by their adoration. The eternal ruler of the universe, Nārāyaṇa, had compassion upon them and said, "What you desire is known unto me. Hear how your wishes shall be fulfilled.

परञ्जयो हि नाम शशादस्य च राजर्षेस्तनयः क्षत्रियवर्यः। तच्छरीरेऽहमंशेन स्वयमेवावतीर्य्य तानशेषानसुरान् निहनिष्यामि, तद्भवद्भिः। परञ्जयोऽसुरवधार्थाय इह कार्योद्योगः कार्य्य इति। एतच्छ्रुत्वा प्रणम्य भगवन्तं विष्णुममराः परञ्जयसकाशमाजग्मुः॥८॥

ऊचुश्चैनं भोः भोः क्षत्रियवर्य्य! अस्माभिरभ्यर्थितेन भवता अस्माकमराति वधोद्यतानां साहायकं कृतमिच्छामः॥९॥

तद्भवता अस्माकमभ्यागतानां प्रणयभङ्गो न कार्यः।

There is an illustrious prince named Parañjaya, the son of a royal sage; into his person I will infuse a portion of myself and having descended upon earth I will in his person subdue all your enemies. Do you therefore endeavour to secure the aid of Parañjaya for the destruction of your foes." Acknowledging with reverence the kindness of the deity, the immortals quitted his presence and repaired to Parañjaya, whom they thus addressed :

"Most renowned Kṣatriya, we have come to you to solicit your alliance against our enemies : it will not become you to disappoint our hopes."

इत्युक्तः परञ्जयः प्राह,- सकलत्रैलोक्यनाथो योऽयं युष्माकमिन्द्रः शतक्रतुः, अस्य यद्यहं स्कन्धमारूढो युष्मदरातिभिः सह योत्स्ये, तदाह भवतां सहायः। इत्याकर्ण्य समस्तदेवैरिन्द्रेण च बाढमित्येवमन्वीप्सितम्॥ १०॥

ततश्च शतक्रतोर्वृषभरूपधारिणः ककुत्स्थो हर्षसमन्वितो भगवतश्चराचरगुरोरच्युतस्य तेजसाप्यायितो देवासुरसङ्ग्रामे समस्तानेवासुरान् निजघान। यतश्च वृषभककुत्स्थेन राज्ञा निसूदितमसुरबलम्, ततश्चासौ ककुत्स्थसंज्ञामवाप॥ ११॥

The prince replied, "Let this your Indra, the monarch of the spheres, the god of a hundred sacrifices, consent to carry me upon his shoulders and I will wage battle with your adversaries as your ally." The gods and Indra readily answered, "So be it"; and the latter assuming the shape of a bull, the prince mounted upon his shoulder. Being then filled with delight and invigorated by the power of the eternal ruler of all movable and immovable things, he destroyed in the battle that ensued all the enemies of the gods; and because he annihilated the demon host while seated upon the shoulder (or the hump, Kakud) of the bull, he then obtained the appellation Kakutstha (seated on the hump[12]).

ककुत्स्थस्याप्यनेना: पुत्रोऽभूत्। अनेनस: पृथु:, पृथोर्विश्वगश्व:, तस्य चार्द्रोऽभूत्, अर्द्रस्य युवनाश्व: तस्य श्रावस्त:, य: श्रावस्तीं पुरीं निवेशयामास। श्रावस्तस्य बृहदश्व:, बृहदश्वस्यापि कुवलयाश्व:, योऽसावुतङ्कस्य महर्षेरपकारिणं धुन्धुनामानमसुरं वैष्णवेन तेजसाप्यायित: पुत्रसहस्रैरेकविंशतिभि: परिवृतो जघान्, धुन्धुमारसंज्ञामवाप। तस्य च समस्ता एव पुत्रा धुन्धुमुखनि:श्वासाग्नि विप्लुष्टा विनेशु:॥१२॥

दृढाश्व-चन्द्राश्व-कपिलाश्वास्त्रय: केवलमवशेषिता:। दृढ़ाश्वाद् वार्य्यश्व:, तस्माद् निकुम्भ:, निकुम्भात् संहताश्व:, ततश्च कृशाश्व:, तस्मात् प्रसेनजित्, ततो युवनाश्वोऽभवत्।

The son of Kakutstha was Anenas,[13] whose son was Pṛthu, whose son was Visvagaśva,[14] whose son was Ārdra,[15] whose son was Yuvanāśva, whose son was Śravasta, by whom the city of Śrāvastī[16] was founded. The son of Śravasta was Bṛhadaśva, whose son was Kuvalayāśva. This prince, inspired with the spirit of Viṣṇu, destroyed the Asura Dhundhu, who had harassed the pious sage Uttanka; and he was then entitled Dhundhumāra.[17] In his conflict with the demon the king was attended by his sons, to the number of twenty-one thousand; and all these, with the exception of only three, perished in the engagement, consumed by the fiery breath of Dhundhu. The three who survived were Dṛḍhāśva, Candrāśva and Kapilāśva; and the son and successor of the elder of these was Haryyaśva; his son was Nikumbha; his son was Sanhatāśva; his son was Kṛśāśva; his son was Prasenajit; and his son was another Yuvanāśva.[18]

तस्य चापुत्रस्यातिनिर्वेदाद् मुनीनामाश्रममण्डले निवसत: कृपालुभिस्तैर्मुनिभिरपत्योत्पादनाय इष्टि: कृता। तस्याञ्च मध्यरात्रे निवृत्तायां मन्त्रपूतजलपूर्णकलसं वेदिमध्ये निवेश्य ते मुनय: सुषुपु:॥१३॥

तेषु त सुप्तेषु अतीव तृट्परीत: स भूपालस्तमाश्रमं विवेश, सुप्तांश्च तानृषीन् नैवोत्थापयामास॥१४॥

तच्च कलसजलमपरिमेयमाहात्म्यं मन्त्रपूतं पपौ प्रबुद्धाश्च ऋषय: पप्रच्छु:, केनैतन्मन्त्रपूतं वारि पीतम्? अत्र हि पीते राज्ञोस्य युवनाश्वस्य पत्नी महाबलपराक्रमं पुत्र जनयिष्यति। इत्याकर्ण्य स राजा अजानता मया पीतमित्याह॥१५॥

गर्भश्च युवनाश्वोदरेऽभवत् क्रमेण च ववृधे। प्राप्तसमयश्च दक्षिणं कुक्षिमवनीपतेर्निर्भिद्य निश्चक्राम न चासौ राजा ममार॥१६॥

जातो नामैष कं धास्यतीति ते मुनय: प्रोचु:। अथागम्य देवराडब्रवीत्- मामयं धास्यतीति। ततो मान्धाता नामतोऽभवत्, वक्ते, चास्य प्रदेशिनी देवराजेन न्यस्ता, तां पपौ। ताञ्चामृतस्राविणीमासाद्य पीत्वा चाह्नैव व्यवर्द्धत। स तु मान्धाता चक्रवर्ती सप्तद्वीपां महीं बुभुजे। भवति चात्र श्लोक:-

यावत् सूर्य्य उदेति स्म यावच्च प्रतितिष्ठति। सर्वं तद् यौवनाश्वस्य मान्धातु: क्षेत्रमुच्यते॥१७॥

Yuvanāśva had no son, at which he was deeply grieved. While residing in the vicinage of the holy Munis, he inspired them with pity for his childless condition and they instituted a religious rite to procure him progeny. One night during its performance the sages having placed a vessel of consecrated water upon the altar had retired to repose. It was past midnight, when the king awoke, exceedingly thirsty; and unwilling to disturb any of the holy inmates of the dwelling, he looked about for something to drink. In his search he come to the water in the jar, which had been sanctified and endowed with prolific efficacy by sacred texts and he drank it. When the

Munis rose and found that the water had been drunk, they inquired who had taken it and said, "The queen that has drunk this water shall give birth to a mighty and valiant son." "It was I," exclaimed the Rājā, "who unwittingly drank the water!" and accordingly in the belly of Yuvanāśva was conceived a child and it grew and in due time it ripped open the right side of the Rājā and was born and the Rājā did not die. Upon the birth of the child, "who will be its nurse?" said the Munis; when Indra, the king of the gods, appeared and said, "He shall have me for his nurse" (mām dhāsyati); and hcnce the boy was named Māndhātri. Indra put his forefinger into the mouth of the infant, who sucked it and drew from it heavenly nectar; and he grew up and became a mighty monarch and reduced the seven continental zones under his dominion. And here a verse is recited; "From the rising to the going down of the sun, all that is irradiated by his light, is the land of Māndhātri, the son of Yuvanāśva."[19]

मान्धाता च शशबिन्दुदुहितरं बिन्दुमतीमुपयेमे, पुरुकुत्समम्बरीषं मुचुकुन्दञ्च तस्यामपत्यत्रयमुत्पादयामास। पञ्चाशच्च दुहितरस्तस्य नृपतेर्बभूवुः॥ १८॥

Māndhātā married Bindumatī, the daughter of Śaśabindu and had by hcr three sons, Purukutsa, Ambarīṣa and Mucukunda; he had also fifty daughters.[20]

बह्वृचश्च सौभरिर्नाम ऋषिरन्तर्जले द्वादशाब्दं कालमुवास॥ १९॥

तत्र चान्तर्जले सम्मदनामातिबहुप्रजोऽतिप्रमाणो मीनाधिपतिरासीत्। तस्य पुत्र-पौत्र-दौहित्राः पार्श्वतः पृष्ठतोऽग्रतो वक्षः-पुच्छ-शिरसाञ्चोपरि भ्रमन्तस्तेनैव सहाहर्निशमतिनिर्वृता रेमिरे। स चापि तत्स्पर्शोपचीयमानहर्षप्रकर्षो बहुप्रकारं तस्यर्षेः पश्यतस्तैरात्मज-पौत्र-दौहित्रादिभिः सहानुदिवसं बहुप्रकारं रेमे। अथान्तर्जलावस्थितः स सौभरिरे काग्रतासमाधानमपहायानुदिनं तत् तस्य मत्स्यस्यात्मजपौत्रदौहित्रादिभिः सहातिरमणीयं ललितमवेक्ष्याचिन्तयत्॥ २०॥

अहो धन्योऽयमीदृशमपि अनभिमतं योन्यन्तरमवाप्य एभिरात्मजपौत्रादिभिः सह रममाणोऽतीवास्माकं स्पृहामुत्पादयति। वयमप्येवं पुत्रादिभिः सह रमयिष्यामः।

The devout sage Saubhari, learned in the Vedas, had spent twelve years immersed in a piece of water; the sovereign of the fish in which, named Sammada, of large bulk, had a very numerous progeny. His children and his grandchildren were wont to frolic around him in all directions and he lived amongst them happily, playing with them night and day. Saubhari the sage, being disturbed in devotions by their sports, contemplated the patriarchal felicity of the monarch of the lake and reflected, "How enviable is this creature, who, although born in a degraded state of being, is ever thus sporting cheerfully amongst his offspring and their young. Of a truth he awakens in my mind the wish to taste such pleasure and I also will make merry amidst my children."

इत्येवमभिसमीक्ष्य स तस्मादन्तर्जलान्निष्क्रम्य: निर्वेष्टुकाम: कन्यार्थं मान्धातारं राजानमगच्छत्॥२१॥

Having thus resolved, the Muni came up hastily from the water and desirous of entering upon the condition of a householder, went to Māndhātā to demand one of his daughters as his wife.

अथागमनश्रवणसमनन्तरं चोत्थाय तेन राज्ञा सम्यग् अर्घ्यादिना पूजित: कृतासनपरिग्रह: सौभरिरुवाच।

निर्वेष्टुकामोऽस्मि नरेन्द्र कन्यां
प्रयच्छ मे मा प्रणयं विभाङ्क्षी:।
न ह्यर्थिन: कार्य्यवशाभ्युपेता:
ककुत्स्थगोत्रे विमुखा: प्रयान्ति॥२२॥
अन्येऽपि सन्त्येव नृपा: पृथिव्यां
क्ष्मापाल येषां तनया: प्रभूता:।
किन्त्वर्थिनामर्थितदानदीक्षा-
कृतव्रतं श्लाघ्यमिदं कुलं ते॥२३॥
शतार्द्धसङ्ख्यास्तव सन्ति कन्या-
स्तासां ममैकां नृपते! प्रयच्छ।
यत् प्रार्थनाभङ्गभयाद् बिभेमि
तस्मादहं राजवरातिदु:खात्॥२४॥

As soon as he was informed of the arrival of the sage, the king rose up from his throne, offered him the customary libation and treated him with the most profound respect. Having taken a seat, Saubhari said to the Rājā, "I have determined to marry : do you, king, give me one of your daughters as a wife : disappoint not my affection. It is not the practice of the princes of the race of Kakutstha to turn away from compliance with the wishes of those who come to them for succour. There are, O monarch, other kings of the earth to whom daughters have been born, but your family is above all renowned for observance of liberality in your donations to those who ask your bounty. You have, O prince, fifty daughters; give one of them to me, so that I may be relieved from the anxiety I suffer through fear that my suit may be denied."

पराशर उवाच

इति ऋषिवचनमाकर्ण्य स राजा जराजर्झरितदेहं तमृषिमालोक्य प्रत्याख्यानकातरस्तस्माच्च भगवतः शापतो बिभ्यत् किञ्चिदधोमुखश्चिरं दध्यौ।

When Māndhātā heard this request and looked upon the person of the sage, emaciated by austerity and old age, he felt disposed to refuse his consent; but dreading to incur the anger and imprecation of the holy man, he was much perplexed and declining his head, was lost awhile in thought.

ऋषिरुवाच

नरेन्द्र! कस्मात् समुपैषि चिन्ता-
मशक्यमुक्तं न मयात्र किञ्चित्।
याऽवश्यदेया तनया तयैव
कृतार्थता नो यदि किं न लभ्यम्॥ २५॥

The Ṛṣi, observing his hesitation, said, "On what, O Rājā, do you meditate? I have asked for nothing which may not be readily accorded : and what is there that shall be unattainable to you, if my desires be gratified by the damsel whom you must needs give to me?"

पराशर उवाच

अथ तस्य शापभीतः सप्रश्रयमुवाचासौ राजा।

राजोवाच

भगवन्! अस्मत्कुलस्थितिरियम्, य एव कन्याया अभिरुचितोऽभिजनवान् वरः, तस्मै कन्या प्रदीयते। भगवद्याञ्चा चास्मन्मनोरथानामप्यगोचरवर्त्तिनी कथमप्येषा सञ्जाता। तदेवमवस्थिते न विद्मः किं कुर्म इति, तन्मया चिन्त्यत इत्यभिहिते तेन भूभुजा मुनिरचिन्तयत्। अहो अयमन्योऽस्मत्प्रत्याख्यानोपायः। वृद्धोऽयमनभिमतः स्त्रीणां किमुत कन्यानामिति अमुना सञ्चिन्त्यैवमभिहितम्॥ २६॥

एवमस्तु तथा करिष्यामीति सञ्चिन्त्य मान्धातारमुवाच॥ २७॥

यद्येवं तदादिश्यतामस्माकं प्रवेशाय कन्यान्तःपुरवर्षवरः॥ २८॥

To this, the king, apprehensive of his displeasure, answered and said, "Grave sir, it is the established usage of our house to wed our daughters to such persons only as they shall themselves select from suitors of fitting rank; and since this your request is not yet made known to my maidens, it is impossible to say whether it may be equally agreeable to them as it is to me. This is the occasion of my perplexity and I am at a loss what to do." This answer of the king was fully understood by the Ṛṣi, who said to himself, "This is merely a device of the Rājā to evade compliance with my suit : he has reflected that I am an old man, having no attractions for women and not likely to be accepted by any of his daughters : even be it so; I will be a match for him:" and he then spoke aloud and said, "Since such is the custom, mighty prince, give orders that I be admitted into the interior of the place.

यदि कन्यैव काचिन्मामभिलषति, तदाहं दारपरिग्रहं करिष्यामीति। अन्यथा चैतदलमस्माकम् एतेनातीतकालारम्भेणेत्युक्त्वा विरराम।

Should any of the maidens your daughters be willing to take me for a bridegroom, I will have her for my bride; if no one be willing, then let the blame attach alone to the years that I have numbered." Having thus spoken, he was silent.

ततश्च मान्धात्रा मुनिशापशङ्कितेन कन्यान्तःपुरवर्षवरः समाज्ञप्तः। कन्यान्तःपुरं प्रविशन्नेव भगवानखिलसिद्ध-गन्धर्व-मनुष्येभ्योऽतिशयेन कमनीयं रूपमकरोत्। प्रवेश्य च तमृषिमन्तःपुरवर्षवरस्ताः कन्यकाः प्राह, भवतीनां जनयिता महाराजः समाज्ञापयति, अयमस्मान् ब्रह्मर्षिः कन्यार्थी समभ्यागतः, मया चास्य प्रतिज्ञातं, यद्यस्मत् कन्यका काचिद् भगवन्तं वरयति, तत्कन्यायाश्छन्दे नाहं परिपन्थानं करिष्यामि; इत्याकर्ण्य सर्व्वा एव ताः कन्यकाः सानुरागाः समन्मथाः क रेणव इवेभयूथपतिं तमृषिमहमहमिकया वरयाम्बभूवुरूचुश्च॥ २९॥

Māndhātā, unwilling to provoke the indignation of the Muni, was accordingly obliged to command the eunuch to lead the sage into the inner chambers; who, as he entered the apartments, put on a form and features of beauty far exceeding the personal charms of mortals or even of heavenly spirits. His conductor, addressing the princesses, said to them, "Your father, young ladies, sends you this pious sage, who has demanded of him a bride; and the Rājā has promised him, that he will not refuse him any one of you who shall choose him for her husband." When the damsels heard this and looked upon the person of the Ṛṣi, they were equally inspired with passion and desire and like a troop of female elephants disputing the favours of the master of the herd, they all contended for the choice.

अलं भगिन्योऽहमिमं वृणोमि
　　वृतो मया नैष तवानुरूपः।
ममैव भर्त्ता विधिनैष सृष्टः
　　सृष्टाहमस्योपशमं प्रयाहि॥ ३०॥
वृतो मयायं प्रथमं मयायं
　　गृहं विशन्नेव विहन्यसे किम्।
मया मयेति क्षितिपात्मजानां
　　तदर्थमत्यर्थकलिर्बभूव॥ ३१॥
यदा तु सर्वाभिरतीव हार्द्दाद्
　　धृतः स कन्याभिरनिन्द्यकीर्त्तिः।
तदा स कन्याधिकृतो नृपाय
　　यथावदाचष्ट विनम्रमूर्त्तिः॥ ३२॥

"Away, away, sister!" said each to the other; "this is my election, he is my choice; he is not a meet bridegroom for you; he has been created by Brahmā on purpose for me, as I have been created in order to become his wife : he has been chosen by me before you; you have no right to prevent his becoming my husband." In this way arose a violent quarrel amongst the daughters of the king, each insisting upon the exclusive election of the Ṛṣi; and as the blameless sage was thus contended for by the rival princess, the superintendent of the inner apartments, with a downcast look, reported to the king what had occurred.

तदवगमात् किमेतत् कथय, किं करोमीति किं मयाभिहितमित्याकुलमतिरनिच्छन्नपि कथमपि राजानुमेने। कृतानुरूपविवाहश्च महर्षि: सकला एव ता: कन्यका: स्वमाश्रममनयत्। तत्र चाशेषशिल्पिशिल्पप्रणेतारं विधातारमिवान्यं विश्वकर्म्माणमाहूय सकलकन्यानामेकैकस्या: प्रोत्फुल्लपङ्कजकूजत्कलहंसकारण्वादिविहमङ्गाभिरामजलाशया: सोपवना: सविकाशा: साधुशय्यासन परिच्छदा: प्रासादा: क्रियन्तामित्यादिदेश॥ ३ ३॥

तच्च तथैवानुष्ठितमशेषशिल्पविशेषाचार्य्यस्त्वष्टा दर्शितवान्॥ ३ ४॥

ततश्च परमर्षिणा सौभरिणाज्ञसस्तेषु गृहेष्वनपायानन्दनामा महानिधिरासाञ्चक्रे॥ ३ ५॥

ततोऽनवरतभक्ष्यभोज्यलेह्याद्युपभोगैरागतानुगतभृत्यादीनहर्निशमशेषगृहेषु ता: क्षितीशदुहितरो भोजयामासु:॥ ३ ६॥

Perplexed more that ever by this information, the Rājā exclaimed, "What is all this! and what am I to do now! What is it that I have said!" and at last, although with extreme reluctance, he was obliged to agree that the Ṛṣi should marry all his daughters. Having then wedded, agreeably to law, all the princesses, the sage took them home to his habitation, where he employed the chief of architects, Viśvakarman, equal in taste and skill to Brahmā himself, to construct separate palaces for each of his wives; he ordered him to provide each building with elegant couches and seats and furniture and to attach to them gardens and groves, with reservoirs of water, where the wild-duck and the swan should sport amidst beds of lotus flowers. The divine artist obeyed his injunctions and constructed splendid apartments for the wives of the Ṛṣi; in which by command of Saubhari, the inexhaustible and divine treasure called Nanda[21] took up his permanent abode and the princesses entertained all their guests and dependants with abundant viands of every description and the choicest quality.

एकदा तु दुहितृस्नेहाकृष्टहृदय: स महीपतिरति-दु:खितास्ता: सुखिता वा इति विचिन्त्य तस्य महर्षेराश्रममुपेत्य स्फुरदंशुमालां स्फटिकमयीं प्रासादमालामतिरम्योपवनजलाशयां ददर्श॥ ३७॥

प्रविश्य चैकं प्रासादमात्मजां परिष्वज्य कृतासनपरिग्रह: प्रवृत्तस्नेहनयनाम्बुगर्भनयनोऽब्रवीत्॥ ३८॥

अप्यत्र वत्से भवत्या: सुखमुत किञ्चिदसुखम् अपि ते महर्षि: स्नेहंवान्, उत संस्मर्यतेऽस्मद्गृहवासस्य? इत्युक्ता तत्तनया पितरमाह– तात! अतिशयरमणीय: प्रासादोऽत्र-अतिमनोज्ञमुपवनम् अतिकलवाक्यविहगाभिरुता: प्रोत्फुल्लपद्माकरजलाशया:, मनोऽनुकूलभक्ष्यभोज्यानुलेपन-वस्त्रभूषणादिभोगोपभोग:, मृदूनि शयनानि: सर्व्वसम्पत्समवेतमेतद् गार्हस्थ्यम्, तथापि केन वा जन्मभूमिर्न स्मर्य्यते? त्वत्प्रासादादिदमशेष-मतिशोभनम्॥ ३९॥

After some period had elapsed, the heart of king Māndhātri yearned for his daughters and he left solicitous to know whether they were happily circumstanced. Setting off therefore on a visit to the hermitage of Saubhari, he beheld upon his arrival a row of beautiful crystal palaces, shining as brilliantly as the rays of the sun and situated amidst lovely gardens and reservoirs of pellucid water. Entering into one of these magnificent palaces, he found and embraced a daughter and said to her, as the tears of affection and delight trembled in his eyes, "Dear child, tell me how it is with you. Are you happy here? Or not?

Does the great sage treat you with tenderness? or do you revert with regret to your early home?" The princess replied, "You behold, my father, how delightful a mansion I inhabit, surrounded by lovely gardens and lakes, where the lotus blooms and the wild swans murmur. Here I have delicious viands, fragrant unguents, costly ornaments, splendid raiment, soft beds and every enjoyment that affluence can procure. Why then should I call to memory the place of birth? To your favour am I indebted for all that I possess.

किन्तु एतन्ममैकं दुःखकारणम्, यदस्मद्भर्त्तास्मद्गेहान्न निःसरति। ममैव केवलमतिप्रीत्या समीपवर्त्ती, नान्यासां मद्भगिनीनाम्, एवञ्च मम सहोदरा दुःखिता इत्येवमतिदुःखकारणम्, इत्युक्तस्तया द्वितीयं प्रासादमुपेत्य स्वतनयां परिष्वज्योपविष्टस्तथैव पृष्टवान्। तयापि तथैव सर्व्वमेतत् प्रासादाद्युपभोगसुखमाख्यातम्। ममैव केवलं पार्श्ववर्ती नान्यासामस्मद्भगिनीनामित्येवमादि श्रुत्वा समस्तप्रासादेषु राजा प्रविवेश। तनयां तनया तथैवापृच्छत्, ताभिश्च तथैवाभिहितः परितोषविस्मयनिर्भरविवशहृदयो भगवन्तं सौभरिमेकान्तावस्थितमुपेत्य कृतपूजोऽब्रवीत्॥४०॥

I have only one cause of anxiety, which is this; my husband is never absent from my dwelling : solely attached to me, he is always at my side; he never goes near my sisters; and I am concerned to think that they must feel mortified by his neglect; the only circumstance that gives me uneasiness."

Proceeding to visit another of his daughters, the king, after embracing her and sitting down, made the same inquiry and received the same account of the complaint, that the Ṛṣi was wholly devoted to her and paid no attention to her sisters. In every place Māndhātri heard the same story from each of his daughters in reply to his questions; and with a heart overflowing with wonder and delight he repaired to the wise Saubhari, whom he found alone and after paying homage to him, thus addressed him :

दृष्टस्ते भगवन् सूमहानेष सिद्धिप्रभावो नैवंविधमन्यस्य कस्यचिदस्माभिर्विभूतिविलसितमुपलक्षितम्।

कियदेतद्भगवंस्तपसः फलमित्यभिपूज्य तमृषिं तत्रैव तेन ऋषिवर्य्येण सह किञ्चित् कालमभिमतोपभोगं वुभुजे, स्वपुरञ्च जगाम॥ ४१॥

"Holy sage, I have witnessed this your marvellous power; you like miraculous faculties I have never known any other to possess. How great is the reward of your devout austerities! Having thus saluted the sage and been received by him with respect, the Rājā resided with him for some time, partaking of the pleasures of the place and then returned to his capital.

कालेन गच्छता तस्य राजतनयासु तासु पुत्रशतं सार्द्धमभवत्। तदनुदिनारूढस्नेहः स तत्रातीव ममताकृष्टहृदयोऽभवत्॥ ४२॥

अप्येतेऽस्मत्पुत्राः कलभाषिणः पद्भ्यां गच्छेयुः। अत्येते यौवनिनो भवेयुः, अपि कृतदारानेतान् पश्येयम्, अप्येतेषां पुत्रा भवेयुः, अथ तत्पुत्रान् पुत्रसमन्वितान् पश्ययम्? एवमादिमनोरथमनुदिनकालसम्पत्तिवृतिमवेत्यैतत् सञ्चिन्तयामास॥ ४३॥

अहो मे मोहस्यातिविस्तारः।

In the course of time the daughters of Māndhātri bore to Saubhari a hundred and fifty sons and day by day his affection for his children became more intense and his heart was wholly occupied with the sentiment of self.[22] "These my sons," he loved to think, "will charm me with their infant prattle; then they will learn to walk; they will then grow up to youth and to manhood : I shall see them married and they will have children; and I may behold the children of those children." By these and similar reflections, however, he perceived that his anticipation's every day outstripped the course of time and at last he exclaimed, "What exceeding folly is mine!

मनोरथानां न समाप्तिरस्ति
वर्षायुतेनापि तथाब्दलक्षैः।
पूर्णेषु पूर्णेषु पुनर्नवानाम्
उत्पत्तयः सन्ति मनोरथानाम्॥ ४४॥

There is no end to my desires. Though all I hope should come to pass for ten thousand or a hundred thousand years, still new wishes would spring up.

पद्भ्यां गता यौवनिनश्च जाता
दारैश्च संयोगमिताः प्रसूताः।
दृष्टाः सुतास्तत्तनयप्रसूतिं
द्रष्टुं पुनर्वाञ्छति मेऽन्तरात्मा॥४५॥

When I have seen my infants walk; when I have beheld their youth, their manhood, their marriage, their progeny; still my expectations are unsatisfied and my soul yearns to behold the descendants of their descendants.

द्रक्ष्यामि तेषामपि चेत् प्रसूतिं
मनोरथो मे भविता ततोऽन्यः।
पूर्णेऽपि तत्राप्यपरस्य जन्म
निवार्य्यते केन मनोरथस्य॥४६॥

Shall I even see them some other wish will be engendered; and when that is accomplished, how is the birth of fresh desire to be prevented?

आ मृत्युतो नैव मनोरथाना-
मन्तोऽस्ति विज्ञातमिदं मया च।
मनोरथासक्तिपरस्य चित्तं
न जायते वै परमात्मसङ्गि॥४७॥

I have at last discovered that there is no end to hope, until it terminates in death; and that the mind which is perpetually engrossed by expectation, can never be attached to the supreme spirit.

स मे समाधिर्जलवासमित्र-
मत्स्यस्य सङ्गात् सहसैव नष्टः।
परिग्रहः सङ्गकृतो ममायं
परिग्रहोत्थाश्च महाविधित्साः॥४८॥

My mental devotions, while immersed in water, were interrupted by attachments to my friend the fish. The result of that connection was my marriage; and insatiable desires are the consequences of my married life.

दु:खं यदेवैकशरीरजन्म-
शतार्द्धसङ्ख्यं तदिदं प्रसूतम्।
परिग्रहेण क्षितिपात्मजानां
सुतैरनेकैर्बहुलीकृतं तत्॥४९॥

The pain attendant upon the birth of my single body, is now augmented by the cares attached to fifty others and is further multiplied by the numerous children whom the princesses have borne to me.

सुतात्मजैस्तत्तनयैश्च भूयो
भूयश्च तेषां स्वपरिग्रहेण।
विस्तारमेष्यत्यतिदु:खहेतु:
परिग्रहो वै ममतानिधानम्॥५०॥

The sources of affliction will be repeatedly renewed by their children and by their espousals and by their progeny and will be infinitely increased : a married life is a mine of individual anxiety.

चीर्णं तपो यत्तु जलाश्रयेण
तस्यर्द्धिरेषा तपसोऽन्तराय:।
मत्स्यस्य सङ्गादभवच्च यो मे
सुतादिरागो मुषितोऽस्मि तेन॥५१॥

My devotions, first disturbed by the fish of the pool, have since been obstructed by temporal indulgence and I have been beguiled by that desire for progeny which was communicated to me by association with Sammada. Separation from the world is the only path of the sage to final liberation : from commerce with mankind innumerable errors proceed.

नि:सङ्गता मुक्तिपदं यतीनां
सङ्गादशेषा: प्रभवन्ति दोषा:।
आरूढयोगोऽपि निपात्यतेऽध:
सङ्गेन योगी किमुताल्पसिद्धि:॥५२॥

The ascetic who has accomplished a course of self-denials falls from perfection by contracting worldly attachments : how much more likely should one so fall whose observances are incomplete?

अहं चरिष्यामि तथात्मनोऽर्थे
परिग्रहग्राहगृहीतबुद्धिः।
यथा हि भूयः परिहीणदोषो
जनस्य दुःखैर्भविता न दुःखी॥५३॥
सर्वस्य धातारमचिन्त्यरूपम-
णोरणीयांसमतिप्रमाणम्।
सितासितक्लेश्वमीश्वराणा-
माराधयिष्ये तपसैव विष्णुम्॥५४॥

My intellect has been a pray to the desire of married happiness; but I will now so exert myself for the salvation of my soul, that, exempt from human imperfections, I may be exonerated from human sufferings. To that end I will propitiate, by arduous penance, Viṣṇu, the creator of the universe, whose form is inscrutable, who is smaller than the smallest, large than the largest, the source of darkness and of light, the sovereign god of gods.

तस्मिन्नशेषौजसि सर्वरूपि-
ण्यव्यक्तविस्पष्टतनावनन्ते।
ममाचलं चित्तमपेतदोषं
सदास्तु विष्णावभवाय भूयः॥५५॥

On his everlasting body, which both discrete and indiscreet substance, illimitably mighty and identical with the universe may my mind, wholly free from sin, be ever steadily intent, so that I may be born no more.

समस्तभूतादमलादनन्तात्
सर्वेश्वरादन्यदनादिमध्यात्।
यस्मान्न किञ्चित् तमहं गुरुणां
परं गुरुं संश्रयमेमि विष्णुम्॥५६॥
॥इति विष्णुपुराणे चतुर्थांशे द्वितीयः अध्यायः॥

To him I fly for refuge; to that Viṣṇu, who is the teacher of teachers, who is one will all beings, the pure eternal lord of all, without beginning, middle or end and besides whom is nothing."

NOTES

1. According to the Vāyu, the brothers of Raivata founded a celebrated race called Śāryāta,

from Śaryāti. The Brahma Purāṇa says they took refuge in secret places (gahana); for which the Hari Vaṁśa substitutes (parvata gaṇa) mountains. The Vāyu has neither and says merely that they were renowned in all regions : विख्याता दिक्षु सर्व्वासु।

2. So the Vāyu, Liṅga, Agni, Brahmā and Hari Vaṁśa. The Matsya names three sons of Dhṛṣṭa, Dhṛṣṭaketu, Citranātha and Raṇadhṛṣṭa. The Bhāgavata adds, that the sons of Dhṛṣṭa obtained Brahmanhood upon earth, though born Kṣatriyas : धृष्टाद्धार्ष्टमभूत् क्षत्रं ब्रह्मभूयं गतं क्षितौ।

3. But who is Nabhāga ? for, as above observed, c. I. n. 2, the son of the Manu is Nabhāga-nediṣṭa and there is in that case no such person as Nabhāga : on the other hand, if Nabhāga and Nediṣṭa be distinct names, we have ten sons of Vaivasvata, as in the Bhāgavata. The descendants of Nediṣṭa, through his son Nabhāga, have been already specified; and after all, therefore, we must consider the text as intending a distinct person by the name Nabhāga; and such a name does occur in the lists of the Agni, Kūrma, Matsya and Bhāgavata, unquestionably distinct from that with which it is also sometimes compounded. The Bhāgavata repeats the legend of the Aitareya Brāhmaṇa with some additions and says that Nabhāga having protracted his period of study beyond the usual age, his brothers appropriated his share of the patrimony. On his applying for his portion, they consigned their father to him, by whose advice he assisted the descendants of Aṅgiras in a sacrifice and they presented him with all the wealth that was left at its termination. Rudra claimed it as his; and Nabhāga acquiescing, the god confirmed the gift, by which he became possessed of an equivalent for the loss of territory. Most of the authorities recognise but one name here, variously read either Nabhāga or Nābhāga, the father of Ambarīṣa. The Vāyu, as well as the Bhāgavata, concurs with the text.

4. The Bhāgavata considers Ambarīṣa as a king, who reigned apparently on the banks of the Yamunā. He is more celebrated as a devout worshipper of Viṣṇu, whose discus protected him from the wrath of Durvāsas and humbled that choleric saint, who was a portion of Śiva : a legend which possibly records a struggle between two sects, in which the votaries of Viṣṇu, headed by Ambarīṣa, triumphed.

5. The Agni, Brahma and Matsya stop with Ambarīṣa. The Vāyu and Bhāgavata proceed as in the text, only the latter adds to Virūpa, Ketumat and Śambhu.

6. The same verse is cited in the Vāyu and affords an instance of a mixture of character, of which several similar cases occur subsequently. Kṣatriyas by birth, become Brāhmaṇas by profession; and such persons are usually considered as Āṅgirasas, followers of descendants of Aṅgiras, who may have founded a school of warrior-priests. This is the obvious purpose of the legend of Nabhāga's assisting the sons of Aṅgiras to complete their sacrifice, referred to in a former note, although the same authority has devised a different explanation. Rathīnara (or Rathītara, as read in some copies, as well as by the Bhāgavata and Vāyu) being childless, Aṅgiras begot on his wife sons radiant with divine glory, who as the sons of the monarch by his wife were Kṣatriyas, but were Brāhmaṇas through their actual father. .This however is an after thought, not warranted by the memorial verse cited in our text.

7. So the Bhāgavata : क्षुवतस्तु मनोर्जज्ञे इक्ष्वाकुर्घ्राणतः सुतः।

8. The Matsya says that Indra (Devarāt) was born as Vikukṣi and that Ikṣvāku had one hundred and fourteen others sons, who were kings of the countries south of Meru; and as many who reigned north of that mountain. The Vāyu and most of the other authorities agree in the number of one hundred, of whom fifty, with Śakuni at their head, are placed in the north; and forty-eight in the south, according to the Vāyu, of whom Vimati was the chief. The same authority specifies also Nimi and Daṇḍa as sons of Ikṣvāku, as does the Bhāgavata, with the addition of their reigning in the central regions. The distribution of the rest in that work is twenty-five in the west, as many in the east and the rest elsewhere; that is, the commentator adds, north and south. It seems very probably that by these sons of Ikṣvāku we are to understand colonies or settlers in various parts of India.

9. See Bk. III. Ch. XIV.

10. The Vāyu states that he was king of Ayodhyā, after the death of Ikṣvāku. The story occurs in all the authorities, more or less in detail.

11. The Vāyu says it was in the war of the starting and the stork; आडीवके युद्धे। a conflict

between Vasiṣṭha and Viśvāmitra, metamorphosed into birds, according to the Bhāgavata; but that work assigns it to a different period or the reign of Hariścandra. If the tradition have any import, it may refer to the ensigns of the contending parties; for banners, with armorial devices, were, as we learn from the Mahābhārata, invariably borne by princes and leaders.

12. The Bhāgavata adds, that he captured the city of the Asuras, situated in the west; when his name Parañjaya, 'victor of the city:' he is also termed Paranjaya, 'vanquisher of foes;' he is also called Indravāha, 'borne by Indra'.

13. Suyodhana : Matsya, Agni, Kūrma.

14. Viśvaka : Liṅga, Viśvagandhi; Bhāgavata Viṣṭarāśva; Brahma Purāṇa and Hari Vaṁśa.

15. Āndhra; Vāyu, Āyu; Agni, Candra; Bhāgavata.

16. Śāvasta and Śāvasti : Bhāgavata, Śravastī; Matsya, Liṅga and Kūrma, which also say that Śravastī was in the country of Gaura, which is Eastern Bengal; but it is more usually placed in Kośala by which a part of Avadha is commonly understood. In my Dictionary I have inserted Śrāvantī, upon the authority of the Trikāṇḍa Śeṣa, but it is no doubt an error for Śrāvasti; it is there also called Dharmapattana, being a city of some sanctity in the estimation of the Buddhists. It is termed by Fa-Hian, She-wei; by Hwan Tsang, She-lo-va-si-ti; and placed by both nearly in the site of Faizabad in Avadha. Account of the Foe-kue-ki.

17. This legend is told in much more detail in the Vāyu and Brahma Purāṇas. Dhundhu hid himself beneath a sea of sand, which Kuvalyāśva and his sons dug up, undeterred by the flames which checked their progress and finally destroyed most of them. The legend originates probably in the occurrence of some physical phenomenon, as an earthquake or volcano.

18. The series of names agrees very well to Sanhatāśva, called Varhnāśva in the Bhāgavata. We have there some variations and some details not noticed in our text. The Vāyu, Brahma, Agni, Liṅga, Matsya and Kūrma, ascribe two sons to Sanhatāśva, whom the two first name Kriśāśva and Akriśāśva and the rest Kriśāśva and Raṇāśva. Senajit or Prasenjit is generally, though not always, termed the son of the younger brother; but the commentator on the Hari Vaṁśa calls him the son

of Sanhatāśva, while the Matsya, Agni, Liṅga and Kūrma omit him and make Māndhātri the son of Ranāsva. The mother of Prasenjit and the wife of Akrśāśva or Sanhatāśva, according to the different interpretations, was the daughter of Himavat, known as Dṛṣadvatī, the river so termed (Bk. II. Ch. III. n. 7). The wife of Yuvanāśva, according to the Vāpu or of Prasenajit, according to the Brahma, was Gaurī, the daughter of Rantīnara, who incurring the imprecation of her husband, became the Bāhudā river (Bk. II. Ch. III. n. 6). The Brahma and Hari Vaṁśa call Yuvanāśva her son; but in another place the Hari Vaṁśa contradicts itself, calling Gaurī the daughter of Matīmara, of the race of Puru, the mother of Māndhātri; here following apparently the Matsya, in which it is so stated. The Brahma Purāṇa is not guilty of the inconsistency. The Vāyu of course gives the title to Māndhātri, with the addition that he was called Gaurika, after his mother : तस्यास्तु गौरिकः पुत्रश्चक्रवर्त्ती बभूव ह। मान्धाता यौवनाश्वो वै त्रैलोक्यविजयी नृपः॥ Māndhātri's birth from Gaurī is the more remarkable, as it is incompatible with the usual legend given in our text and in the Bhāgavata, which seems therefore to have been of subsequent origin, suggested by the etymology of the name. In the Bhāgavata, Māndhātri is also named Trasadasyu or the terrifier or thieves.

19. The Vāyu cites this same verse and another, with the remark, that they were uttered by those acquainted with the Purāṇas and with genealogies : अत्राप्युदाहरन्तीमौ श्लोकौ पौराणिका द्विजाः। यावत्सूर्य्यस्य उदयो यावदरस्तमनं भवेत्। सर्व्वं-तद्यौवनाश्वस्य मान्धातुः क्षेत्रमुच्यते॥ अत्राप्युदाहरन्तीमं श्लोकं वंशविदो जनाः॥ यौवनाश्वं महात्मानं राजानममितौजसं। मान्धातारं तनुं विष्णोः पुराणज्ञाः प्रचक्षते॥

20. The Brahma and Agni omit Ambarīṣa, for whom the Matsya substitutes Dharmasena. The following legend of Saubhari occurs elsewhere only in the Bhāgavata and there less in detail.

21. The great Nidhi : a Nidhi is a treasure, of which there are several belonging to Kubera; each has its guardian spirit or is personified.

22. Of Mamatā, 'mineness' (ममता); the notion that wives, children, wealth, belong to an individual and are essential to his happiness.

***

CHAPTER 3

तृतीयोऽध्याय:

(सर्पविनाशमन्त्रवर्णनम्, अनरण्यवंशस्य सगरोत्पत्तेश्च कथनम्)

पराशर उवाच

इत्यात्मानमात्मनैवाभिधायासौ सौभरिरपहाय पुत्रगृहासनपरिवर्हादिकमशेषमर्थजातं सकलभार्य्यासमवेतो वनं प्रविवेश। तत्राप्यनुदिनं वैखानसनिष्पाद्यमशेषं क्रियाकलापं निष्पाद्य क्षयितसकलपाप: परिपक्वमनोवृत्तिरात्मन्यग्नीनारोप्य भिक्षुरभवत्॥ १॥

भगवति आसज्याखिलं कर्म्मकलापमजमविकारममरणादिधर्म्मभवाव परं परवतामच्युतपदम्॥ २॥

इत्येतन्मान्धातुर्दुहितृसम्बन्धाद्व्याख्यातम्॥ ३॥

यश्चैतत् सौभरिचरितमनुस्मरति पठति शृणोत्यवधारयति, तस्याष्टौ जन्मान्यसन्मतिरसद्धर्म्मो वा मनसोऽसन्मार्गाचरणमशेषहेयेषु वा ममत्वं न भवतीति। अतो मान्धातु: पुत्रसन्ततिरभिधीयते॥ ४॥

Having thus communed with himself, Saubhari abandoned his children, his home and all his splendour and accompanied by his wives, entered the forest, where he daily practised the observances followed by the ascetics termed Vaikhānasas (or anchorites having families), until he had cleansed himself from all sin. When his intellect had attained maturity, he concentrated in his spirit the sacramental fires[1] and became a religious mendicant. Then having consigned all his acts to the supreme, he obtained the condition of Acyuta, which knows no change and is not subject to the vicissitudes of birth, transmigration or death. Whoever reads or hears or remembers or understands, this legend of Saubhari and his espousal of the daughters of Māndhātri, shall never, for eight successive births, be addicted to evil thoughts not shall he act unrighteously, nor shall his mind dwell upon improper objects, not shall he be influenced by selfish attachments. The line of Māndhātā is now resumed.

अम्बरीषस्य मान्धातुस्तनयस्य युवनाश्वः पुत्रोऽभूत्। तस्मात् हरितः, यतोऽङ्गिरसो हारिताः॥५॥

The son of Ambarīṣa, the son of Māndhātā, was Yuvanāśva; his son was Harita,[2] from whom the Aṅgiras Hāritas were descended.[3]

रसातले च मौनेया नाम गन्धर्वाः षट्कोटिसङ्ख्यास्तैरशैषाणि नागकुलानि अपहृतप्रधान-रत्नाधिपत्यान्यक्रियन्त॥६॥

तैश्च गन्धर्ववीर्य्यावधूतैरुरगेश्वरैर्भगवान् अशेषदेवेश-स्तवश्रवणोन्मीलितोद्भिन्न-पुण्डरीकनयनो जलशयनो निद्रावसानाद् विबुद्धः प्रणिपत्याभिहितो भगवन्! अप्यस्माकमेतेभ्यो गन्धर्वेभ्यो भयमुपशममेष्यतीत्याह भगवानादिपुरुषः पुरुषोत्तमो यौवनाश्वस्य मान्धातुः पुरुकुत्सनामा पुत्रस्तमहमनुप्रविश्यैतानशेषदुष्टगन्धर्वानुपशमं नयिष्यामि॥७॥

In the regions below the earth the Gandharvas called Mauneyas (or sons of the Muni Kaśyapa), who were sixty millions in number, had defeated the tribes of the Nāgas or snake-gods and seized upon their most precious jewels and usurped their dominion. Deprived of their power by the Gandharvas, the serpent chiefs addressed the god of the gods, as he awoke from his slumbers; and the blossoms of his lotus eyes opened while listening to their hymns. They said, "Lord, how shall we be delivered from this great fear?" Then replied the first of males, who is without beginning, I will enter into the person of Purukutsa, the son of Māndhātri, the son of Yuvanāśva and in him will I quiet these iniquitous Gandharvas."

इत्याकर्ण्य भगवते कृतप्रणामाः पुनर्नागलोकमागताः पन्नगपतयो नर्म्मदाञ्च पुरुकुत्सानयनाय चोदयामासुः॥८॥

On hearing these words, the snake-gods bowed and withdrew and returning to their country dispatched Narmadā to solicit the aid of Purukutsa.[4]

सा चैन रसातले नीतवती। रसातलगतश्चासौ भगवत्तेजसाप्यायितात्मवीर्य्यः सकल-गन्धर्वान् जघान, पुनश्च स्वभवनमाजगाम। सकलपन्नगपतयश्च नर्म्मदायै वरं ददुः।

यस्तेऽनुस्मरणसमवेतं नामग्रहणं करिष्यति, तस्य सर्पविषभयं न भविष्यतीति॥ ९॥

अत्र श्लोकः।

नर्म्मदायै नमः प्रातर्नर्मदायै नमो निशि।
नमोऽस्तु नर्म्मदे तुभ्यं रक्ष मां विषसर्पतः॥

इत्युच्चार्य्याहर्निशमन्धकारप्रवेशे वा न सर्पैर्दश्यते॥ १०॥

न चापि कृतानुस्मरणभुजो त्रिषमपि सुभुक्तमुपघाताय भविष्यति॥ ११॥

पुरुकुत्साय च भवतः सन्ततिविच्छेदो न भविष्यतीत्युरगपतयो वरं ददुः॥ १२॥

Narmadā accordingly went to Purukutsa and conducted him to the regions below the earth, where, being filled with the might of the deity, he destroyed the Gandharvas. He then returned to his own palace; and the snake-gods, in acknowledgement of Narmadā's services, conferred upon her as a blessing, that whosoever should think of her and invoke her name, should never have any dread of the venom of snakes. This is the invocation; "Salutation be to Narmadā in the morning; salutation be to Narmadā at night; salutation be to you, O Narmadā! Defend me from the serpent's poison." Whoever repeats this day and night, shall never be bitten by a snake in the dark nor in entering a chamber; nor shall he who calls it to mind when he eats suffer my injury from poison, though it be mixed with his food. To Purukutsa also the snake-gods announced that the series of his descendants should never be cut off.

पुरुकुत्सो नर्मदायां त्रसदस्युमजीजनत्।

त्रसदस्युसुतः सम्भूतः, ततोऽनरण्यः, तं रावणो दिग्विजये जघान। अनरण्यस्य पृषदश्वः, पृषदश्वस्य हर्य्यश्वः पुत्रोऽभवत्। ततश्च सुमनाः, तस्यापि त्रिधन्वनस्त्र्यय्यारुणः॥ १३॥

तस्मात् सत्यव्रतः। सोऽसौ त्रिशङ्कु संज्ञामवाप, चण्डालतामुपगतश्च द्वादशवार्षिक्यामनावृष्ट्यां विश्वामित्रकलत्रापत्यपोषणार्थं चाण्डालप्रतिग्रहपरिहरणाय च जाह्नवीतीरे न्यग्रोधे मृगमांसमनुदिनं बबन्ध॥ १४॥

परितुष्टेन च विश्वामित्रेण सशरीरः स्वर्गमारोपितः।

Purukutsa had a son by Narmadā named Trasadasyu, whose son was Sambhūta,[5] whose son was Araṇya, who was slain by Rāvaṇa in his triumphant progress through the nations. The son of Araṇya was Pṛṣadaśva; his son was Haryyaśva; his son was Sumanas;[6] his son was Tridhanvan; his son was Trayyāruṇa; and his son was Satyavrata, who obtained the appellation of Triśaṅku and was degraded to the condition of a Cāṇḍāla or outcast.[7] During a twelve years' famine Triśaṅku provided the flesh of deer for the nourishment of the wife and children of Viśvāmitra, suspending it upon a spreading fig-tree on the borders of the Ganges, that the might not subject them to the indignity of receiving presents from an outcast. On this account Viśvāmitra, being highly pleased with him, elevated him in his living body to heaven.[8]

त्रिशङ्कोर्हरिश्चन्द्रः, तस्मात् रोहिताश्वः, ततश्च हरितः, हरिताच्चञ्चुः, चञ्चोर्विजय-सुदेवौ। रुरुको विजयात्, रुरुकस्य च वृकः, ततो बाहुः। योऽसौ हैहयतालजङ्घादिभिरवजितोऽन्तर्व्वत्न्या महिष्या सह वनं प्रविवेश॥ १५॥

तस्याश्च सपत्न्या गर्भस्तम्भनाय गरो दत्तः। तेनास्या गर्भः स सप्तवर्षाणि जठर एव तस्थौ। स च बाहुर्वृद्धभावदौर्व्वाश्रमसमीपे ममार॥ १६॥

सा तस्य भार्य्या चितां कृत्वा तमारोप्यानुमरणकृतनिश्चयाभूत्। अथैनामतीतानागतवर्त्तमानकालवेदी भगवानौर्वः स्वस्मादाश्रमान्निर्य्यायाब्रवीत्, अलमेतेनासद्ग्रहेण, अखिलभूमण्डलपतिरतिवीर्य्यपराक्रमोऽनेकयज्ञकृदरातिपक्षक्षयकर्त्ता तवोदरे चक्रवर्ती तिष्ठति। मैवं मैवं साहसाध्यवसायिनी भवती भवतु, इत्युक्ता च सा तस्मादनुमरणनिर्बन्धाद् विरराम्॥ १७॥

The son of Triśaṅku was Hariścandra;[9] his son was Rohitāśva;[10] his son was Harita;[11] his son was Cuñcu,[12] who had two sons named Vijaya and Sudeva. Ruruka[13] was the son of Vijaya and his own son was Vṛka, whose son was Bāhu (or Bāhuka). This prince was vanquished by the tribe of Haihayas and Tālajaṅghas[14] and his country was overrun by them; in consequence of which he fled into the forests with his wives. One of these was pregnant and being an object of jealously to a rival queen, the latter gave her poison to prevent her delivery. The poison had the effect of confining the child in the womb for seven years. Bāhu, having waxed old, died in the neighbourhood of the residence of the Muni Aurva. His queen having constructed his pile, ascended it with the determination of accompanying him in death; but the sage Aurva, who knew all things, past, present and to come, issued forth from his hermitage and forbade her, saying, "Hold! hold! This is unrighteous; a valiant prince, the monarch of many realms, the offerer of many sacrifices, the destroyer of his foes, a universal emperor, is in your womb; think not of committing so desperate an act!" Accordingly, in obedience to his injunctions she relinquished her intention.

तेनैव भगवता स्वाश्रममानीयत। कतिपयदिनान्तरे च सहैव तेन गरेणातितेजस्वी बालको जज्ञे। तस्यौर्वो जातकर्म्मादिकां क्रियां निष्पाद्य सगर इति नाम चकार। कृतोपनयनञ्चैनमौर्वो वेदान् शास्त्राण्यशेषाणि अस्त्रञ्चाग्नेयं भार्गवाख्यमध्यापयामास।

The sage then conducted her to his abode and after some time a very splendid boy was there born. Along with him the poison that had been given to his mother was expelled; and Aurva, after performing the ceremonies required at birth, gave him on that account the name of Sagara (from Sa, 'with' and Gara, 'poison'). The same holy sage celebrated his investiture with the cord of his class, instructed him fully in the Vedas and taught him the use of arms, especially those of fire, called after Bhārgava.

उत्पन्नबुद्धिश्च मातरमपृच्छत्, अम्ब! कथमत्र वयम्? क्व वा तात:? तातोऽस्माकं क:? इत्येवमादि पृच्छत: तन्माता सर्वमवोचत्। तत: पितृराज्यहरणामर्षितो हैहयतालजङ्घादिवधाय प्रतिज्ञामकरोत्। प्रायशश्च हैहयान् जघान। शकयवनकाम्बोज-पारद पह्लवा हन्यमानास्तत्कुलगुरुं वशिष्ठं शरणं ययु:॥१८॥

अथैतान् वशिष्ठो जीवन्मृतकान् कृत्वा सगरमाह, वत्स! वत्स! अलमेभिरतिजीवन्मृतकैरनृसृतैः॥ १९॥

When the boy had grown up and was capable of reflection, he said to his mother one day, "Why are we dwelling in this hermitage? Where is my father? and who is he?" His mother, in reply, related to him all that had happened. Upon hearing which he was highly incensed and vowed to recover his patrimonial kingdom and exterminate the Haihayas and Tālajaṅghas, by whom it had been over-run. Accordingly when he became a man he put nearly the whole of the Haihayas to death and would have also destroyed the Śakas, the Yavanas, Kambojas, Pāradas and Pahnavas[15], but that they applied to Vasiṣṭha, the family priest of Sagara, (or protection Vasiṣṭha regarding them as annihilated (or deprived of power), though living, thus spoke to Sagara: "Enough, enough, my son, pursue no further these objects of your wrath, whom you may look upon as no more.

एते च मयैव त्वत्प्रतिज्ञापरिपालनाय निजधर्म्मं द्विजसङ्गपरित्यागं कारिताः॥ २०॥

स तथेति तद्गुरुवचनमभिनन्द्य तेषां वेशान्यत्वमकारयत्। यवनान् मुण्डितशिरसः अर्द्धमुण्डान् शकान्, प्रलम्बकेशान् पारदान्, पह्लवांश्च श्मश्रुधरान् निःस्वाध्यायवषट्कारान् एतानन्यांश्च क्षत्रियांश्चकार। ते च निजधर्म्मपरित्यागाद् ब्राह्मणैश्च परित्यक्ता म्लेच्छतां ययुः। सगरोऽपि स्वमधिष्ठानमागम्य अस्खलितचक्रः सप्तद्वीपवतीमिमामूर्वीं प्रशशास॥ २१॥

इति विष्णुपुराणे चतुर्थांशे तृतीयः अध्यायः।

In order to fulfil your vow I have separated them from affinity to the regenerate tribes and from the duties of their castes.[16] Sagara, in compliance with the injunctions of his spiritual guide, contented himself therefore with imposing upon the vanquished nations peculiar distinguishing marks. He made the Yavanas shave (the upper) halt of their heads; the Pāradas wore their hair long; and the Pahnavas let their beards grow. In obedience to his commands.[17] Then also and other Ks atriya races, he deprived of the established usages of oblations to fire and the study of the Vedas; and thus separated from religious rites and abandoned by the Brāhmaṇas, these different tribes became Mlecchhas. Sagara, after the recovery of his kingdom, reigned over the seven-zoned earth with undisputed dominion[18].

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NOTES

1. So Manu; "Having reposited, as the law directs, the holy fires in his breast," VI.25.

2. The Vāyu, Liṅga, Kūrma and Bhāgavata agree in this series; the others omit it.

3. The words of the text are, तस्माद्धरितो यतोऽङ्गिरसो हारिता:। and the commentator explains the phrase, 'the Aṅgiras Brāhmaṇas, of whom the Hārita family was the chief.' The Linga reads, हरितो युवनाश्वस्य हारिता यत आत्मजा:। एते ह्यङ्गिरसपक्षे क्षत्रोपेता द्विजातय:॥ 'Harita was the son of Yuvanāśva, whose sons were the Hāritas; they were on the part (or followers) of Aṅgiras and were Brāhmaṇas with the properties of Kṣatriyas.' The Vāyu has, हरितो युवनाश्वस्य हारीतो भूरय:स्मृता:। एते ह्यङ्गिरस: पुत्रा: क्षत्रोपेता द्विजातय:॥ 'Harita was the son of Yuvanāśva, from whom were many called Hāritas; they were sons of Aṅgiras and Brāhmaṇas with the properties of Kṣatriyas.' The Bhāgavata has only, मान्धातृप्रवरा इमे। These (Ambarīṣa, Purukutsa and Harita) were, according to Śrīdhara Svāmī's comments, the chiefs of Māndhātri's descendants, being founders of three several branches; or it may mean, he says, merely that they had Māndhātri for their progenitor, Māndhātri being by some also named Aṅgiras, according to Aśvalāyana. It may be questioned if the compilers of the Purāṇas or their annotators, knew exactly what to make of this and similar phrases, although they were probably intended to intimate that some persons of Kṣatriya origin became the disciples of certain Brāhmaṇas, particularly of Aṅgiras and afterwards founders of schools of religious instruction themselves. Māndhātri himself is the author of a hymn in the Ṛgveda. *As. Res.*VIII.385. Hārīta is the name of an individual sage, considered as the son of Cyavana and to whom a work on law is attributed. It is probably rather that of a school, however, than of an individual.

4. Narmadā, the personified Narmadā river, was according to the Bhāgavata, the sister of the Nāgas.

5. We have some varieties here. Instead of Trasadasyu the Matsya has Dussaha, whom it makes the husband of Narmadā and father of Sambhūti, the father of Tridhanvan. The Bhāgavata omits Samhūti; the Liṅga makes him the brother of Trasadasyu; and the Agni has in his place Sudhanvan.

6. Vṛṣadaśva : Vāyu. The Matsya, Agni and Brahma omit all between Sambhūta and Tridhanvan. The Bhāgavata has a rather different series or Araṇya, Haryyaśva, Aruṇa, Tribandhana, Triśaṅku. As Anaraṇya is famous in Hindu story and Trayyāruṇa is a contributor to the Ṛgveda, their omission shows careless compilation.

7. The Vāyu states he was banished by his father for his wickedness (Adharama). The Brahma Purāṇa and Hari Vaṁśa details his iniquity at length; and it is told more concisely in the Liṅga. He carried off the betrothed wife of another man, one of the citizens according to the two former of Vidarbha according to the latter : for this, his father, by the advice of Vasiṣṭha, banished him and he took refuge with Śvapākas. The Rāmāyaṇa has a different story and ascribes Triśaṅku's degradation to the curse of the sons of Vasiṣṭha, to whom the king had applied to conduct his sacrifice, after their father had refused to do so. Before that, he is described as a pious prince (सत्यवादी जितेन्द्रिय:) and the object of his sacrifice was to ascend to heaven.

8. The occurrence of the famine and Satyavrata's care of the wife and family of Viśvāmitra, are told, with some variations, in the Vāyu, which has been followed by the Brahma and Hari Vaṁśa. During the famine, when game fails he kills the cow of Vasiṣṭha; and for the three crimes of displeasing his father, killing a cow and eating flesh not previously consecrated, he acquires the name of Triśaṅku (tri, 'three', śaṅku, 'sin'). Vasiṣṭha refusing to perform his regal inauguration, Viśvāmitra celebrates the rites and on his death elevates the king in his mortal body to heaven. The Rāmāyaṇa relates the same circumstance, but assigns to it a different motive. Viśvāmitra's resentment of the gods to attend Triśaṅku sacrifice. That work also describes the attempt of the gods to cast the king down upon earth and the compromise between them and Viśvāmitra, by which Triśaṅku was left suspended,

head downwards, in mid-air, forming a constellation in the southern hemisphere, along with other new planets and stars formed by Viśvāmitra. The Bhāgavata has an allusion to this legend, saying that Triśaṅku is still visible in heaven : अद्यापि दिवि दृश्यते। The Vāyu furnishes some further information from an older source : अत्राप्युदाहरन्तीमौ श्लोकौ पौराणिका: जना। विश्वामित्रप्रसादेन त्रिशङ्कुर्दिवि राजते। देवै: सार्द्धं महातेजाऽनुग्रहात्तस्य धीमत:। शनैर्याति....रम्या हेमन्ते चन्द्रमण्डिता। अलंकृता त्रिभिर्यामैस्त्रिशङ्कुग्रहभूषिता॥ Both my copies leave a blank where it is marked and similar passage does not elsewhere occur; but the word should probably be निशा and the whole may be thus rendered : 'Men aquatinted with the Purāṇas recite these two stanzas; "By the favour of Viśvāmitra the illustrious Triśaṅku shines in heaven along with the gods, through the kindness of that sage. Slowly passes the lovely night in winter, embellished by the moon, decorated with three watches and ornaments with the constellation Triśaṅku." This legend is therefore clearly astronomical and alludes possibly to some reformation of the sphere by Viśvāmitra, under the patronage of Triśaṅku and in opposition to a more ancient system advocated by the school of Vasiṣṭha. It might be no very rash conjecture perhaps, to identify Triśaṅku with Orion, the three bright stars of whose belt may have suggested the three Śaṅkus (stakes or pins) which form his name.

9. The Paurāṇik lists generally dismiss Hariścandra very summarily, but he makes a conspicuous figure in legends of an apparently later date. In the Mahābhārata, Sabhā Parva, it is stated that he resides in the court of Indra, to which he was elevated for his performance of the Rājasūya sacrifice and for his unbounded liberality. This seems to have served as the ground work of the tale told in the Mārkaṇḍeya and Padma Purāṇas, of his having given his whole country, his wife and son and finally himself, to Viśvāmitra, in satisfaction of his demands for Dakṣiṇā. In consequence he was elevated with his subjects to heaven, from when, having been insidiously led by Nārada to boast of his merits, he was again precipitated. His repentance of his pride, however, arrested his downward descent and he and his train paused in mid-air. The city of Hariścandra is popularly believed to be at times still visible in the skies. The indignation of Vasiṣṭha at Viśvāmitra's

insatiableness produced a quarrel, in which their mutual imprecations changed them to two birds, the Śarāli, a sort of Turdus and the Vaka or Crane. In these forms they fought for a considerable term, until Brahmā interposed and reconciled them. The Bhāgavata alludes to this story, in its notice of Hariścandra; but the Vāyu refers the conflict to the reign of a different prince : see c. 2.n.11. According to the Śiva Purāṇa, Hariścandra was an especial worshipper of that deity; and his wife Satyavatī was form of Jayā, one of Durga's handmaids.

10. Also read Rohita. Traces of his name appear in the strongholds of Rohtas, in Bihar and in the Punjab. The Bhāgavata has a legend of his having been devoted to Varuṇa, before his birth, by his father, who having on various pleas deferred offering his son as promised, was afflicted by a dropsy. Rohita at last purchased Śunahśephas, who was offered as a victim in his stead : see hereafter, note on Śunaśephas.

11. Omitted : Agni, Liṅga and Matsya.

12. Omitted : Agni, Dhundhu : Liṅga and Kūrma. Campā, founder of Campāmālinī : Bhāgavata. But all other authorities make Campā a different person, a descendant of Aṅga : see family of Anu, of the lunar race.

13. Kuruka : Liṅga and Kūrma. Bharuk : Bhāgavata.

14. Descendants of Yadu. The first springs from a prince who is the twelfth and the second from one who is the eighteenth, in the lunar line and both are thus contemporary with a prince who is the thirty-fifth of the solar dynasty. The Vāyu adds, that they were assisted by Śakas, Yavanas, Kambojas, Pāravas and Pahlavas.

15. The Haihayas we shall have further occasion to notice. The Śakas are, no doubt, the Sacae or Sakai of the classical geographers, Scythians and Indo-Scythians, Turk of Tartar tribes, who established themselves, about a century and half before our era, along the western districts of India and who are not improbably connected with our Saxon forefathers. The Yavanas are the Ionians or Greeks. The Kambojas were a people on the north-west of India, of whom it is said that they were remarkable for a capital breed of horses. There is an apparent trace of their name in the Caumogees of Kaferistan, who may have retreated to the mountains before the advance of the Turk tribes.

(Elphinstone's *Caubul*, 619 : see also before Bk.II.Ch.III.n.146). The Pāradas and Pahlavas or Pahnavas may designate other bordering tribes in the same that follows, the Bhāgavata enumerates Barbars. The Vāyu adds Māhiṣikas, Caulas, Dārvas and Khasas : the two former of which are people on the Malabar and Coromandal coasts; the two latter are usually placed amongst the mountaineers of the Hindukuśa. The Brahma Purāṇa lengthens the list with the Kolas, the forest races of eastern Goṇḍvānā; the Sarpas and the Keralas, who are the people of Mālābāra. The Hari Vaṁśa still further extends the enumeration with the Tuṣāras or Tokharas, the Turks of Tokharestan; the Chinas, Chinese; the between the Rāmāyaṇa particularly and the works of the era of Vikramāditya. It would seem more likely that the latter appellations were interpolated. It must have been a period of some antiquity, when all the nations from Bengal to the Coromandal coast were considered as Mlecchhas and outcasts.

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CHAPTER 4

चतुर्थोऽध्याय:

(सागरस्याश्वमेधयज्ञ: भगीरथस्य गङ्गानयनम्,
रामचन्द्रादजीनामुत्पत्तिश्च)

पराशर उवाचं

कश्यपदुहिता सुमतिविदर्भराजतनया च केशिनी द्वे भार्य्ये सगरस्यास्ताम्॥ १॥

ताभ्याञ्चापत्यार्थमाराधित और्व्व: परमेण समाधिना वरमदात्॥ २॥

एका वंशधरमेकं पुत्रम् अपरा षष्टिं पुत्रसहस्त्राणि।

जनयिष्यतीति, यस्या तदभिमतं गृह्यताम्। इत्युक्ते केशिनी पुत्रमेकम्, सुमति: पुत्रसहस्त्राणि षष्टिं वव्रे। तथेति च ऋषिणाभिमते अल्पैरेवाहोभिरेकमसमञ्जसं नाम वंशधरं पुत्रमसूत केशिनी। विनतातनयायास्तु सुमत्या: षष्टी: पुत्रसहस्राण्यभवन्। तस्मादसमञ्जसोऽंशुमान् नाम कुमारो जज्ञे॥ ३॥

Sumati the daughter of Kaśyapa and Keśinī the daughter of Rājā Vidarbha, were the two wives of Sagara.[1] Being without progeny, the king solicited the aid of the sage Aurva with

great earnestness and the Muni pronounced this boon, that one wife should bear one son, the upholder of his race and the other should give birth to sixty thousand sons; and he left it to them to make their election. Keśinī chose to have the single son; Sumati the multitude : and it came to pass in a short time the former bore Asamañjas,[2] a prince through whom the dynasty continued and the daughter of Vinarā (Sumati) had sixty thousand sons. The son of Asamañjas was Aṅśumat.

अथ तत्रापि वयस्यतीते तच्चरितमेवैनं पिता तत्याज॥४॥

तान्यपि षष्टिः कुमारसहस्राणि असमञ्जसश्चरितमनुचक्रुः॥५॥

ततश्चासमञ्जसश्चरितानुकारिभिः सागरैरपध्वस्तयज्ञादिसन्मार्गे जगति देवाः सकलविद्यामयमसंस्पृष्टमशेषदोषैर्भगवतः पुरुषोत्तमस्यांशभूतं कपिलर्षिं प्रणम्य तदर्थमूचुः॥६॥

भगवन्! एभिः सगरतनयेरसमञ्जसश्चरितमनुगम्यते, कथमेवेभिरनुसरद्भिर्जगद्भविष्यतीत्यार्त्तजगत्परित्राणाय च भगवतोऽत्र शरीरग्रहणम्। इत्याकर्ण्य भगवान् 'अल्पैरेव दिनैरेते विनङ्क्ष्यन्ति' इत्युक्तवान्॥७॥

Asamañjas was from his boyhood of very irregular conduct. His father hoped that as he grew up to manhood he would reform; but finding that he continued guilty of the same immorality, Sagara abandoned him. The sixty thousand sons of Sagara followed the example of their brother Asamañjas. The path of virtue and piety being obstructed in the world by the sons of Sagara, the gods repaired to the Muni Kalpa, who was a portion of Viṣṇu, free from fault and endowed with all true wisdom. Having approached him with respect, they said, "O lord, what will become of the world, if these sons of Sagara are permitted to go on in the evil ways which they have learned from Asamañjas! Do you, then, assume a visible form, for the protection of the afflicted universe." "Be satisfied," replied the sage, "in a brief time the sons of Sagara shall be all destroyed."

तत्रान्तरे च सगरो हयमेधमारेभे। तत्र च तत्पुत्रैरधिष्ठितमस्याश्वं कोऽप्यपहृत्य भुवो विवरं प्रविवेश॥८॥

ततश्चश्वान्वेषणाय तनयान् युयोज। ततस्तत्तनयाश्चाश्वखुरपदवीमनुसरन्तोऽतिनिर्बन्धेन वसुधातलमेकैको योजनं योजनमवनेश्चखान॥९॥

पाताले चाश्वं परिभ्रमन्तमवनीपतिनन्दनास्ते ददृशुः। नातिदूरस्थितञ्च भगवन्तमपघने शरत्कालेऽर्कमिव तेजोभिरनवरतमूर्द्धवमधश्चाशेषदिशश्चोद्भासयमानं कपिलर्षिमपश्यन्॥१०॥

ततश्चोद्यतायुधा 'दुरात्मायमस्मदपकारी यज्ञविघातकर्त्ता हयहर्त्ता हन्यतां हन्यता' मित्यधावन्। ततश्च तेनापि भगवता किञ्चिदीषत्परिवर्त्तितलोचनेन विलोकिताः स्वशरीरसमुत्थेनाग्निना दह्यमाना विनेशुः॥११॥

At that period Sagara commenced the performance of the solemn sacrifice of a horse, who was guarded by his own sons : nevertheless some one stole the animal and carried it off into a chasm in the earth. Sagara commanded his sons to search for the steed; and they, tracing him by the impressions of his hoofs, followed his course with perseverance, until coming to the chasm where he had entered, they proceeded to enlarge it and dug downwards each for a league. Coming to Pātāla, they beheld the horse wandering freely about and at no great distance from him they saw the Ṛṣi Kapila sitting, with his head declined in meditation and illuminating the surrounding space with radiance as bright as the splendours of the autumnal sun, shining in an unclouded sky. Exclaiming, "This is the villain who has maliciously interrupted our sacrifice and stolen the horse! Kill him! Kill him!" They ran towards him with uplifted weapons. The Muni slowly raised his eyes and for an instant looked upon them and they were reduced to ashes by the sacred flame that darted from his person.[3]

सगरोऽप्यनुगम्याश्वानुसारि तत् पुत्रबलमशेषं परमर्षिकपिलतेजसा दग्धमंशुमन्तमसञ्जसः पुत्रमश्वानयनाय चोदयामास॥१२॥

स तु सगरतनयखातमार्गेण कपिलमुपगम्य भक्तिनम्रस्तथा तथा च तुष्टाव, यथैनं भगवानाह,- गच्छैनं पितामहायाश्वं प्रापय, वरं वृणीष्व च। पुत्र! पौत्रश्च ते स्वर्गाद् गङ्गामानयिष्यतीति॥ १३॥

अथांशुमानपि ब्रह्मदण्डहतानामस्मत्पितृणां स्वर्गाय स्वर्गायोग्यानां स्वर्ग प्राप्तिकरं वरमस्माकं भगवान् प्रयच्छतु इत्याह॥ १४॥

When Sagara learned that his sons, whom he had sent in pursuit of the sacrificial steed, had been destroyed by the might of the great Ṛṣi Kapila, he dispatched Aṅśumat, the son of Asamañjas, to effect the animals' recovery. The youth, proceeding by the deep path which the princes had dug, arrived where Kapila was and bowing respectfully, prayed to him and so propitiated him, that the saint said, "Go, my son, deliver the horse to your grandfather; and demand a boon; your grandson shall bring down the river of heaven on the earth." Aṅśumat requested as a boon that his uncles, who had perished through the sage's displeasure, might, although unworthy of it, be raised to heaven through his favour.

तञ्चाह भगवान्,- उक्तमेवैतन्मया पौत्रस्ते त्रिदिवाद् गङ्गां भुवमानयिष्यतीति। तदम्भसा संस्पृष्टेष्वस्थिभस्मस्वेते स्वर्गमारोक्ष्यन्ति। भगवद्विष्णुपादाङ्गुष्ठविनिर्गतजलस्य हि तन्माहात्म्यं यन्न केवलमभिसन्धिपूर्व्वकं स्नानाद्युपभोगेषूपकारकम्, अनभिसंहितमप्यपेतत्प्राणस्यास्थि-चर्म्म-स्नयु-केशाद्युत्हसृष्टं शरीरजं यद्भूपतितं सद्यः शरीरिणं स्वर्गं नयतीत्युक्तः प्रणम्य च भगवतेऽश्व मादाय पितामहयज्ञमाजगाम॥ १५॥

सगरोऽस्याश्वमादाय तं यज्ञं समापयामास। सागरञ्चात्मजप्रीत्या पुत्रत्वे कल्पयामास॥ १६॥

"I have told you," replied Kapila, "that your grandson shall bring down upon earth the Ganges of the gods; and when her waters shall wash the bones and ashes of your grandfather's sons, they shall be raised to Svarga. Such is the efficacy of the stream that flows from the toe of Viṣṇu, that it confers heaven upon all who bathe in it designedly or who even become accidentally immersed in it; those

even shall obtain Svarga, whose bones, skin, fibres, hair or any other part, shall be left after death upon the earth which is contiguous to the Ganges." Having acknowledged reverentially the kindness of the sage, Aṅśumat returned to his grandfather and delivered to him the horse. Sagara, on recovering the steed, completed his sacrifice; and in affectionate memory of his sons, denominated Sagara the chasm which they had dug.[4]

तस्याप्यंशुमतो दिलीपः पुत्रोऽभवत्। दिलीपस्यापि भगीरथः, योऽसौ गङ्गां स्वर्गादिहानीय भागीरथीसंज्ञां चकार॥ १७॥

भगीरथात् श्रुतः, तस्यापि नाभागः ततोऽप्यम्बरीषः, तस्मात् सिन्धुद्वीपः, तस्याप्ययुताश्वः, तत् पुत्र ऋतुपर्णो नलसहायोऽक्षहृदयज्ञोऽभूत्॥ १८॥

ऋतुपर्ण-पुत्रः सर्वकामः। तत्तनयः सुदासः। सुदासात् सौदसो मित्रसहनामा॥ १९॥

The son of Aṅśumat was Dilīpa[5]; his son was Bhagīratha, who brought Gaṅgā down to earth, whence she is called Bhāgīrathī. The son of Bhagīratha was Śruta[6]; his son was Nābhāga[7]; his son was Ambarīṣa; his son was Sindhudvīpa; his son was Ayutāśva[8]; his son was Rituparṇa, the friend of Nala, skilled profoundly in dice[9]; the son of Rituparṇa was Sarvakāma[10]; his son was Sudāsa; his son was Śaudāsa, named also Mitrasaha.[11]

योऽसावटव्यां मृगयागतो व्याघ्रद्वयमपश्यत्॥ २०॥

ताभ्याञ्च तद् वनमपमृगं कृतम्॥ २१॥

स चैकं तयोर्वाणेन जघान॥ २२॥

म्रियमाणश्चासावतिभीषणाकृतिरतिकरालवदनो राक्षसोऽभवत्॥ २३॥

द्वितीयोऽपि प्रतिक्रिया ते करिष्यामीत्युक्तवान्तर्धानं जगाम्॥ २४॥

The son of Sudāsa having gone into the woods to hunt, fell in with a couple of tigers, by whom the forest had been cleared of the deer. The king slew one of these tigers with an arrow. At the moment of expiring, the form of the animal was changed and it became that of a fiend of fearful figure and hideous aspect. Its companion, threatening the prince with its vengeance, disappeared.

कालेन गच्छता स सौदासो यज्ञमयजत्। परिनिष्ठितयज्ञे चाचार्य्यवशिष्ठे निष्क्रान्ते तद्रक्षो वशिष्ठरूपमास्थाय यथावसाने मम समांसं भोजनं देयम्, तत् संष्क्रियतां क्षणादिहागमिष्यामीत्युक्त्वा निष्क्रान्तः॥ २५॥

भूयश्च सूदवेशं कृत्वा राजाज्ञया मानुषमांसं संस्कृत्य राज्ञे न्यवेदयत्। असावपि हिरण्यपात्र स्थितं मांसमादाय वशिष्ठागमनप्रतीक्षोऽभवत्॥ २६॥

आगताय च वशिष्ठाय निवेदितवान्, स चाचिन्तयत्, अहो! राज्ञोऽस्य दौःशील्यम् येनैतन्मांसमस्माकं प्रयच्छति। किमेतद् द्रव्यजातमितिध्यानपरोऽभूत्, अपश्यच्च तन्मानुषमांसम्। ततश्च क्रोधकलुषीकृतचेता राजानम्प्रति शापमुत्ससर्ज्ज, यस्मादभोज्यमस्मद् विधानां तपस्विनाम् अवगच्छन्नपि भवान् मह्यं ददाति तस्मात्तवैवात्र लोलुपा बुद्धिर्भविष्यतीति॥ २७॥

After some interval Saudāsa celebrated a sacrifice, which was conducted by Vasiṣṭha. At the close of the rite Vasiṣṭha went out; when the Rākṣasa, the fellow of the one that had been killed in the figure of a tiger, assumed the semblance of Vasiṣṭha and came and said to the king, "Now that the sacrifice is ended, you must give me flesh to eat; let it be cooked and I will presently return." Having said this, he withdrew and transforming himself into the shape of the cook, dressed some human flesh, which he brought to the king, who, receiving it on a plate of gold, awaited the reappearance of Vasiṣṭha. As soon as the Muni returned, the king offered to him the dish. Vasiṣṭha surprised at such want of prosperity in the king, as his offering him meat to eat, considered what it should be that was so presented and by the efficacy of his meditation discovered that it was human flesh. His mind being agitated with wrath, he denounced a curse upon the Rājā, saying, "Inasmuch as you have insulted all such holy men as we are, by giving me what is not to be eaten, your appetite shall henceforth be excited by similar food."

अनन्तरञ्च तेनापि भगवतैवाभिहितोऽस्मीत्युक्तः किं किं मयैवाभिहितम् इति पुनरपि समाधौ तस्थौ॥ २८॥

समाधिविज्ञानावगतार्थश्चास्यानुग्रहं चकार, नात्यन्तमेतत्, द्वादशाब्दं भवतो भोजनं भविष्यतीति॥ २९॥

"It was yourself," replied the Rājā to the indignant sage, "who commanded this food to be prepared." "By me!" Exclaimed Vasiṣṭha; "how could that have been?" and again having recourse to meditation, he detected the whole truth. Foregoing then all displeasure towards the king, he said, "The food to which I have sentenced you shall not be your sustenance forever; it shall only be so for twelve years."

असावपि तु प्रगृह्योदकाञ्जलिं मुनिशापप्रदानायोद्यतो 'भगवानस्मद्गुरुः नार्हस्येवं कुलदेवताभूतमाचार्यं शप्तु' मिति स्वपत्न्या मदयन्त्या प्रसादितः। शस्याम्बुदरक्षार्थं तच्छापाम्बु नोर्व्यां नाकाशे चिक्षेप, तेनैव स्वपादौ सिषेच॥ ३०॥

तेन क्रोधश्रृतेनाम्भसा दग्धच्छायौ तत्पादौ कल्माषतामुपगतौ॥ ३१॥

ततश्च स कल्माषपादसंज्ञामवाप, वशिष्ठशापाच्च षष्ठे काले राक्षसभावमुपेत्याटव्यां पर्य्यटन्ननेकशो मानुषानभक्षयत्॥ ३२॥

The king, who had taken up water in the palms of his hands and was prepared to curse the Muni, now considered that Vasiṣṭha was his spiritual guide and being reminded by Madayantī his queen that it ill became him to denounce an imprecation upon a holy teacher, who was the guardian divinity of his race, abandoned his intention. Unwilling to cast the water upon the earth, lest it should wither up the grain, for it was impregnated with his malediction and equally reluctant to throw it up into the air, lest it should blast the clouds and dry up their contents, he threw it upon his own feet. Scalded by the heat which the water had derived from his angry imprecation, the feet of the Rājā became spotted black and white and he then obtained the name of Kalmāśapāda or he with the spotted (kalmāśa) feet (pāda). In consequence of the curse of

Vasiṣṭha, the Rājā became a cannibal every sixth watch of the day for twelve years and in that state wandered through the forests and devoured multitudes of men.

एकदा तु कञ्चिन्मुनिमृतुकाले भार्यया सह सङ्गतं ददर्श॥ ३३॥

तयोश्च तमतिभीषणं राक्षसमवलोक्य त्रासात् प्रधावितयोर्दम्पत्योर्ब्राह्मणं जग्राह॥ ३४॥

ततः सा ब्राह्मणी बहुशस्तं याचितवती, प्रसीद इक्ष्वाकुकुलतिलकभूतस्त्वं महाराजमित्रसहः, न राक्षसः। नार्हसि स्त्रीधर्म्मसुखाभिज्ञो मय्यकृतार्थायामिम मद्भर्त्तारमत्तुम्; इत्येव बहुप्रकारं तस्यां विलपन्त्यां व्याघ्रः पशुमिव तं ब्राह्मणमभक्षयत्॥ ३५॥

ततश्चातिकोपसमन्विता ब्राह्मणी तं राजानं 'यस्मादेवं मय्यतृप्तायां त्वयायं मत्पतिर्भक्षितः, तस्मात् त्वमप्यन्तमवलोपभोगप्रवृत्तौ प्राप्स्यसि' इति शशापाग्निं प्रविवेश च॥ ३६॥

On one occasion he beheld a holy person engaged in dalliance with his wife. As soon as they saw his terrific form, they were frightened and endeavoured to escape; but the regal Rākṣasa overtook and seized the husband. The wife of the Brāhmaṇa then also desisted from flight and earnestly entreated the savage to spare her lord, exclaiming, "You, Mitrasaha, are the pride of the royal house of Ikṣvāku, not a malignant fiend! It is not in your nature, who know the characters of women, to carry off and devour my husband." But all was in vain and regardless of her reiterated supplications, he ate the Brāhmaṇa, as a tiger devours a deer. The Brāhmaṇa's wife, furious with wrath, then addressed the Rājā and said, "Since you have barbarously disturbed the joys of a wedded pair and killed my husband, your death shall be the consequence of your associating with your queen." So saying, she entered the flames.

ततस्तस्य द्वादशाब्दपर्य्यये विमुक्तशापस्य स्त्रीविषयाभिलाषिणो प्रदयन्ती स्मारयामास। ततश्च परमसौ स्त्रीसम्भोगं तत्याज॥ ३७॥

वसिष्ठश्च अपुत्रिणा राज्ञा पुत्रार्थमभ्यर्थितो मदयन्त्यां गर्भाधानं चकार। यदा च सप्त वर्षाण्यसौ गर्भो न जज्ञे, ततस्तं गर्भमश्मना देवी जघान। पुत्रश्चाजायत। तस्य चाश्मक एव नामाभवत्। अश्मकस्य मूलको नाम पुत्रोऽभवत्। योऽसौ निःक्षत्त्रेऽस्मिन् क्ष्मातले क्रियमाणे स्त्रीभिर्विवस्त्राभिः परिवार्य्य रक्षितः। ततस्तं नारीकवचमुदाहरन्ति। मूलकाद् दशरथः, तस्मादिलिविलः, ततश्च विश्वसहः, तस्माच्च खट्वाङ्गो दिलीपः। योऽसौ देवासुराणां सङ्ग्रामे देवताभिरभ्यर्थितोऽसुरान् जघान। स्वर्गे च कृतप्रियैर्देवैर्वरार्थं चोदितः प्राह, – यद्यवश्यं वरो ग्राह्यस्तन्ममायुः कथ्यतामिति। अनन्तरञ्चैतैरुक्तम्–एकमुहूर्त्तप्रमाणमायु। इत्युक्तोऽस्खलितगतिना विमानेन लघिमगुणो मर्त्यलोकमागम्याह,–यथा न ब्राह्मणेभ्यः सकाशादात्मापि मे प्रियतरः, न चापि स्वधर्म्मोल्लङ्घनं मया कदाचिदप्यनुष्ठितम्, न च सकलदेवमानुष-पशु-वृक्षादिकेऽप्यच्युतव्यतिरेकवती दृष्टिर्ममाभूत्, तथा तमेव देवं मुनिजनानुस्मृतं भगवन्तमस्खलितगतिरद्य प्रापयेयमित्यशेषदेवगुरौ भगवत्यनिर्द्देश्यवपुषि सत्तामात्रात्मन्यात्मानं परमात्मनि वासुदेवे युयोज, तत्रैव लयमवाप॥३८॥

At the expiration of the period of his curse Saudāsa returned home. Being reminded of the imprecation of the Brāhmaṇī by his wife Madayantī, he abstained from conjugal intercourse and was in consequence childless; but having solicited the interposition of Vasiṣṭha, Madayantī became pregnant. The child, however, was not born for seven years, when the queen, becoming impatient, divided the womb with a sharp stone and was thereby delivered. The child was then called Aśmaka (from Aśmana, 'a stone'). The son of Aśmaka was Mūlaka, who, when the warrior tribe was extirpated upon earth, was surrounded and concealed by a number of females; whence he was denominated Nārīkavaca (having women for armour)[12]. The son of Mūlaka was Daśaratha; his son was Ilavila; his son was Viśvasaha; his son was Khāṭvāṅga, called also Dilīpa[13], who in a battle between the gods and the Asuras, being called by the former to their succour, killed a number of the latter. Having

thus acquired the friendship of the deities in heaven, they desired him to demand a boon. He said to them, "If a boon is to be accepted by me, then tell me, as a favour, what is the duration of my life?" "The length of your life is but an hour," the gods replied. On which, Khāṭvāṅga, who was swift of motion, descended in his easy-gliding chariot to the world of mortals. Arrived there, he prayed, and said, "If my own soul has never been dearer to me than the sacred Brāhmaṇas, if I have never deviated from the discharge of my duty; if I have never regarded gods, men, animals, vegetables, all created things, as different from the imperishable; then may I, with unswerving step, attain to that divine being on whom holy sages meditate!" Having thus spoken, he was united with that supreme being, who is Vāsudeva; with that elder of all the gods, who is abstract existence and whose form cannot be described. Thus he obtained absorption, according to this stanza, which was repeated formerly by the seven Ṛṣis; "Like unto Khāṭvāṅga will be no one upon earth, who having come from heaven and dwelt an hour amongst men, became united with the three worlds by his liberality and knowledge of truth[14]."

तत्रापि श्रूयते श्लोको गीतः सप्तर्षिभिः पुरा।
खट्वाङ्गेन समो नान्यः कश्चिदुर्व्यां भविष्यति॥
येन स्वर्गादिहागत्य मुहूर्त्तं प्राप्य जीवितम्।
त्रयोऽभिसंहिता लोका बुद्ध्या दानेन चैव हि॥ ३९॥

खट्वाङ्गत्तो दीर्घबाहुः पुत्रोऽभवत्। ततो रघुः तस्मादप्यजः अजाद् दशरथः दशरथस्यापि श्रीभगवान् अब्जनाभो जगत्स्थित्यर्थमात्मांशेन्न रामलक्ष्मण-भरत-शत्रुघ्नरूपिणा चतुर्द्धा पुत्रत्वमयासीत्॥ ४०॥

रामोऽपि बाल एव विश्वामित्रयज्ञरक्षणय गच्छंस्ताडकां जघान॥ ४१॥

यज्ञे च मारीचमिषुपाताहतं दूरं चिक्षेप, सुबाहुप्रमुखाश्च क्षयमनयत्। सन्दर्शनमात्रेणैवाहल्यामपापां चकार। जनकगृहे च माहेश्वरं चापमनायासैनैव बभञ्ज, सीताञ्चायोनिजां जनकराजतनयां वीर्य्यशुल्कां लेभे॥ ४२॥

सकलक्षत्रक्षयकारिणशेषहैहयकुलकेतुभूतञ्च परशुराममपास्तवीर्य्य-बलावलेपं चकार॥ ४३॥

पितृवचनाच्चागणितराज्याभिलाषो भ्रातृभार्य्यासमन्वितो वनं विवेश॥ ४४॥

विराध-खर-दूषणादीन् कबन्ध-वालिनौ च जघान। बद्ध्वा चाम्भोनिधिम् अशेषराक्षसकुलक्षयं कृत्वा दशाननापहृतां तद्वधापहतकलङ्कामप्यनलप्रवेशशुद्धामशेषदेवेशसंस्तूयमानां सीतां जनकराजतनयामयोध्यामानिन्ये॥ ४५॥

The son of Khāṭvāṅga was Dīrgabhāu; his son was Raghu; his son was Aja; his son was Daśaratha[15]. The god from whose navel the lotus springs became fourfold, as the four sons of Daśaratha, Rāma, Lakṣmaṇa, Bharata and Śatrughna, for the protection of the world. Rāma, while yet a boy, accompanied Viśvāmitra, to protect his sacrifice and slew Tādakā. He afterwards killed Mārica with his resistless shafts; and Subāhu and others fells by his arms. He removed the guilt of Ahalyā by merely looking upon her. In the palace of Janaka he broke with ease the mighty bow of Maheśvara and received the hand of Sītā, the daughter of the king, self-born from the earth, as the prize of his prowess. He humbled the pride of Paraśurāma, who vaunted his triumphs over the race of Haihaya and his repeated slaughters of the Kṣatriya tribe. Obedient to the commands of his father and cherishing no regret for the loss of sovereignty, he entered the forest, accompanied by his brother Lakṣmaṇa and by his wife where he killed in conflict Virādha, Kharadūṣaṇa and other Rākṣasas, the headless giant Kabandha and Bāli the monkey monarch. Having built a bridge across the ocean and destroyed the whole Rākṣasas nation, he recovered his bride Sītā, whom their ten-headed king Rāvaṇa had carried off and returned to Ayodhyā with her, after she had been purified by the fiery ordeal from the soil contracted by her captivity and had been honoured by the assembled gods, who bore witness to her virtue.[16]

भरतोऽपि गन्धर्वविषयसाधनायोग्रगन्धर्वकोटीस्तिस्त्रो जघान शत्रुघ्नेनाप्यमितबलपराक्रमो मधुपुत्रो लवणो नाम राक्षसेश्वरो निहतो मथुरा च निवेशिता। इत्येवमाद्यतुलबलपराक्रमविक्रमणैरतिदुष्टनिरवर्हणैरशेषस्यास्य जगतो निष्पादितस्थितयो राम-लक्ष्मण-भरत-शत्रुघ्ना: पुनर्द्दिवमारूढा:। येऽपि तेषु भगवदंशेष्वनुरागिण: कोशलनगरजनपदास्तेऽपि तन्मनसस्तत्सलोकता-मवापु:॥४६॥

Bharata made himself master of the country of the Gandharvas, after destroying vast numbers of them; and Śatrughna having killed the Rākṣasas chief Lavaṇa, the son of Madhu, took possession of his capital Mathurā.

Having thus, by their unequalled valour and might, rescued the whole world from the dominion of malignant fiends, Rāma, Lakṣmaṇa, Bharata and Śatrughna reascended to heaven and were followed by those of the people of Kośala who were fervently dcvoted to these incarnate portions of the supreme Viṣṇu.

रामस्य तु कुश-लवौ पुत्रौ, लक्ष्मणस्याङ्गद-चन्द्रकेतू, तक्ष-पुष्करौ भरतस्य सुबाहु-शूरसेनौ च शत्रुघ्नस्य॥४७॥

Rāma and his brothers had each two sons. Kuśa and Lava were the sons of Rāma; those of Lakṣmaṇa were Aṅgada and Candraketu; the sons of Bharata were Takṣa and Puṣkara; and Subāhu and Śūrasena[17] were the sons of Śatrughna.

कुशस्यातिथि: अतिथेरपि निषध: पुत्रोऽभवत्। निषधस्यापि नल:, तस्यापि नभा: नभस: पुण्डरीक:, तत्तनय: क्षेमधन्वा, तस्य च देवानीक:। तस्याप्यहीनगु: (ततो रूप:) तदो रुरु:, तस्य च पारिपात्र:, पारिपात्राद्दल:, दलाच्छल:, तस्याप्युक्थ: उक्थाद् वज्रनाभ:, तस्मात् शङ्खनाभ:, ततो व्युत्थिताश्व:, ततश्च विश्वसहो जज्ञे। हिरण्यनाभस्ततो महायोगीश्वरजैमिनिशिष्य:। यतो याज्ञवल्क्यो योगमवाप। हिरण्यनाभस्य पुत्र: पुष्य:, तस्माद् ध्रुवसन्धि:, तत: सुदर्शन:, तस्मादग्निवर्ण:, ततश्च शीघ्र:, ततोऽपि मरु: पुत्रोऽभूत! योऽसौ योगमास्थायाद्यापि कलापग्राममाश्रितस्तिष्ठति। आगामियुगे सूर्य्यवंशक्षत्रप्रवर्त्तयिता भविष्यतीति। प्रसुश्रुतस्तस्यात्मज:,

तस्यापि सुगन्धिः, ततश्चामर्षः, तस्य महस्वान् ततो विश्रुतवान्, ततो बृहद्‌बलः, योऽर्ज्जुनतनयेनाभिमन्युना भारतयुद्धे क्षयमनीयत॥४८॥

एते हीक्ष्वाकुभूपालाः प्राधान्येन मयोदिताः।
एतेषाञ्चरितं श्रृण्वन् सर्वपापैः प्रमुच्यते॥४९॥
इति विष्णुपुराणे चतुर्थांशे चतुर्थः अध्यायः॥

The son of Kuśa was Atithi; his son was Niṣadha; his son was Nala;[18] his son was Nabhas; his son was Puṇḍarīka; his son was Kṣemadhanvan; his son was Devānīka; his son was Ahīnagu;[19] his son was Pāripātra; his son was Dala;[20] his son was Chala;[21] his son was Uktha;[22] his son was Vajranābha; his son was Śankhanābha;[23] his son was Abhyutthitāśva;[24] his son was Viśvasaha;[25] his son was Hiraṇyanābha, who was a pupil of the mighty Yogī Jaiminī and communicated the knowledge of spiritual exercise to Yājñavalkya.[26] The son of this saintly king was Puṣya; his son was Dhruvasandhi;[27] his son was Sudarśana; his son was Agnivarṇa; his son was Śīghra; his son was Maru,[28] who through the power of devotion (Yoga) is still living in the village called Kalāpa and in a future age will be the restorer of the Kṣatriya race in the solar dynasty. Maru had a son named Praśuśruta; his son was Susandhi; his son was Amarṣa; his son was Mahasvat;[29] his son was Viśrutavat;[30] and his son was Vrihadbala, who was killed in the great way by Abhimanyu, the son of Arjuna. These are the most distinguished princes in the family of Ikṣvāku : whoever listens to the account of them will be purified from all his sins.[31]

NOTES

1. So the Rāmāyaṇa, Sumati is called the daughter of Ariṣṭanemi : the Mahābhārata calls her Śaivyā. The story of Sagara and his descendants is told at length in the Rāmāyaṇa, first book and in the Mahābhārata, Vana Parva, III. 106, et seq., as well as in most of the Purāṇas.

2. O Pañcajana : Brahma.

3. The Bhāgavata has, for a Purāṇa, some curious remarks on this part of the story, flatly

denying its truth. न साधुर्वादो मुनिकोपभर्ज्जिता नृपेन्द्रपुत्रा इति सत्त्वधामनि। कथं तमोरोषमयं विभाव्यते जगत्पवित्रात्मनि खे रजोभुवः। यस्येरिता सांख्यमयी दृढेहनौर्यतो मुमुक्षुस्तरते दुरत्ययं। भवार्णवं मृत्युपथं विपश्चितः परात्मभूतस्य कथं पृथङ्गतिः॥ "The report is not true, that the sons of the king were scorched by the wrath of the sage; for how can the quality of darkness, made up of anger, exist in a world-purifying nature, consisting of the quality of goodness; the dust of earth, as it were, in the sky? How should mental perturbation distract that sage, who was on with the supreme and who has promulgated that Saṅkhyā philosophy, which is a strong vessel, by which he who is desirous of liberation passes over the dangerous ocean of the world by the path of death?"

4. Sāgara is still the name of the ocean and especially of the Bay of Bengal, at the mouth of the Ganges. On the shore of the island called by the same name, tradition places a Kapilāśrama or hermitage of Kapila, which is still the scene of an annual pilgrimage. Other legends assign a very different situation for the abode of the ascetic or the foot of the Himālaya, where the Ganges descends to the plains. There would be no incompatibility, however, in the two sites, could we imagine the tradition referred to a period when the ocean washed, as it appears once to have done, the base of the Himālaya and Saugor (Sāgara) was at Haridvār.

5. Or Khāṭvāṅga : Brahma and Hari Vaṁśa : but this is apparent an error. See note 14.

6. Omitted : Matsya and Agni. Viśruta : Liṅga.

7. Nābhin : Bhāgavata.

8. Ayutāyus : Vāyu, Liṅga and Kūrma, Śrautāyu : Agni, Ayutajit : Brahma.

9. अक्षहृदयज्ञः 'knowing the heart of the dice'. The same epithet, as well as that of 'friend of Nala' is given him in the Vāyu, Bhāgavata and Brahma Purāṇas and in the Hari Vaṁśa and leaves no doubt of their referring to the hero of the story told in the Mahābhārata. Nala however, as we shall hereafter see, is some twenty generations later than Rituparṇa in the same family; and the Vāyu therefore thinks it necessary to observe that two Nalas are noticed in the Purāṇas and the one here adverted to is the son of Vīrasena; नलौ द्वाविति विख्यातौ पुराणेषु दृढव्रतौ। वीरसेनात्मजश्चैष यश्चैक्ष्वाकुकुलोद्वहः॥ while the other belongs to the family of Ikṣvāku. The same passage occurs in the Brahma Purāṇa and Hari Vaṁśa; and the commentator on the latter observes, निषधात्मजो नलो

वीरसेनसुतान्नलादन्यो। 'Nala the son of Niṣadha is different from Nala the son of Vīrasena.' It is also to be observed, that the Nala of the tale is king of Niṣadha and his friend Rituparṇa is king of Ayodhyā. The Nala of the race of Ikṣvāku is king of Ayodhyā : he is the son of Niṣadha, however and there is evidently some confusion between the two. We do not find Vīrasena or his son in any of the lists. See n. 19.

10. There is considerable variety in this part of the lists, but the Vāyu and Bhāgavata agree with our text. The Matsya and others make Kalmāśapāda the son or grandson of Rituparṇa and place Sarvakāma or Sarvakarman after him. See further on.

11. The Vāyu, Agni, Brahma and Hari Vaṁśa read Amitrasaha, 'foe-enduring'; but the commentator on our text explains it Mitra, a name of Vasiṣṭha, Saha, 'able to bear' the imprecation of; as in the following legend, which is similarly related in the Bhāgavata. It is not detailed in the Vāyu. A full account occurs in the Mahābhārata, Ādi Parva, s.176, but with many and important variations. Kalmāśapāda, while hunting, encountered Śaktri, the son of Vasiṣṭha, in the woods; and on his refusing to make way, struck the sage with his whip. Śaktri cursed the king to become a cannibal; and Viśvāmitra, who had a quarrel with Vasiṣṭha, seized the opportunity to direct a Rākṣasas to take possession of the king, that he might become the instrument of destroying the family of the rival saint. While thus influenced, Mitrasaha, a Brāhmaṇa, applied to Kalmāśapāda for food and the king commanded his cook to dress human flesh and give it to the Brāhmaṇa, who, knowing what it was, repeated the course of Śaktri, that the king should become a cannibal; which taking effect with double force. Kalmāśapāda began to eat men. One of his first victims was Śaktri, whom he slew and ate; and then killed and devoured, under the secret impulse of Viśvāmitra's demon, all the other sons of Vasiṣṭha. Vasiṣṭha however liberated him from the Rākṣasas who possessed him and restored him to his natural character. The imprecation of the Brāhmaṇa's wife and its consequences, are told in the Mahābhārata as in the text; but the story of the water falling on his feet appears to have grown out of the etymology of his name, which might have referred to some

disease of the lower extremities the prince's designation being at length, Mitrasaha Saudāsa Kalmāśapāda or Mitrasaha, son of Sudāsa, with the swelled feet.

12. His name Mūlaka or 'the root', refers also to his being the stem whence the Kṣatriya races again proceeded. It may be doubted if the purpose of his title Nārīkavaca is accurately explained by the text.

13. This prince is confounded with an earlier Dilīpa by the Brahma Purāṇa and Hari Vaṁśa.

14. The term for his obtaining final liberation is rather unusual; त्रयोऽभिसंहिता लोकाः 'By whom the three worlds were affected or beloved : विषयी कृताः। the three worlds being identified with their source or the supreme. The text says of this stanza, श्रूयते। and the Vāyu, citing it, says इति श्रुतिः। the legend is therefore from the Vedas.

15. The lists here differ very materially, as the following comparison will best show :

Viṣṇu	**Matsya**	**Rāmāyaṇa**
Kalmāśapāda	Kalmāśapāda	Kalmāśapāda
Aśmaka	Sarvakarman	Śankana
Mūlaka	Anaraṇya	Sudarśana
Daśaratha	Nighna	Agnivarṇa
Ilavila	Anamitra	Śīghraga
Viśvasaha	Raghu	Maru
Dilīpa	Dilīpa	Prasusruka
Dīrghabāhu	Aja	Ambarīṣa
Raghu	Dīrghabāhu	Nahuṣa
Aja	Ajapāla	Yayāti
Daśaratha	Daśaratha	Nābhāga
		Aja
		Daśaratha

The Vāyu, Bhāgavata, Kūrma and Linga agree with our text, except in the reading or a few names; as Śataratha for Daśaratha the first; Vairivīra for Ilavila; and Kritasarman, Vṛddhasarman or Vṛddhakarman, for Viśvasaha. The Agni and Brahma and Hari Vaṁśa agree with the second series, with similar occasional exceptions; showing that the Purāṇas admit two series, differing in name, but agreeing in number. The Rāmāyaṇa, however, differs from both in a very extraordinary manner and the variation is not limited to the cases specified, as it begins with Bhagīratha, as follows :

Purāṇas	**Rāmāyaṇa**
Bhagīratha	Bhagīratha
Śruta	Kakutstha
Nābhāga	Raghu

Ambarīṣa	Kalmāśapāda
Sindhudvīpa	
Ayutāśva	
Rituparṇa	
Sarvakāma	
Sudāsa	
Kalmāśapāda	

The entire Paurāṇik series comprises twenty descents and that of the Rāmāyaṇa sixteen. Some of the last names of the poem occur amongst the first of those of the Purāṇas, but there is an irreconcilable difference in much of the nomenclature. The Agni, under the particular account of the descent of Rāma, has for his immediate predecessors Raghu, Aja, Daśaratha, as in our text; and the author of the Raghu Vaṁśa agrees with the Purāṇas from Dilīpa downwards.

16. This is an epitome of the Rāmāyaṇa, the heroic poem of Vālmīki, on the subject of Rāma's exploits. A part of the Rāmāyaṇa was published, with a translation by Carey and Marshman, several years since; but much more correct edition of the text of the two first books, with a Latin translation of the first and part of the second, have been more recently published by Professor Schlegel; a work worthy of his illustrious name. A summary of the story may be found in Jones' Works, Maurice's Hindustan, Moor's Pantheon. It is also the subject of the *Uttara Rāma Carita* in the *Hindu Theatre*, in the introduction to which an outline of the whole is given. The story is therefore, no doubt, sufficiently familiar even to English readers. It seems to be founded on historical fact; and the traditions of the south of Indian uniformly ascribe its civilisation, the subjugation or dispersion of its forest tribes of barbarians and the settlement of civilised Hindus, to the conquest of Laṅkā by Rāma.

17. The Vāyu specifies the countries or cities over which they reigned Aṅgada and Citraketu, as the Vāyu terms the latter, governed countries near the Himālayas, the capitals of which were Āṅgadī and Candravaktrā. Takṣa and Puṣkara were sovereigns of Gandhāra, residing at Takṣaśīlā and Puṣkaravatī. Subāhu and Śūrasena reigned at Mathurā; and in the latter we might be satisfied to find the Śūrasenas of Arrian, but that there is a subsequent origin, of perhaps greater authenticity, in the family of Yadu, as we shall hereafter see. 'Kuśa built Kuśasthalī on the brow of the Vindhya,

the capital of Kośalā; and Lava reigned at Śrāvastī (see Bk. IV. Chs. I and II) in Uttara (northern) Kośalāv:' कुशस्य कोशला राज्यं पुरीवा कुशस्थली रम्या निवेशित्वतेन विन्ध्यपर्व्वतसानुषु। उत्तरकोशले राज्यं लवस्य च महात्मनः। श्रावस्ती लोकविख्याता। The Raghu Vaṁśa describes Kuśa at returning from Kuśavatī to Ayodhyā, after his father's death; but it seems not unlikely that the extending power of the princes of the Doab, of the lunar family, compelled Rāma's posterity to retire more to the west and south.

18. The Bhāgavata is the only Purāṇa that omits this name, as if the author had been induced to correct the reading in order to avoid the necessity of recognising two Nalas. See above, n.9.

19. Here again we have two distinct series of princes, independently of variations of individual names. Instead of the list of the text, with which the Vāyu and Bhāgavata nearly and the Brahma and Hari Vaṁśa indifferently conform, we have in the Matsya, Liṅga, Kūrma and Agni the following : Ahīnagu, Sahasrāśva, Sahasrāya or Sahasrabala, Candrāvaloka, Tārapīḍa or Tārādhīśa, Candgragiri, Bhānūratha or Bhānumitra and Śrūtāyus, with whom the list ends, except in the Liṅga, which adds Bāhula, killed by Abhimanyu : enumerating therefore from Devānīka but seven or eight princes to the great war, instead of twenty-three, as in the other series. The Raghu Vaṁśa gives much the same list as our text, ending with Agnivarṇa.

20. Bala : Bhāgavata Nala : Hari Vaṁśa.

21. Sthala : Bhāgavata, Śala : Vāyu and Brahma. Śīla : Raghu Vaṁśa.

22. Omitted : Bhāgavata.

23. Śaṅkha : Brahma. Khagana : Bhāg.

24. Dūṣitāśva : Vāyu. Adhyūṣitāśva : Brahma. Vidhriti : Bhāgavata.

25. Omitted : Brahma and Bhāgavata.

26. Omitted : Brahma and Hari Vaṁśa : but included with similar particulars by the Vāyu, Bhāgavata and Raghu Vaṁśa : see also Bk. III. Ch. VI, where Kauśalya is likewise given as the synonym of Hiraṇyagarbha, being, as the commentator observes, his Viśeṣaṇam, his epithet or attribute, born in or king of Kośalā. The Vāyu accordingly terms him, हिरण्यनाभः कौशल्यः। but in the Bhāgavata the epithet Kauśalya is referred by the commentator to Yājñavalkya, the pupil of Hiraṇyanābha : यतः सकाशात् कौशल्यो याज्ञवाल्क्यो योगमध्यगात्। The author of the Raghu Vaṁśa, not

understanding the meaning of the term, has coveted Kauśalya into the son of Hiraṇyanābha. Raghu Vaṁśa 18.27. The Bhāgavata, like out text, calls the prince the pupil of Jaiminī. The Vāyu, more correctly, जैमिने: पौत्रस्य: शिष्य: । 'the pupil of the sage's grandson.' There seems to be, however, something unusual in the account given of the relation borne by the individuals named to each other. As a pupil of Jaiminī, Hiraṇyanābha is the teacher of the Sāmaveda (Bk. III. Ch. VI), but Yājñavalkya is the teacher of the Vājasaneyi branch of the Yajuṣ (Bk. III. Ch. V). Neither of them is specified by Colebrooke amongst the authorities of the Pātañjala or Yoga philosophy; nor does either appear as a disciple of Jaiminī in his character of founder of the Mīmāṁsā school. *Trans. R. As. Soc.* Vol.I.

27. Arthasiddhi : Brahma Purāṇa and Hari Vaṁśa.

28. Maruta : Brahma Purāṇa and Hari Vaṁśa. These authorities omit the succeeding four names.

29. Sahasavat : Vāyu.

30. Viśvasaha : Bhāgavata.

31. The list closes here, as the author of the Purāṇas, Vyāsa, is contemporary with the great war. The line of Ikṣvāku is resumed prophetically in the twenty-second chapter.

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CHAPTER 5

पञ्चमोऽध्याय:

(निमियज्ञविवरणम्, सीताया उत्पत्ति:,
कुशध्वजवंशकथनञ्च)

पराशर उवाच

इक्ष्वाकुतनयो योऽसौ निमिर्नाम, स तु सहस्रवत्सरं सत्रमारेभे, वशिष्ठञ्च होतारं वरयामास॥ १॥

तमाह वशिष्ठ:, अहमिन्द्रेण पञ्चवर्षशतं यागार्थं प्रथमतरं वृत:, तदन्तरं प्रतिपाल्यताम्, आगतस्तवापि ऋत्विग् भविष्यामि, इत्युक्ते स पृथिवीपतिना न किञ्चिदुक्त:॥ २॥

वशिष्ठोऽप्यनेन समन्वीप्सिमित्यमरपतेर्यागमकरोत्॥ ३॥

सोऽपि तत्कालमेवान्यैर्गौतमादिभिर्यागमकरोत्। समाप्ते चामरपतेर्यागे त्वरावान् वशिष्ठो निमे: कर्म्म करिष्यामीत्याजगाम, तत्कर्म्मकर्त्तृत्वञ्च तत्र गौतमस्य दृष्ट्वा,

अथ स्वपते तस्मै राज्ञे मामप्रत्याख्यायैतदनेन गौतमाय कर्मान्तरमर्पितं यस्मात् विदेहो भविष्यतीति शापं ददौ॥४॥

प्रतिबुद्धश्चासाववनीपतिरपि प्राह,- यस्मान्मामसम्भाष्य अजानत एव शयानस्य शापो सर्गमसौ दुष्टगुरुश्चकार, तस्मात् तस्यापि देहः पतितो भविष्यतीति प्रतिशापं दत्त्वा देहमत्यजत्॥५॥

The son of Ikṣvāku, who was named Nimi,[1] instituted a sacrifice that was to endure for a thousand years and applied to Vasiṣṭha to offer the oblations. Vasiṣṭha in answer said, that he had been pre-engaged by Indra for five hundred years, but that if the Rājā would wait for some time, he would come and officiate as superintending priest. The king made no answer and Vasiṣṭha went away, supposing that he had assented. When the sage had completed the performance of the ceremonies he had conducted for Indra, he returned with all speed to Nimi, purposing to render him the like office. When he arrived, however and found that Nimi had retained Gautama and other priests to minister at his sacrifice, he was much displeased and pronounced upon the king, who was then asleep, a curse to this effect, that since he had not intimated his intention, but transferred to Gautama the duty he had first entrusted to himself, Vasiṣṭha, Nimi should thenceforth cease to exist in a corporeal form. When Nimi woke and knew what had happened, he in return denounced as an imprecation upon his unjust preceptor, that he also should lose his bodily existence, as the punishment of uttering a curse upon him without previously communicating with him. Nimi then abandoned his bodily condition.

तस्माच्छापाद्य मित्रावरुणयोस्तेजसि वसिष्ठतेजः प्रविष्टम्, उर्वशीदर्शनादुद्भूतवीर्यप्रपातयोः सकाशाद् वसिष्ठो देहमपरं लेभे॥६॥

निमेरपि तच्छरीरमतिमनोहरतैलगन्धादिभिरुपस्क्रियमाणं नैव क्लेदादिकं दोषमवाप, सद्योमृतमिव तस्थौ॥७॥

The spirit of Vasiṣṭha also leaving his body, was united with the spirits of Mitra and Varuṇa for a season, until, through their passion for the nymph Urvaśī, the sage was born again in a different shape. The corpse of Nimi was preserved from decay by being embalmed with fragrant oils and resins and it remained as entire as if it were immortal.[2]

यज्ञसमाप्तौ च भागग्रहणायागतान् देवान् ऋत्विज ऊचुः यजमानाय वरो दीयतामिति। देवैश्छन्दितो निमिराह॥८॥

भगवन्तोऽखिलसंसारदुःखसङ्घातस्य च्छेत्तारः, न ह्येतावज्जगत्यन्यद् दुःखमस्ति, यच्छीरीरात्मनोर्वियोगो भवति, तदहमिच्छामि सकललोकलोचनेषु वस्तुम् न पुनः शरीरग्रहणं कर्त्तुम्। इत्युक्ते देवैरसावशेषभूतानां नेत्रेषु आसां कारितः।

ततो भूतान्युन्मेषनिमेषं चक्रुः॥९॥

When the sacrifice was concluded, the priests applied to the gods, who had come to receive their portions, that they would confer a blessing upon the author of the sacrifice. The gods were willing to restore him to bodily life, but Nimi declined its acceptance, saying, "O deities, who are the alleviators of all worldly suffering, there is not in the world a deeper cause of distress than the separation of soul and body; it is therefore my wish to dwell in the eyes of all beings, but never more to resume a corporeal shape!" To this desire the gods assented and Nimi was placed by them in the eyes of all living creatures; in consequence of which their eyelids are ever opening and shutting.

अपुत्रस्य च तस्य भूभुजः शरीरमराजकभीरवस्ते मुनयोऽरण्यां ममन्थुः॥१०॥

तत्र कुमारो जज्ञे, जननाज्जनकसंज्ञाञ्चासाववाप॥११॥

As Nimi left no successor, the Munis, apprehensive of the consequences of the earth being without a ruler, agitated the body of the prince and produced from it a prince who was called Janaka, from being born without a progenitor.

अभूद् विदेहोऽस्य पितेति वैदेहो मथनान्मिथिरभूत्। तस्योदावसुः पुत्रोऽभूत्। ततो नन्दिवर्द्धनः, तस्मात् सुकेतुः, तस्यापि देवरातः ततश्च बृहदुक्थः, तस्य च महावीर्य्यः, तस्यापि सत्यधृतिः, ततश्च धृष्टकेतुः, धृष्टकेतोर्हर्य्यश्वः, तस्य

च मरुः मरोः प्रतिबन्धकः, तस्मात्, कृतरथः तस्मात् कृतिः, तस्य विबुधः, तस्यापि महाधृतिः, तस्य च कृतिरातः ततो महारोमा, ततः सुवर्णरोमा, तस्यापि पुत्रो ह्रस्वरोमा, ततः सीरध्वजोऽभूत्। तस्य पुत्रार्थं यजनभुवं कृंषतः सीरे सीता दुहिता समुत्पन्नासीत्। सीरध्वजस्य भ्राता साङ्काश्याधिपतिः कुशध्वजनामा। सीरध्वजस्यापत्यं भानुमान्॥ १२॥

In consequence of his father being without a body (videha), he was termed also Vaideha, 'the son of the bodiless;' and he further received the name of Mithi, from having been produced by agitation (mathana)[3]. The son of Janaka was Udāvasu; his son was Nandivarddhana; his son was Suketu; his son was Devarāta; his son was Bṛhaduktha; his son was Mahāvīrya; his son was Satyadhṛti; his son was Dhṛṣṭaketu; his son was Haryyaśva; his son was Maru; his son was Pratibandhaka; his son was Kṛtaratha; his son was Kṛta; his son was Vibudha; his son was Mahādhṛti; his son was Kṛtirāta; his son was Mahāroman; his son was Suvarṇaroman; his son was Hrasvaroman; his son was Sīradhvaja. Sīradhvaja ploughing the ground, to prepare it for a sacrifice which he instituted in order to obtain progeny, there sprang up in the furrow a damsel, who became his daughter Sītā.[4] The brother of Sīradhvaja was Kuśadhvaja, who was king of Kāśī[5] : he had a son also, named Bhānumat.[6]

भानुमतः शतद्युम्नः, तस्य शुचिः तस्मादूर्ज्जवहो नाम पुत्रो जज्ञे। तस्यापि सत्यध्वजः (१), ततः कुनिः (क्रूणिः) कुनेरञ्जनः, तत्पुत्रः ऋतुजित् ततोऽरिष्टनेमिः तस्मात् श्रुतायुः, ततः सूर्य्याश्वः, तस्मात् सञ्जयः (सन्नयः), ततः क्षेमारिः तस्मादनेनाः, तस्मान्मीनरथः (मानरथः), तस्य सत्यरथः, तस्य सात्यरथिः, सात्यरथेरुपगुः तस्मात् श्रुतः (उपगुप्तः), तस्मात् शाश्वतः, तस्मात् सुधन्वा (सुवर्चाः), तस्यापि सुभासः, ततः सुश्रुतः, तस्माज्जयः जयपुत्रो विजयः तस्य ऋतः, ऋतात् सुनयः ततो वीतहव्यः, तस्मात् सञ्जयः तस्माद् (क्षेमाश्वः, तस्मात्) धृतिः, धृतेर्बहुलाश्वः तस्य पुत्रः कृतिः कृतौ सन्तिष्ठतेऽयं जनक-वंशः॥ १३॥

इत्येते मैथिला:। प्राचुर्य्येण एतेषामात्मविद्याश्रयिणो भूपाला भविष्यन्तीति॥ १४॥

इति श्रीविष्णुपुराणे चतुर्थांशे पञ्चम: अध्याय:॥

The son of Bhānumat was Śatadyumna; his son was Śuci; his son was Urjjavaha; his son was Satyadhvaja; his son was Kuni;[7] his son was Añjana; his son was Ṛtujit; his son was Ariṣṭanemi[8]; his son was Srutayus; his son was Supārśva; his son was Sañjaya[9]; his son was Kṣemāri[10]; his son was Anenas[11]; his son was Mīnaratha[12]; his son was Satyaratha; his son Śātyarathi[13]; his son was Upagu[14]; his son was Śruta[15]; his son was Sāsvata[16]; his son was Sudhanvan; his son was Subhāsa; his son was Suśruta[17]; his son was Jaya; his son was Vijaya; his son was Rita; his son was Sunaya[18]; his son was Vītahavya; his son was Dhṛti; his son was Bahulāśva; his son was Kṛti, with whom terminated the family of Janaka. These are the kings of Mithilā, who for the most part will be[19] proficient in spiritual knowledge[20].

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NOTES

1. None of the authorities, except the Vāyu and Bhāgavata, contain the series of kings noticed in this chapter.

2. This shows that the Hindus were not unacquainted with the Egyptian art of embalming dead bodies. In the Kāśī Khaṇḍa, s. 30, an account is given of a Brāhmaṇa who carries his mother's bones or rather her corpse, from Setubandha or Rāmeśwara to Kāśī. For this purpose he first washed it with the five excretions of a cow and the five pure fluids or milk, curds, ghee, honey and sugar. He then embalms it with Yakṣakarddama, a composition of Agallochum, camphor, musk, saffron, sandal and a resin called Kakkola; and envelopes it severally with Netravastra, flowered muslin; Paṭṭamvara, silk; Surasavastra, coarse cotton; Mānjiṣṭha, cloth dyed with madder; and Nepala Kambala, Nepal blanketing. He then covers it with pure clay and puts the whole into a coffin of copper. Tāmra sampuṭa. These practices are not only unknown, but would be thought impure in the present day.

3. These legends are intended to explain and were probably suggested by, the terms Vaideha and Mithilā, applied to the country upon the Gaṇḍaka and Kosī rivers, the modern Tirhut. The Rāmāyaṇa places a prince named Mithi between Nimi and Janaka, when comes the name Mithilā. In other respects the list of kings of Mithilā agrees, except in a few names. Janaka the successor of Nimi is different from Janaka who is celebrated as the father of Sītā. One of them, which, does not appear, is also renowned as a philosopher and patron of philosophical teachers. Mahābhārata, Mokṣa dharma. According to the Vāyu Purāṇa, Nimi founded a city called Jayantapur, near the Āśrama of Gautama. The remains of a city called Janakpur, on the northern skirts of the district, are supposed to indicate the site of a city founded by one of the princes so named.

4. This identifies Sīradhvaja with the second Janaka, the father-in-law of Rāma. The story of Sītā birth or rather discovery, is narrated in the Āraṇya Khaṇḍa of the Rāmāyaṇa, the Vana Parva of the Mahābhārata and in the Vāyu, Brahma Vaivartta, Kālika and other Purāṇas.

5. The Rāmāyaṇa says, 'of Sankasya', which is no doubt the correct reading. Fa Hian found the kingdom of Sang-kiashi in the Doab, about Mainpuri. Account of the Foe-Kue-ki. The Bhāgavata makes Kuśadhvaja the son of Sīradhvaja.

6. The Bhāgavata differs from our authority here considerably, by inserting several princes between Kuśadhvaja and Bhānumat; or Dharmadhvaja, who has two sons, Kṛtadhvaja and Khāṇḍikya; the former is the father of Keśīdhvaja, the latter of Bhānumat. See the last book of the Viṣṇu.

7. Śakuni and the last of the series, according to the Vāyu.

8. Between this prince and Śuci the series of the Bhāgavata is Sanadhvaja, Urdhvaketu, Aja, Purujit. The following variations are from the same authority.

9. Citraratha.

10. Kṣemadhī.

11. Omitted.

12. Samaratha.

13. Omitted.

14. Upaguru.

15. Upagupta.

16. Vasvananta.

17. Yuyudhāna, Subhāṣaṇa, Śruta.

18. Śunaka.

19. आत्मविद्याश्रयिणो भविष्यन्ति is the reading of all the copies; but why the future verb, 'will be', is used does not appear.

20. Descendants of two of the other sons of the Manu are noticed in the Bhāgavata; from Nṛga, it is said, proceeded Sumati, Bhūtajyotiṣ, Vasu, Pratiīka, Oghavat and his sister Oghavatī, married to Sudarśana. The Liṅga gives three sons to Nṛga, Vṛṣa, Dhṛṣṭaka and Raṇadhṛṣṭa and alludes to a legend of his having been changed to a lizard by the curse of a Brāhmaṇa. Nariṣyanta's descendants were Citrasena, Dakṣa, Madhvat, Pūrva, Indrasena, Vītihotra, Satyaśrava, Uruśravas, Devadatta, Agniveśya, also called Jātukarṇa, a form of Agni and progenitor of the Āgniveśya Brāhmaṇas. In the Brahma Purāṇa and Hari Vaṁśa Purāṇa the sons of Nariṣyat, whom the commentator on the latter considers as the same with Nariṣyanta, are termed Sakas, Sacae or Scythians; while, again, it is said that the son of Nariṣyanta was Dama or as differently read, Yama. As this latter affiliation is stated in the authorities, it would appear as if this Nariṣyanta was one of the sons of the Manu; but this is only a proof of the carelessness of the compilation, for in the Viṣṇu, Vāyu and Mārkaṇḍeya Purāṇas, Nariṣyanta, the father of Dama, is the son of Marutta, the fourteenth of the posterity of Diṣṭa or Nediṣṭa.

***

CHAPTER 6

षष्ठोऽध्याय:

(चन्द्रवंशकथनम्, ताराहरणम्, अग्नित्रयोत्पत्तिश्च।)

मैत्रेय उवाच

सूर्यस्य भगवन्! वंश: कथितो भवता मम।
सोमस्य वंशे त्वखिलान् श्रोतुमिच्छामि पार्थिवान्॥ १॥
कीर्त्यते स्थिरकीर्त्तीनां येषामद्यापि सन्तति:।
प्रसादसुमुखस्तन्मे ब्रह्मन्नाख्यातुमर्हसि॥ २॥

Maitreya said– You have given me, reverend preceptor, an account of the kings of the dynasty of the sun : I am now desirous to hear a description of the prince who trace their lineage from the moon and whose race is still celebrated for glorious deeds. You are able to relate it to me, Brāhmaṇa, if you will so favour me.

पराशर उवाच

श्रूयता मुनिशार्दूल वंशः प्रथिततेजसः।
सोमस्यानुक्रमात् ख्याता यत्रोर्वीपतयोऽभवन्॥ ३॥

अयं हि वंशोऽतिबलपराक्रमद्युतिशीलचेष्टावद्भिरतिगुणान्वितैर्नहुषययातिकार्त्तवीर्य्यार्जुननादिभिर्भूपालैरलङ्कृतः॥ ४॥

तमहं कथयामि श्रूयताम्– अखिलजगत्स्रष्टुर्भगवन्नारायणनाभिसरोजिनीसमुद्भवाब्जयोनेर्ब्रह्मणः पुत्रोऽत्रिः अत्रेः सोमः, तञ्च भगवानब्जयोनिरशेषौषधिद्विजनक्षत्राणामाधिपत्येऽभ्यषेचयत्॥ ५॥

स च राजसूयमकरोत्। तत् प्रभावादत्युत्कृष्टाधिपत्याधिष्ठातृत्वाच्चैनं मद आविवेश॥ ६॥

मदावलेपाच्चासौ सकलदेवगुरोर्बृहस्पतेस्तारां नाम पत्नीं जहार॥ ७॥

बहुशश्च बृहस्पतिचोदितेन भगवता ब्रह्मणा चोद्यमानः सकलैश्च देवर्षिभिर्याच्यमानोऽपि न मुमोच। तस्य हि बृहस्पतिद्वेषादुशनाः पार्ष्णिग्राहोऽभवत्॥ ८॥

Parāśara said–You shall hear from me, Maitreya, an account of the illustrious family of the moon, which has produced many celebrated rulers of the earth; a race adorned by the regal qualities of strength, valour, magnificence, prudence and activity; and enumerating amongst its monarchs Nahuṣa, Yayāti, Kārtavīryārjuna and others equally renowned. That race will I describe to you; do you attend.

Atri was the son of Brahmā, the creator of the universe, who sprang from the lotus that grew from the navel of Nārāyaṇa. The son of Atri was Soma[1] (the moon), whom Brahmā installed as the sovereign of plants, of Brāhmaṇas and of the stars. Soma celebrated the Rājasūya sacrifice and from the glory then acquired and the extensive dominion with which he had been invested, he became arrogant and licentious and carried off Tārā, the wife of Bṛhaspati, the preceptor of the gods. In vain Bṛhaspati sought to recover his bride; in vain Brahmā commanded and the holy sages remonstrated; Soma refused to relinquish her. Uśaṇas, out of enmity to Bṛhaspati, took part with Soma.

अङ्गिरसश्च सकाशोपलब्धविद्यो भगवान् रुद्रो बृहस्पतेः साहायमकरोत्॥ ९॥

यतश्चोशनाः ततो हि जम्भ-कुजम्भाद्याः समस्ता एव दैत्यदानवनिकाया महान्तमुद्यमं चक्रुः। बृहस्पतेरपि सकलदेवसैन्यसहायः शक्रोऽभवत्॥ १०॥

Rudra, who had studied under Aṅgiras, the father of Bṛhaspati, befriended his fellow-student. In consequence of Uśaṇas, their preceptor, joining Soma, Jambha, Kujambha and all the Daityas, Danavas and other foes of the gods, came also to his assistance; while Indra and all the gods were the allies of Bṛhaspati.

एवञ्च तयोरतीवोग्रः सङ्ग्रामस्तारकानिमित्तस्तारकामयो नामाभवत्। ततश्च समस्तशस्त्राण्यसुरेषु रुद्रपुरोगमा देवा देवेषु चाशेषदानवा मुमुचुः॥ ११॥

एवञ्च देवासुराहवक्षोभक्षुब्धहृदयमशेषमेव जगद् ब्रह्माणं शरणं जगाम॥ १२॥

ततश्च भगवानप्युशनसं शङ्करमसुरान् देवांश्च निवार्य बृहस्पतेस्तारामदात्। ताञ्चान्तःप्रसवामवलोक्य बृहस्पतिराह॥ १३॥

नैष मम क्षेत्रे भवत्यान्यसुतो धार्यस्तदुत्सृजैनमलमतिधार्ष्ट्येनेति। सा च तेनैवमुक्ता पतिव्रता भर्त्तृवचनात् तमीषिकास्तम्बे गर्भमुत्ससर्ज्ज॥ १४॥

स चोत्सृष्टमात्र वातितेजसा देवानां तेजांस्याचिक्षेप॥ १५॥

बृहस्पतिमिन्दुञ्च तस्य कुमारस्यातिचारुतया साभिलाषौ दृष्ट्वा देवाः समुत्पन्नसन्देहास्तारां पप्रच्छुः सत्यं कथयास्मकमतिसुभगे! कस्यायमात्मजः, सोमस्याथ बृहस्पतेः? इत्युक्तापि सा तारा ह्रिया न किञ्चिदुवाच॥ १६॥

बहुशोऽप्यभिहिता यदासौ देवेभ्यो नाचचक्षे, ततः कुमारस्तां? शप्तुमुद्यतः, प्राह च दुष्टे! अम्ब कस्मान्मम तातं नाख्यासि, अद्यैव तेऽलीकलज्जावत्याः शास्तिमयमहं करोमि, यथा नैवमन्याप्यतिमन्थरवचना भवतीति॥ १७॥

अथ भगवान् पितामहस्तं कुमारं सन्निवार्य्य स्वयमपृच्छत् ताराम्, कथय वत्से! कस्यायमात्मज:? सोमस्याथ बृहस्पते,? इत्युक्ता लज्ञाजड़माह–'सोमस्ये'ति॥ १८॥

ततः स्फुरदुच्छवसितामलकपोलकान्तिर्भगवानुडुपतिस्तमालिङ्ग्य कुमारं साधु साधु वत्स! प्राज्ञोऽसीति बुध इति नाम चक्रे॥ १९॥

Then there ensued a fierce contest, which, being on account of Tārakā (or Tārā), was termed the Tārakāmaya or Tārakā war. In this the gods, led by Rudra, hurled their missiles on the enemy; and the Daityas with equal determination assailed the gods. Earth, shaken to her centre by the struggle between such foes, had recourse to Brahmā for protection; on which he interposed and commanding Uśaṇas with the demons and Rudra with the deities to desist from strife, compelled Soma to restore Tāra to her husband. Finding that she was pregnant, Bṛhaspati desired her no longer to retain her burden; and in obedience to his orders she was delivered of a son, whom she deposited in a clump of long Muñja grass. The child, from the moment of its birth, was endued with a splendour that dimmed the radiance of every other divinity and both Bṛhaspati and Soma, fascinated by his beauty, claimed him as their child. The gods, in order to settle the dispute, appealed to Tārā; but she was ashamed and would make no answer. As she still continued mute to their repeated applications, the child became incensed and was about to curse her, saying, "Unless, vile woman, you immediately declare who is my father, I will sentence you to such a fate as shall deter every female in future from hesitating to speak the truth." On this, Brahmā again interfered and pacified the child; and then, addressing Tārā and said, "Tell me, daughter, is this the child of Bṛhaspati or of Soma?" "Of Soma," said Tārā, blushing; As soon as she had spoken, the lord of the constellations, his countenance bright and expanding with rapture, embraced his son and

said, "Well done, my boy; verily you are wise:" and hence his name was Budha.[2]

स च आख्यातमेवैतत्– यथेलायामात्मजं पुरूरवसमुत्पादयामास।

पुरूरवास्त्वतिदानशीलोऽतियज्वातितेजस्वी। यं सत्यवादिनमतिरूप-स्ववन्तं मित्रावरुणशापन्मानुषे लोके मया वस्तव्यम् इति कृतमतिरुर्वशी ददर्श॥ २०॥

दृष्टमात्रे च यस्मिन् अपहाय मानमशेषमपास्य स्वर्गसुखाभिलाषं तन्मना भूत्वा तमेवोपतस्थे॥ २१॥

सोऽपि च तामतिशयितसकललोकस्त्रीकान्तिसौकुमार्यलावण्यातिविलास-हासादिगणामवलोक्य तदायत्तचित्तवृत्तिर्बभूव॥ २२॥

उभयमपि तन्मनस्कमनन्यदृष्टि परित्यक्तसमस्तान्यप्रयोजनमभूत्॥ २३॥

राजा तु प्रागल्भ्यात् तामाह॥ २४॥

सुभ्रु त्वामहमभिकामोऽस्मि प्रसीदानुरागमुद्वह इत्युक्ता लज्ञावखण्डितमर्वशी प्राह॥ २५॥

भवत्त्वेवं यदि मे समयपरिपालनं भवान् करोतीति॥ २६॥

आख्याहि मे समयमित्यथ पृष्टा पुनरब्रवीत्॥ २७॥

शयनसमीपे ममोरणकद्वयं पुत्रभूतं नापनेयम्॥ २८॥

भवांश्च मया नग्नो न द्रष्टव्यः, घृतमात्रञ्च ममाहारः। इत्येवमेवेति भूपतिराह। तया त सहावनीपतिरलकायां चैत्ररथादिवनेषु अमलपद्मषण्डेषु अभिरमणीयेषु मानसादिसरःसु अभिरममाण एव षष्टिवर्षसहस्राणि अनुदिनप्रवर्द्धमानप्रमोदोऽनयत्। उर्वशी च तदुपभोगात् प्रतिदिनप्रवर्द्धमानानुरागा अमरलोकवासेऽपि न स्पृहां चकार। विना चोर्वश्या सुरलोकऽप्सरसां सिद्ध गन्धर्वाणाञ्च नातिरमणीयोऽभवत्॥ २९॥

It has already been related how Budha begot Purūravas by Ilā. Purūravas[3] was a prince renowned for liberality, devotion, magnificence and love of truth and for personal beauty. Urvaśī having incurred the imprecation of Mitra and Varuṇa, determined to take up her abode in the world of mortals; and descending accordingly, beheld Purūravas. As soon as she saw him she forgot all reserve and disregarding the delights of Svarga, became deeply enamoured of the prince.

Beholding her infinitely superior to all other females in grace, elegance symmetry, delicacy and beauty, Purūravas was equally fascinated by Urvaśī; both were inspired by similar sentiments and mutually feeling that each was everything to the other, thought no more of any other object. Confiding in his merits, Purūravas addressed the nymph and said, "Fair creature, I love you; have compassion on me and return my affection." Urvaśī, half averting her face through modesty, replied, "I will do so if you will observe the conditions I have to propose." "What are they?" inquired the prince; "declare them;" "I have two rams," said the nymph, "which I love as children; they must be kept near my bedside and never suffered to be carried away; you must also take care never to be seen by me undressed; and clarified butter alone must be my food." To these terms the king readily gave assent.

ततश्चोर्व्वशी-पुरूरवसोः समयविद् विश्वावसुर्गन्धर्व-समवेतो निशि शयनाभ्यासदेकमुरणकं जहार॥ ३०॥

तस्य चाकाशे नीयमानस्योर्व्वशी शब्दमश्शृणोत्‌आह च, ममानाथायाः पुत्रः केनाप्ययमपह्रियते, कं शरणमुपयामीत्याकर्ण्य राजा, 'नग्नं मां देवी द्रक्ष्यती' ति न ययौ। अथान्यमप्युरणकमादाय गन्धर्वा ययुः। तस्याप्यपह्रियमाणस्य शब्दमाकर्ण्य आकाशे पुनरपि 'अनाथास्म्यहमभर्त्तृका कुपुरुषाश्रयेति' आर्त्तराविणी बभूव। राजाप्यमर्षवशादन्धकारमेतदिति खड्गमादाय दुष्ट! दुष्ट! हतोऽसीति व्याहरन्नभ्यधावत्। तावच्च गन्धर्वैरतीवोज्ज्वला विद्युज्जनिता। तत् प्रभया चोर्व्वशी राजानमपगताम्बरं दृष्ट्वा अपवृत्तसमया तत्क्षणादेवापक्रान्ता॥ ३१॥

After this, Purūravas and Urvaśī dwelt together in Alakā, sporting amidst the groves and lotus-crowned lakes of Caitraratha and the other forests there situated, for sixty-one thousand years.[4] The love of Purūravas for his bride increased every day of its duration; and the affection of Urvaśī augmenting equally in fervour, she never called to recollection residence amongst the immortals. Not so with the attendant spirits at the court of Indra; and nymphs, genii and quipsters, found heaven itself but dull while Urvaśī was away. Knowing the agreement that Urvaśī had made with the king, Viśavasu was appointed by the Gandharvas to effect its violation; and he, coming by night to the chamber where they slept, carried off one of the rams. Urvaśī was awakened by its cries and exclaimed. "Ah me! Who has stolen one of my children? Had I a husband, this would not have happened! To whom shall I apply for aid?" The Rājā overheard her lamentation, but recollecting that he was undressed and that Urvaśī might see him in that state, did not move from the couch. Then the Gandharvas came and stole the other ram; and Urvaśī hearing it bleat, cried out that a woman had no protector who was the bride of a prince so dastardly as to submit to this outrage. This incensed Purūravas highly and trusting that the nymph would not see his person, as it was dark, he rose and took his sword and pursued the robbers, calling upon them to stop and receive their punishment. At that moment the Gandharvas caused a flash of brilliant lightning to play upon the chamber and Urvaśī beheld the king undressed : the compact was violated an the nymph immediately disappeared.

परित्यज्य तावुरणकौ गन्धर्वा: सुरलोकमुपागता:। राजापि तौ मेषावादाय हृष्टमना: स्वशयनमायातो नोर्वशीं ददर्श॥ ३ २ ॥

ताञ्चापश्यन्नपगताम्बर एवोन्मत्तरूपो बभ्राम, कुरुक्षेत्रे चाम्भोजसरसि अन्याभिश्चतसृभिरप्सरोभि: समवेतामुर्व्वशीं ददर्श। ततश्चोन्मत्तरूपो राजा जायेह तिष्ठ, मनसि, घोरे वचसि, इत्यनेकप्रकारं सूक्तमवोचत्॥ ३ ३ ॥

आह चोर्व्वशी–महाराज अलमनेनाविवेकचेष्टितेन। अन्तर्वत्नी अहम्, अब्दान्ते भगवतात्रागन्तव्यम् कुमारस्ते भविष्यति, एकाञ्च निशामहं त्वया सह वत्स्यामि, इत्युक्त: प्रहृष्ट: स्वपुरमाजगाम। तासाञ्चाप्सरसामुर्व्वशी कथयामास, अयं स पुरुषोत्कर्षो, येन अहमेतावन्तं कालमनुरागाकृष्टमनसा सहोषिता॥ ३ ४ ॥

इत्येवमुक्तास्ता अप्सरस ऊचुः-साधु साधु अस्य रूपम्, अनेन सहास्माकमपि सर्वकालमभिरन्तुं स्पृहा भवेदिति॥ ३५॥

The Gandharvas, abandoning the rams, departed to the region of the gods. Having recovered the animals, the king returned delighted to his couch, but there he beheld no Urvaśī; and not finding her anywhere, he wandered naked over the world, like on insane. At length coming to Kurukṣetra, he saw Urvaśī sporting with four other nymphs of heaven in a lake beautified with lotuses and he ran to her and called her his wife and wildly implored her to return. "Mighty monarch," said the nymph, "refrain from this extravagance. I am now pregnant : depart at present and come hither again at the end of a year, when I will deliver to you a son and remain with you for one night." Purūravas, thus comforted, returned to his capital. Urvaśī said to her companions, "This princc is a most excellent mortal : I lived with him long and affectionately united." "It was well done of you," they replied; "he is indeed of comely appearance and one with whom we could live happily forever."

अब्दे च पूर्णे स राजा तत्राजगाम कुमारञ्चायुषमस्मै तदोर्वशी ददौ, एकाञ्च निशां तेन राज्ञा सहोषित्वा पञ्चपुत्रोत्पत्तये गर्भमाप॥ ३६॥

उवाच चैनं राजानम्-अस्मत् प्रीत्या महाराजाय सर्व एव गन्धर्वा वरदाः संवृत्ताः, तस्माद् व्रियतां वर इति॥ ३७॥

आह राजा त विजित-सकलारातिरहतेन्द्रियसामर्थ्यो बन्धुमानमितबलकोषः, नान्यदस्माकमुर्व्वशीसालोक्याद् अप्राप्यमस्ति, तदहमनया सहोर्व्वश्या कालं नेतुमभिलषामि॥ ३८॥

इत्युक्ते गन्धर्वा राज्ञेऽग्निस्थालीं ददुः॥ ३९॥

ऊचुश्च एनमग्निमाम्नायानुसारी भूत्वा त्रिधा कृत्वा उर्वशीसलोकतामनोरथमुद्दिश्य सम्यग् यजेथाः। ततोऽवश्यमभिलषितमवाप्स्यसि॥ ४०॥

इत्युक्तस्तामग्निस्थालीमादायाजगाम, अन्तरटव्यामचिन्तयत्- अहो मे अतिमूढ़ता, यदग्निस्थाली मयानीता

नोर्वशीति। अथैनामटव्यामेवाग्निस्थालीं तत्याज स्वपुरञ्चाजगाम॥४१॥

व्यतीतार्द्धरात्रौ विनिद्रश्चाचिन्तयत्, ममोर्वशीसालोक्य-प्राप्त्यर्थमग्निस्थाली गन्धर्व्वैर्दत्ता, सा च मया अटव्यां परित्यक्ता। तदहं तत्र तदाहरणाय यास्यामि इत्युत्थाय तत्राप्युपगतो नाग्निस्थालीमपश्यत्। शमीगर्भञ्चाश्वत्थमग्नि-स्थालीस्थाने दृष्ट्वा अचिन्तयत्–मयात्र स्थालीं निक्षिप्ता, सा चाश्वत्थः शमीगर्भोऽभूत्। तदेतमेवाहमग्निरूपमादाय स्वपुरमभिगम्य अरणीं कृत्वा तदुत्पन्नाग्नेरुपास्तिं करिष्यामीति॥४२॥

When the year had expired, Urvaśī and the monarch met at Kurukṣetra and she consigned to him his first-born Āyus; and these annual interviews were repeated, until she had borne to him five sons. She then said to Purūravas, "Through regard for me, all the Gandharvas have expressed their joint purpose to bestow upon my lord their benediction : let him therefore demand a boon." The Rājā replied, "My enemies are all destroyed, my faculties are all entire; I have friends and kindred, armies and treasures : there is nothing which I may not obtain except living in the same region with my Urvaśī. My only desire therefore is, to pass my life with her." When he had thus spoken, the Gandharvas brought to Purūravas a vessel with fire and said to him, "Take this fire and according to the precepts of the Vedas, divide it into three fires; then fixing your mind upon the idea of living with Urvaśī, offer oblations and you shall assuredly obtain your wishes." The Rājā took the brasier and departed and came to a forest. Then he began to reflect that he had committed a great folly in bringing away the vessel of fire instead of his bride; and leaving the vessel in the wood, he went disconsolate to his palace. In the middle of the night he awoke and considered that the Gandharvas had given him the brasier to enable him to obtain the felicity of living with Urvaśī and that it was absurd in him to have left it by the way. Resolving therefore to recover it, he rose and went to the place where he had deposited the vessel; but it was gone. In its stead he saw a young Aśvattha tree growing out of a Śami plant and he reasoned with himself and said, "I left in this spot a vessel of fire and now behold a young Aśvattha tree growing out of a Śami plant. Verily I will take these types of fire to my capital and there, having engendered fire by their attrition, I will worship it."

एवमेव स्वपुरमुपगतोऽरणीं चकार॥४३॥

तत्प्रमाणञ्चाङ्गुलैः कुर्वन् गायत्रीमपठत्। पठतश्चाक्षरसंख्यान्येवाङ्गुलान्यरण्यभवत्॥४४॥

तत्राग्निं निर्म्मथ्याग्नित्रयमाम्नायानुसारी भूत्वा जुहाव, उर्वशीसालोक्यं चेह फलमभिसंहितवान्। तेनैवाग्निविधिना बहुविधान् यज्ञान् इष्टा गन्धर्वलोकान् प्राप्य उर्व्वश्या सह वियोगं नावाप॥४५॥

एकोऽग्निरादावभवत् ऐलेन त्वत्र मन्वन्तरे त्रेता प्रविर्त्तिता॥४६॥

इति श्रीविष्णुपुराणे चतुर्थांशे षष्ठः अध्यायः॥

Having thus determined, he took the plants to his city and prepared their wood for attrition, with pieces of as many inches long as there are syllables in the Gāyatrī : he recited that holy verse and rubbed together sticks of as many inches as he recited syllables in the Gāyatrī.[5] Having thence elicited fire, he made it threefold, according to the injunctions of the Vedas and offered oblations with it, proposing as the end of the ceremony reunion with Urvaśī. In this way, celebrating many sacrifices agreeably to the form in which offerings are presented with fire, Purūravas obtained a seat in the sphere of the Gandharvas and was no more separated from his beloved. Thus fire, that was at first but one, was made threefold in the present Manvantara by the son of Ilā.[6]

NOTES

1. The Vāyu says the essence of Soma (Somatva) issued from the eyes of Atri and impregnated the ten quarters. The Bhāgavata says merely that Soma was born from the eyes of Atri. The Brahma Purāṇa

and Hari Vaṁśa give a grosser name to the effusion.

2. 'He who knows'. Much erroneous speculation has originated in confounding this Budha, the son of Soma and regent of the planet Mercury, 'he who knows,' the intelligent, with Buddha, any deified mortal, or 'he by whom truth is known;' or, as individually applicable, Gautama or Sakya, son of Rājā Śuddhodana, by whom the Buddhists themselves aver their doctrines were first promulgated. The two characters have nothing in common and the names are identical only when one or other is misspelt.

3. The story of Purūravas is told much in the same strain as follows, though with some variations and in greater or less detail, in the Vāyu, Matsya, Vāmana, Padma and Bhāgavata Purāṇas. It is also referred to in the Mahābhārata, vol. I. p. 113. It is likewise, the subject of the Vikrama and Urvaśī of Kālīdāsa, in which drama the incidents offensive to good taste are not noticed. See *Hindu Theatre*, vol. I. p. 187. The Matsya Purāṇa, besides this story, which is translated in the introduction to the drama, has in another part, c. 94, an account of a Purūravas, who, in the Cākṣuṣa Manvantara, was king of Mādra and who by the worship of Viṣṇu obtained a residence with the Gandharvas.

4. One copy has sixty-one years; the Brahma Purāṇa and Hari Vaṁśa have fifty-nine : one period is as likely as the other.

5. It does not appear why this passage is repeated. The length of the sticks, conformably to the number of syllables in the usual form of the Gāyatrī, would be twenty-four inches. The Bhāgavata attaches to the operation a piece of mysticism of a Tāṅtrika origin : Purūravas, while performing the attrition, mentally identifies himself and Urvaśī with the two sticks and repeats the mantra, उर्व्वश्या मुरसि पुरूरवा:।

6. The division of one fire into three is ascribed to Purūravas by the Mahābhārata and the rest. The commentator on the former specifies them as the Gārhapatya, Dakṣiṇa and Āhavanīya, which Jones, Manu. II. 231, renders nuptial, ceremonial and sacrificial fires; or rather, 1. Household, that which is perpetually maintained by a house-holder; 2. A fire for sacrifices, placed to the south of the rest; and 3. A consecrated fire for oblations; forming the Tretāgni or triad of sacred fires, in opposition to the Laukika or merely temporal ones. To Purūravas it would appear the triple arrangement was owing;

but there are some other curious traditions regarding him, which indicate his being the author of some important innovations in the Hindu ritual. The Bhāgavata says, that before his time there was but one Veda, one caste, one fire and one god, Nārāyaṇa; and that, in the beginning of the Tretā age, Purūravas made them all 'three:' पुरूरव एवासीत्रयी वेत्ता मुखे। that is, according to the commentator, the ritual was then instituted : कर्म्ममार्गः प्रकटो बभूव। The Matsya Purāṇa has an account of this prince's going to the orbit of the sun and moon at every conjunction, when oblations to progenitors are to be offered, as if obsequial rites had originated with Purūravas. The Mahābhārata states some still more remarkable particulars. 'The glorious Purūravas, endowed, although a mortal, with the properties of a deity, governing the thirteen islands of the ocean, engaged in hostilities with the Brāhmaṇas in the pride of his strength and seized their jewels, as they exclaimed against his oppression. Sanatkumāra came from the sphere of Brahmā to teach him the rules of duty, but Purūravas did not accept his instructions and the king, deprived of understanding by the pride of his power and actuated by avarice, was therefore ever accursed by the offended great sages and was destroyed.' विप्रैः स विग्रहं चक्रेवीर्य्योन्मत्तः पुरूरवाः। जहार च विप्राणां रत्नान्युत्क्रोषतामपि।। सनत्कुमारस्तं राजन् ब्रह्मलोकादुपेत्य च। अनुदर्शं ततष्चक्रे प्रत्यगृह्णान्नप्चायसौ। ततो महर्षिभि क्रुद्धैः सद्यः शप्नो व्यनश्यत। लोभान्वितो वलमदान्नष्टसज्ञो नराधिपः।।

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CHAPTER 7

सप्तमोऽध्याय:

(पुरूरवसो जह्नोश्च वंशकथनम्)

पराशर उवाच

तस्याप्यायुर्धीमानमावसु-विश्वावसु -शतायु: श्रुतायु: (अयुतायु:) संज्ञा: षडभवन् पुत्रा:॥ १॥

अमावसोर्भीमो नाम पुत्रोऽभवत्। भीमस्य काञ्चन, काञ्चनात् सुहोत्र:, तस्यापि जह्नु:। योऽसौ यज्ञवाटमखिलं गङ्गाम्भसा प्लावितमालोक्य क्रोधसंरक्तनयनो भगवन्तं यज्ञपुरुषमात्मनि परमेण समाधिना समारोप्याखिलामेव गङ्गामपिबत्॥ २॥

अथैनं देवर्षय: प्रसादयामासु:, दुहितृत्वे चास्य गङ्गामनयन्।

Purūravas had six sons, Āyus, Dhīmat, Amāvasu, Viśvavāsu, Śatāyus and Śrutāyus.[1] The son of Amāvasu was Bhīma;[2] his son was Kāncana;[3] his son was Suhotra;[4] whose son was Jahnu. This prince, while performing a sacrifice, saw the whole of the place overflowed by the waters of the Ganges. Highly offended at this intrusion, his eyes red with anger, he united the spirit of sacrifice with himself, by the power of his devotion and drank up the river. The gods and sages upon this came to him and appeased his indignation and re-obtained Gaṅgā from him, in the capacity of his daughter (when she is called Jāhnavī)[5].

जह्नोश्च सुजह्नुर्नाम पुत्रोऽभवत्। तस्याप्यजकः, ततो बलाकाश्वः, तस्मात् कुशः, कुशस्य कुशाश्वकुशनाभामूर्त्तरयामावसवश्चत्वारः पुत्रा बभूवु॥ ३॥

तेषां कुशाश्वः ''शक्रतुल्यो मे पुत्रो भवे''दिति तपश्चचार। तञ्चोग्रतपसमवलोक्य मा भवत्वन्योऽस्मत्तुल्यवीर्य्य'' इत्यात्मनैरास्येन्द्रः पुत्रत्वमगच्छत्॥ ४॥

The son of Jahnu was Sumantu;[6] his son was Ajaka; his son was Valākāśva;[7] his son was Kuśa,[8] who had four sons, Kuśāmba, Kuśanābha, Amūrttaya and Amāvasu.[9] Kuśāmba, being desirous of a son, engaged in devout penance to obtain one who should be equal to Indra. Observing the intensity of his devotion, Indra was alarmed lest a prince of power like his own should be engendered and determined therefore to take upon himself the character of Kuśāmba's son.[10]

गाधिर्नाम स कौशिकोऽभवत्। गाधिश्च सत्यवतीं नाम कन्यामजनयत्। ताञ्च भार्गव ऋचीको वव्रे॥ ५॥

गाधिरप्यतिरोषणाय अतिवृद्धाय च ब्राह्मणायदातुमनिच्छन्नेकतः श्यामकर्णानामिन्दुवर्चसामनिलरंहसामश्वानां सहस्रं कन्याशुल्कमयाचत॥ ६॥

तेनापि ऋषिणा वरुणसकाशादुपलभ्य अश्वतीर्थोत्पन्नं तादृशाश्वसहस्रं दत्तम्॥ ७॥

ततस्तामृचीकः कन्यामुपयेमे।

He was accordingly born as Gādhi, of the race of Kuśa (Kauśika). Gādhi had a daughter named Satyavatī. Ṛcīka, of the descendants of Bhṛgu, demanded her in marriage. The king was very unwilling to give his daughter to a peevish old Brāhmaṇa and demanded of him, as the nuptial present, a thousand fleet horses, whose colour should be white, with one black ear. Ṛcīka having propitiated Varuṇa, the god of ocean, obtained from him, at the only placed called Aśvatīrtha, a thousand such steeds; and giving them to the king, espoused his daughter.[11]

ऋचीकश्च तस्याश्चरुमपत्यार्थं चकार। तथा प्रसादितश्च तन्मात्रे क्षत्रवरपुत्रोत्पत्तये चरुमपरं साधयामास॥८॥

एष चरुर्भवत्या अयमपरस्त्वन्मात्रा सम्यगुपयोज्य इत्युक्त्वा वनं जगाम॥९॥

उपयोगकाले च तां माता सत्यवतीमाह–सर्व एवात्मपुत्रमतिगुणं समभिलषति, नात्मजायाभ्रातृगुणेष्वतीवादृतो भवतीत्यतोऽर्हसि मम त्वमात्मीयञ्चरुं दातुं मदीयञ्चरूमात्मनोपयोक्तुम्॥१०॥

मत्पुत्रेण हि सकलभूमण्डलपरिपालनं कार्यम्॥११॥

कियद्ब्राह्मणस्य बलवीर्यसम्पदित्युक्ता सा स्वं चरुं मात्रे दत्तवती॥१२॥

In order to effect the birth of a son, Ricīka[12] prepared a dish of rice, barley and pulse, with butter and milk, for his wife to eat; and at her request he consecrated a similar mixture for her mother, by partaking of which she should give birth to a prince of martial prowess.

Leaving both dishes with his wife, after describing particularly which was intended for her and which for her mother, the sage went forth to the forests. When the time arrived for the food to be eaten, the queen said to Satyavatī, "Daughter, all persons wish their children to be possessed of excellent qualities and would be mortified to see them surpassed by the merits of their mother's brother. It will be desirable for you, therefore, to give me the mess your husband has set apart for you and to eat of that intended for me; for the son which it is to procure me is destined to be the monarch of the whole world, while that which your dish would give you must be a

Brāhmaṇa, alike devoid of affluence, valour and power." Satyavatī agreed to her mother's proposal and they exchanged messes.

अथ वनादभ्यागत्य सत्यवतीमृषिरपश्यत् आह चैनाम्–अतिपापे! किमिदमकार्य्यं भवत्या कृतम्, अतिरौद्रं ते वपुरालक्ष्यते, नूनं त्वया त्वन्मातृसत्कृतश्चरुरुपयुक्तः; न युक्तमेतत्॥ १३॥

मया हि तत्र चरो सकलैव शौर्य-वीर्य-बलसम्पदारोपिता, त्वदीये चरावप्यखिलशान्ति-ज्ञान-तितिक्षादिका ब्राह्मणगुण-सम्पत्, एतच्च विपरीतं कुर्वत्यास्तवातिरौद्रास्त्रधारण-मारणनिष्ठः क्षत्रियाचारः पुत्रो भविष्यति, अस्याश्चोपशमरुचिर्ब्राह्मणाचारः॥ १४॥

इत्याकर्ण्यैव सा तस्य पादौ जग्राह। प्रणिपत्य च एनमाह,– भगवन्! मयैतदज्ञानादनुष्ठितं प्रसादं मे कुरु, मैवंविधः पुत्रो भवतु, काममेवंविधः पौत्रो भवतु इत्युक्तो मुनिरप्याह–एवमस्तु इति॥ १५॥

When Ṛcīka returned home and beheld Satyavatī, he said to her, "sinful woman, what have you done! I view your body of a fearful appearance. Of a surety you have eaten the consecrated food which was prepared for your mother : you have done wrong. In that I had infused the properties of power and strength and strength and heroism; in your, the qualities suited to a Brāhmaṇa, gentleness, knowledge and resignation. In consequence of having reversed my plants, your son shall follow a warrior's propensities and use weapons and fight and slay. Your mother's son shall be born with the inclinations of a Brāhmaṇa and be addicted to peace and piety." Satyavatī, hearing this fell at her husband's feet and said, "My lord, I have done this thing through ignorance; have compassion on me; let me not have a son such as you have foretold : if such there must be, let it be my grandson, not my son." The Muni, relenting at her distress, replied, "So let it be."

अनन्तरञ्च सा जमदग्निमजीजनत्। तन्माता च विश्वामित्रं जनयामास। सत्यवती च कौशिकी नाम नद्यभवत्। जमदग्निरिक्ष्वाकुवंशोद्भवस्य रेणोस्तनयां रेणुकामुपयेमे।

तस्याञ्चाशेषक्षत्रवंशहन्तारं परशुरामसंज्ञं भगवतः सकललोकगुरोर्नारायणस्यांशं जमदग्निरजीजनत्॥ १६॥

विश्वामित्रपुत्रस्तु भार्गव एव शुनःशेफो नाम देवैर्दत्तः, ततश्च देवरातनामाभवत्। ततश्च ते मधुच्छन्द-जय-कृतदेव-देवाष्टक-कच्छप-हरीतकाख्या विश्वामित्रपुत्रा बभूवुः॥ १७॥

तेषाञ्च बहूनि कौशिकगोत्राणि ऋष्यन्तरेषु वैवाह्यानि भवन्तीति॥

इति श्रीविष्णुपुराणे चतुर्थांशे सप्तमः अध्यायः॥

Accordingly in due season she gave birth to Jamadagni; and her mother brought forth Viśvāmitra. Satyavatī afterwards became the Kauśikī river.[13] Jamadagni married Reṇukā, the daughter of Reṇu, of the family of Ikṣvāku and had by her the destroyer of the Kṣatriya race, Paraśurāma, who was a portion of Nārāyaṇa, the spiritual guide of the universe.[14]

LEGEND OF PARAŚURĀMA
(FROM THE MAHāBHāRATA)

"Jamadagni (the son of Ricīka[15]) was a pious sage, who by the fervour of his devotions, while engaged in holy study, obtained entire possession of the Vedas. Having gone to king Prasenajit, he demanded in marriage his daughter Reṇukā and the king gave her unto him. The descendant of Bhṛgu conducted the princess to his hermitage and dwelt with her there and she was contented to partake in his ascetic life. They had four sons and then a fifth, who was Jāmadagnya, the last but not the least of the brethren. Once when her sons were all absent, to gather the fruits on which they fed, Reṇukā who was exact in the discharge of all her duties, went forth to bathe. On her way to the stream she beheld Citraratha, the prince of Mrittikāvatī, with a garland of lotuses on his neck, sporting with his queen in the water and she felt envious of their felicity. Defiled by unworthy thoughts, wetted but not purified by the stream, she returned disquieted to the hermitage and her husband perceived her agitation. Beholding her fallen from perfection and shorn of the lustre of her sanctity, Jamadagni reproved her and was exceedingly wroth. Upon this there came her sons from the wood, first the eldest, Rumanvat, then Suṣeṇa, then Vasu and then Viśvāvasu; and each, as he entered, was successively commanded by his father to put his mother to death; but amazed and influenced by natural affection, neither of them made any reply : therefore Jamadagni was angry and cursed them and they became as idiots and lost all understanding and were like unto beasts or birds. Lastly, Rāma returned to the hermitage, when the mighty and holy Jamadagni said unto him, "Kill your mother, who has sinned; and do it, son, without repining." Rāma accordingly took up his axe and struck off his mother's head; whereupon the wrath of the illustrious and mighty Jamadagni was assuaged and he was pleased with his son and said, "Since you have obeyed my commands and done what was hard to be performed, demand from me whatever blessings your will and your desires shall be all fulfilled.' Then Rāma begged of his father these boons; the restoration of his mother to life, with forgetfulness of her having been slain and purification from all defilement; the return of his brothers to their natural condition and for himself, invincibility in single combat and length of days; and all these did his father bestow.

"It happened on one occasion, that, during the absence of the Ṛṣi's sons, the mighty monarch Kārttavīrya, the sovereign of the Haihaya tribe, endowed by the favour of Dattātreya with a thousand arms and a golden chariot that went wheresoever he willed it to go, came to the hermitage[16] of Jamadagni, where the wife of the sage received him with all proper respect. The king, inflated with the pride of valour, made no return to her hospitality, but carried off with him by violence the calf of the milch cow of the sacred obation[17] and cast down the tall trees surrounding the hermitage. When Rāma returned, his father told him what had chanced and he saw the cow in affliction and he was filled with wrath. Taking up his splendid bow,[18] Bhārgava, the slayer of hostile heroes, assailed Kārttavīrya, who had now become subject to the power of death and overthrew him in battle. With sharp arrows Rāma cut off his thousand arms and the king perished. The sons of Kārttavīrya, to revenge his death, attacked the hermitage of Jamadagni, when Rāma was away and slew the pious and unresisting sage, who called repeatedly, but fruitlessly, upon his valiant son. They then departed; and when Rāma returned, bearing fuel from the thickets, he found his father lifeless and thus bewailed his unmerited fate : 'Father, in resentment of my actions have you been murdered by wretches as foolish as they are base! By the sons of Kārttavīrya are you struck down, as a deer in the forest by the huntsman's shafts! Ill have deserved such a death; you who have ever trodden the path of virtue and never offered wrong to any created thing! How great is the crime that they have committed, in slaying with their deadly shafts an old man like you, wholly occupied with pious cares and engaging not in strife! Much have they to boast of to their fellows and the friends, they have shamelessly slain a solitary hermit, incapable of contending in arms?' Thus lamenting, bitterly and repeatedly, Rāma performed his father's last obsequies and lighted his funeral pile. He then made a vow that he would extirpate the whole Kṣ atriya race. In fulfilment of this purpose he took up his arms and with remorseless and fatal rage singly destroyed in fight the sons of Kārttavīrya; and after them, whatever Kṣatriyas he encountered, Rāma, the first of warriors, likewise slew. Thrice seven times did he clear the earth of the Kṣatriya caste;[19] and he filled with their blood the five large lakes of Samanta-pañcaka, from which he offered libations to the race of Bhṛgu. There did he behold his sire again and the son of Ṛcīka beheld his son and told him what to do. Offering a solemn sacrifice to the king of the gods, Jāmadagnya presented the earth to the ministering priests. To Kaśyapa he gave the altar made of gold, ten fathoms in length and nine, in height.[20] With the permission of Kaśyapa, the Brāhmaṇas divided it in pieces amongst them and they were then called Khaṇḍavāyana Brāhmaṇas. Having given the earth to Kaśyapa, the hero of immeasurable prowess retired to the Mahendra mountain, where he still resides : and in this manner was there enmity between him and the race of Kṣitryas and thus was the whole earth conquered by Rāma."[21]

The son of Viśvāmitra was Śunahśephas, the descendant of Bhṛgu, given by the gods and then named Devarāta.[22] Viśvāmitra had other sons also, amongst whom the most celebrated were Madhuchandas, Kṛtajaya, Devadeva, Aṣṭaka, Kacchapa and Hārita; these founded many families, all of whom were known by the name of Kauśikas and intermarried with the families of various Ṛṣis.[23]

NOTES

1. Considerable variety prevails in these names and the Matsya, Padma, Brahma and Agni enumerate eight. The lists are as follows :

Mahābhārata	Matsya	Agni	Kūrm	Bhāgavata
Āyus	Āyus	Āyus	Āyus	Āyus
Dhīmat	Dhṛtimat	Dhīmat	Māyus	Śrutāyus
Amāvasu	Vasu	Vasu	Amāyus	Satyāyus
Driḍhāyus	Dṛḍhāyus	Uśrāyus	Viśvāyus	Rāya
Vanāyus	Dhanāyus	Antāyus	Satāyus	Vijaya
Śatāyus	Śatāyus	Śatāyus	Śrutāyus	Jaya
	Aśvāyus	Ritāyus		
	Divijāta	Divijāta		

The list of the Brahma is that of the Mahābhārata, with the addition of Śatāyus and Viśvāyus; and the Padma agrees with the Matsya.

2. Son of Vijayu : Bhāgavata. This line of princes is followed only in our text, the Vāyu, Brahma and Hari Vaṁśa and the Bhāgavata.

3. Kāncanaprabha : Brahma.

4. Hotraka : Bhāgavata.

5. The Brahma Purāṇa and Hari Vaṁśa add of this prince, that he was the husband of Kāverī, the daughter of Yuvanāśva, who by the imprecation of her husband became the Kāverī river : another indication of the Dakṣiṇa origin of these works. The Hari Vaṁśa has another Jahnu, to whom it gives the same spouse, as we shall hereafter see.

6. Sunuta : Brahma. Purū : Bhāgavata.

7. Valaka : Brahma. Ajaka : Bhāgavata.

8. The Brahma Purāṇa and Hari Vaṁśa add that Kūsa was in alliance with the Pahlavas and foresters.

9. Our authorities differ as to these names :

Vāyu	Brahma and Hari Vaṁśa	Bhāgavata
Kuśāśva or Kuśasthamba	Kuśāśva	Kuśāmba
Kuśanābha	Kuśanābha	Kuśanābha
Amurttarayasa	Amurttimat	Amurttaraya
Vasu	Kuśika	Vasu

The Rāmāyaṇa has Kuśāmba, Kuśanābha, Amurttarajasa and Vasu; and makes them severally the founders of Kauśāmbi, of Mahodaya (which afterwards appears the same as Kanouj), Dharmāraṇya and Girivraja; the latter being in the mountainous part of Magadha. I. s. 29.

10. The Brahma and Hari Vaṁśa make Gādhi the son of Kuśika; the Vāyu and Bhāgavata, of Kuśāmaba : the Rāmāyaṇa, of Kuśanābha.

11. The Rāmāyaṇa notices the marriage, but has no legend. The Mahābhārata, Vana Parva, has a rather more detailed narration, but much the same as in the text. According to the commentator,

Aśvatīrtha is in the district of Kanouj; perhaps at the confluence of the Kālanadī with the Ganges. The agency of the god of Ocean in procuring horses, is a rather curious additional coincidence between Varuṇa and Neptune.

12. In the Mahābhārata, Bhṛgu, the father of Ṛcīka, prepares the Cārū.

13. So the Rāmāyaṇa, after stating that Satyavatī followed her husband in death, adds, that she became the Kauśikī river; the Kosī, which, rising in Nepal, flows through Pūrṇiā into Ganges, opposite nearly to Rājamahal.

14. The text omits the story of Paraśurāma, but as the legend makes a great figure in the Vaiṣṇava works in general. I have inserted it from the Mahābhārata, where it is twice related once in the Vana Parva and once in the Rājadharma section of the Śānti Parva. It is told also at length in the ninth book of the Bhāgavata, in the Padma and Agni Purāṇas.

15. The circumstances of Ricika's marriage and the birth of Jamadagni and Viśvāmitra, are told much in the same manner as in our text both in the Mahābhārata and Bhāgavata.

16. In the beginning of the legend occurs the account of Kārttavīryārjuna, with the addition that he oppressed both men and gods. The latter applying to Viṣṇu for succour, he descended to earth and was born as Paraśurāma, for the especial purpose of putting the Haihaya king to death.

17. In the *Rājadharma* the sons of the king carry off the calf. The Bhāgavata makes the king seize upon the cow, by whose aid Jamadagni had previously entertained Arjuna and all his train : borrowing, no doubt, these embellishments from the similar legend of Vasiṣṭha and Viśvāmitra, related in the Rāmāyaṇa.

18. The characteristic weapon of Rāma, is however an axe (Paraśu), when his name Rāma, 'with the axe.' It was given to him by Śiva, whom the hero propitiated on mount Gandhamādana. He at the same time received instruction in the use of weapons generally and the art or war. *Rājadharma*.

19. This more than 'thrice slaying of the slain' is explained in the *Rājadharma* to mean, that he killed the men of so many generations, as fast as they grew up to adolescence.

20. It is sometimes read Narotsedha, 'as high as a man'.

21. The story, as told in the *Rājadharma* section adds, that when Rāma had given the earth to Kaśyapa, the latter desired him to depart, as there was no dwelling for him in it and to repair to the sea-shore of the south, where Ocean made for him (or relinquished to him) the maritime district named Śūrpāraka. The traditions of the Peninsula ascribe the formation of the coast of Malabar to this origin and relate that Paraśurāma compelled the ocean to retire and introduced Brahmanas and colonists from the north into Kerala or Malabar. According to some accounts he stood on the promontory of Delhi and shot his arrows to the south, over the site of Kerala. It seems likely that we have proof of the local legend being at least as old as the beginning of the Christian era, as the mons Pyrrhus of Ptolemy is probably the mountain of Paraśu or Paraśurāma. See Catalogue of Mackenzie Collection, Introd. P. xcv. And vol. II. P. 74. The *Rājadharma* also gives an account of the Kṣatriyas who escaped even the thrice seven times repeated destruction of their race. Some of the Haihayas were concealed by the earth as women; the son of Viduratha, of the race of Purū, was preserved in the Ṛkṣa mountain, where he was nourished by the bears; Sarvakarman, son of Saudāsa, was saved by Parāśara, performing the offices of a Śūdra; Gopti, son of Śivi, was nourished by cows in the forests; Vatsa, the son of Pratarddana, was concealed amongst the calves in a cow-pen; the son of Devīratha was secreted by Gautama on the banks of the Ganges; Vṛhadratha was preserved in Gridhrakūṭa; and descendants of Marutta were saved by the ocean. From these the lines of kings were continued; but it does not appear from the ordinary lists that they were ever interrupted. This legend however, as well as that of the Rāmāyaṇa, b. I. c. 52, no doubt intimates a violent and protracted struggle between the Brāhmaṇas and Kṣatriyas for supreme domination in India, as indeed the text of the Mahābhārata more plainly denotes, as Earth is made to say to Kaśyapa. 'The fathers add grandfathers of these Kṣatriyas have been killed by the remorseless of Rāma in warfare on my account :' एतेषां पितरश्चैव तथैवच पितामहा:। मदर्थं निहता युद्धे रामेणाक्लिष्टकर्म्मणा॥

22. The story of Śunahśephas in told by different authorities, with several variations. As the author of various Sūktas in the Ṛk, he is called the son of Ajigartta. The Rāmāyaṇa makes him the middle son of the sage Ṛcīka, sold to Ambarīṣa, king of

Ayodhyā, by his parents, to be a victim in a human sacrifice offered by that prince. He is set at liberty by Viśvāmitra, but it is not added that he was adopted. The Bhāgavata concurs in the adoption, but makes Śunahśephas the son of Viśvāmitra's sister, by Ajigartta or the sacrifice of Hariścandra (see n. 9. Bk. IV. Ch. III). The Vāyu makes him a son of Ṛcīka, but alludes to his being the victim at Hariścandra's sacrifice. According to the Rāmāyaṇa, Viśvāmitra called upon his sons to take the place of Śunahśephas and on their refusing, degraded them to the condition of Cāṇḍālas. The Bhāgavata says, that fifty only of the hundred sons of Viśvāmitra were expelled from their tribe, for refusing to acknowledge Śunahśephas or Devarāta as their elder brother. The others consented; and the Bhāgavata expresses this; ज्येष्ठं मन्त्रदृशं चक्रुम्त्वामन्वंचो वयं स्म हि। 'They said to the elder, profoundly versed in the mantras. We are your followers:' as the commentator; अनुगन्तारः कनिष्ठा स्म इत्यर्थः। The Rāmāyaṇa also observes, that Śunahśephas, when bound, praised Indra with Ṛcās or hymns of the Ṛgveda. The origin of the story therefore, whatever may be its correct version, must be referred to the Vedas; and it evidently alludes to some innovation in the ritual, adopted by a part only of the Kauśika families of Brāhmaṇas.

23. The Bhāgavata says one hundred sons, besides Devarāta and others, as Aṣṭaka, Hārita. Much longer lists of names are given in the Vāyu, Bhāgavana, Brahma and Hari Vaṁśa. The two latter specify the mothers. Thus Devaśravas, Kati (the founder of the Kātyāyanas) and Hiraṇyākṣa were sons of Śīlavatī; Reṇuka, Gālava, Sankriti, Mudgala, Madhucchandas and Devala were sons of Reṇu; and Aṣṭaka, Kacchapa and Hārita were the sons of Dṛṣadvatī. The same works enumerate the Gotras, the families or tribes of the Kauśika Brāhmaṇas : these are Pārthivas, Devarātas, Yājñavalkyas, Sāmarṣanas, Uḍumbaras, Dumlānas, Tarakāyanas, Muncātas, Lohitas, Reṇus, Kariṣus, Babhrus, Pāninas, Dhyānajyāpyas, Śyālantas, Hiraṇyākṣas, Śaṅkus, Gālavas, Yamadūtas, Devalas, Śālankāyanas, Bāṣkalas, Dadativādaras, Śauśratas, Saindhavāyanas, Niṣṇātas, Cunculas, Śālankkrityas, Sankrityas, Vādaraṇyas and an infinity of others, multiplied by intermarriages with other tribes and who, according to the Vāyu, were originally of the regal caste, like Viśvāmitra; but, like him, obtained Brahmanhood through devotion.

Now these gotras or some of them at least, no doubt existed, partaking more of the character of schools of doctrine, but in which teachers and scholars were very likely to have become of one family by intermarrying; and the whole, as well as their original founder, imply the interference of the Kṣ atriya caste with the Brahmanical monopoly of religious instruction and composition.

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CHAPTER 8

अष्टमोऽध्यायः

(आयुर्वंशकथनम्, धन्वन्तरेरुत्पत्तिः, तद् वंशवर्णनञ्च)

पराशर उवाच

पुरूरवसो ज्येष्ठः पुत्रो यस्त्वायुर्नामा, स बाहोर्दुहितरमुपयेमे। तस्यां स पञ्च पुत्रान् जनयामास। नहुष-क्षत्रवृद्धः रम्भ-रजिसंज्ञाः, तथैवानेनाः पञ्चमः पुत्रोऽभूत्। क्षत्रवृद्धात् सुहोत्रः पुत्रोऽभूत। काशलेश-गृत्समदास्तस्य पुत्रास्त्रयोऽभवन्। गृत्समदस्य शौनकश्चातुर्वर्ण्यप्रवर्त्तयिताऽभूत्॥ १॥

काशस्य काशिराजः, ततो दीर्घतमाः पुत्रोऽभवत्। धन्वन्तरिस्तु दीर्घतमसोऽभूत्। स हि संसिद्धकार्य्यकरणः सकलसम्भूतिष्वशेषज्ञानवित्॥ २॥

भगवता नारायणेन च अतीतसम्भूतावस्मै वरो दत्तः॥ ३॥

काशिराजगोत्रेऽवतीर्य्य त्वमष्टधा सम्यगायुर्वेदं करिष्यसि, यज्ञभाग् भविष्यसि इति॥ ४॥

तस्य च धन्वन्तरेः पुत्रः केतुमान्। केतुमतो भीमरथः, तस्यापि दिवोदासः, ततः प्रतर्द्दनः। स च मद्रश्रेण्यवंशविनासादशेषाः शत्रवोऽनेन जिता इति शत्रुजिदभवत्॥ ५॥

तेन च प्रीतिमतात्मपुत्रो वत्स वत्सेत्यभिहितः, ततो वत्सोऽसावभवत्॥ ६॥

सत्यव्रततया ऋतध्वजसंज्ञामवाप। पुनश्च कुवलयनामानमश्वं लेभे, कुवलयाश्व इत्यस्यां पृतिव्यां प्रथितः॥ ७॥

तस्य च वत्सस्य पुत्रोऽलर्को नामाभवत्। यस्यामद्यापि श्लोको गीयते।–

षष्टिं वर्षसहस्राणि षष्टिं वर्षशतानि च।
अलर्कादपरो नान्यो बुभुजे मेदिनीं युवा॥ ८॥

Āyus, the eldest son of Purūravas, married the daughter of Rāhu (or Ārāhu), by whom he had five sons, Nāhuṣa, Kṣatravṛddha,[1] Rambhā,[2] Raji and Anenas.[3] The son of Kṣatravṛddha was Suhotra,[4] who had three sons, Kāśa,[5] Leśa[6] and Ghṛtasamada. The son of that last was Śaunaka,[7] who first established the distinctions of the four castes.[8] The son of Kāśa was Kaśirājā;[9] his son was Dīrghatamas;[10] his son was Dhanvantari, whose nature was exempt from human infirmities and who in every existence had been master of universal knowledge. In his past life (or when he was produced by the agitation of the milky sea), Nārāyaṇa had conferred upon him the boon, that he should subsequently be born in the family of Kāśīrājā, should compose the eight-fold system of medical science[11] and should be thereafter entitled to a share of offerings made to the gods. The son of Dhanvantari was Ketumat; his son was Bhīmaratha; his son was Divodāsa;[12] his son was Pratarddana, so named from destroying the race of Bhadraśreṇya. He had various other appellations, as Śatrujit, 'the victor over his foes,' from having vanquished all his enemies; Vatsa, or 'child', from his father's frequently calling him by that name; Ritadhvaja, 'he whose emblem was truth,' being a great observer of veracity; and Kuvalayāśva, because he had a horse (aśva) called Kuvalaya.[13] The son of this prince was Alarka, of whom this verse is sung in the present day; "For sixty thousand and sixty hundred years no other youthful monarch except Alarka, reigned over the earth."[14]

तथालर्कस्य सन्नतिर्नामात्मजोऽभवत्। ततः सुनीथः, तस्य सुकेतुः. ततो धर्म्मकेतुः, ततः सत्यकेतुः, तस्माद, विभुः, तत्तनयः सुविभुः, ततश्च सुकुमारः, तस्यापि धृष्टकेतुः, ततश्च वैनहोत्रः, ततश्च भार्गः, भार्गस्य भार्गभूमिः, अतश्चातुर्वर्ण्यप्रवृत्तिः, इत्येते काश्यपा भूपतयः कथिताः। रजेस्तु सन्ततिः श्रयतामिति॥ १॥

इति श्रीविष्णुपुराणे चतुर्थांशे अष्टमः अध्यायः॥

The son of Alarka was Santati;[15] his son was Sunītha; his son was Suketu; his son was Dharmaketu; his son was Satyaketu; his son was Vibhu; his son was Suvibhu; his son was Sukumāra; his son was Dhṛṣṭketu; his son was Vaiṇahotra; his son was Bhārga; his son was Bhargabhūmi; from whom also rules for the four castes were promulgated.[16] These are the Kāśya princes or descendants of Kāśa.[17] We will now enumerate the descendants of Raji.

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NOTES

1. Dharmavṛddha : Vāyu. Vṛddhaśarman : Matsya. Yajñaśarman : Padma.

2. Darbha : Agni. Dambha : Padma.

3. Vipāpman : Agni and Matsya, Vidāman : Padma. The two last authorities proceed no further with this line.

4. Sunahotra : Vāyu, Brahma.

5. Kāśya : Bhāgavata.

6. Sāla : Vāyu, Brahma, Hari Vaṁśa : whose son was Ārṣṭisena, father of Caranta; Vāyu : of Kaśyapa; Brahma and Hari Vaṁśa.

7. Here is probably an error, for the Vāyu, Bhāgavata and Brahma agree in making Śunaka the son of Ghṛtsamada and father of Śaunaka.

8. The expression is चातुर्वर्ण्य प्रवर्त्तयिता। 'The originator or causer of the distinctions (or duties) of the four castes.' The commentator, however, understands the expression to signify, that his descendants were of the four castes. So also the Vāyu : पुत्रो घृत्समदस्य च शुनको यस्य शौनकः। ब्राह्मणा क्षत्रियाश्चैव वैश्या शूद्रास्तथैवच। एतस्य वंशेसमुद्गूताः विचित्रैः कर्म्मभिर्द्विजाः॥ 'The son of Ghṛtsamda was Śunaka, whose son was Śaunaka, Brāhmaṇas, Kṣatriya, Vaiśyas and Śūdras were born in his race; Brāhmaṇas by distinguished deeds.' The existence of but one caste in the age of purity, however incompatible with the legend which ascribes the origin of the four tribes to Brahmā, is everywhere admitted. Their separation is assigned to different individuals, whether accurately to any one may be doubted; but the notion indicates that the distinction was of a social or political character.

9. Kāśiya : Brahma.

10. Dīrghatapas : Vāyu. Ghṛtsatamas :Agni. The Bhāgavata inserts a Rāṣṭra before this prince and the Vāyu a Dharma after him.

11. The eight branches of medical science are, 1. Śalya, extraction of extraneous bodies; 2. Śalākā, treatment of external organic affections : these two constitute surgery; 3. Cikitsā, administration of medicines or medical treatment in general; 4. Bhūtavidyā, treatment of maladies referred to demoniac possession; 5. Kaumārabhṛtya, midwifery and management of children; 6. Agada, alexipharmacy; 7. Rasāyana, al-chemical therapeutics; 8. Bajikaraṇa, use of aphrodisiacs. Dhanvantari, according to the Brahma Vaivartta Purāṇa, was preceded in medical science by Ātreya, Bharadvāja and Caraka : his pupil Śuśruta is the reputed author of a celebrated work still extant. It seems probable that Kāśī or Banārasa was at an early period a celebrated school of medicine.

12. Some rather curious legends are connected with this prince in the Vāyu and Brahma Purāṇas and Hari Vaṁśa and especially in the Kāśī Khaṇḍa of the Skanda Purāṇa. According to these authorities, Śiva and Pārvatī, desirous of occupying Kāśī, which Divodāsa possessed, sent Nikumbha, one of the Gaṇas of the former, to lead the prince to the adoption of Buddhist doctrines; in consequence of which he was expelled from the sacred city and according to the Vāyu, founded another on the banks of the Gomatī. We have, however, also some singular, though obscure intimations of some of the political events of this and the succeeding reign. The passage of the Vāyu is, भद्रश्रेण्यस्य पुत्राणां शतमुत्तमधन्विनां। हत्वा निवेशयामास दिवोदासो नराधिपः॥ भद्रश्रेण्यस्य राज्यं तु हृतं तेन वलीयसा। भद्रश्रेण्यस्य पुत्रस्तु दुर्हमो नाम नामतः। दिवोदासेन वालेति घृणया स विवर्ज्जितः॥ दिवोदासाददृषद्वत्यां वीरो यज्ञे प्रतर्हनः। तेन पुत्रेण बालेन प्रहृतं तस्य वै पुनः। वैरस्यान्तं महा राज्ञा तदा तेन विधित्सता॥ 'The king of Divodāsa, having slain the hundred sons of Bhadraśreṇya, took possession of his kingdom, which was conquered by that hero. The son of Bhadraśreṇya, celebrated by the name of Durddama, was spared by Divodāsa, as being an infant. Protarddana was the son of Divodāsa by Dṛṣ advatī; and by that great prince, desirous of destroying all enmity, (was recovered) that (territory) which had been seized by that young boy (Durdama).' This is not very explicit and something is wanted to complete the sense. The Brahma Purāṇa and Hari Vaṁśa tell the story twice over, chiefly in the words of the Vāyu, but with some additions. In chapter 29 we have, first, the first

three lines of the above extract; then comes the story of Banārasa being deserted; we then have the two next lines; then follow, हैहयस्य तु दायाद्यं हतवान् स महीपतिः। आजह्रे पितृदयाद्यं दिवोदास हतं बलात्। भद्रश्रेण्यस्य पुत्रेण दुर्द्दमेन महात्मना। वैरस्यान्तं महाराज क्षत्रियेण विधित्सता॥ 'The prince (Durddama) invading his patrimonial possessions, the territory which Divodāsa had seized by force was recovered by the gallant son of Bhadraśreṇya, Durddama, a warrior desirous, mighty king, to effect the destruction of his foes.' Here the victory is ascribed to Durddama, in opposition to what appears to be the sense of the Vāyu and what is undoubtedly that of our text, which says that he was called Pratarḍdana from destroying the race of Bhadraśreṇya and Śatrujit from vanquishing all his foes : ततः प्रतर्हनो भद्रश्रेण्यवंशविनाशादशेषशत्रवोऽनेन जिता इति शत्रु जिदभवत्। By Variasya anta, 'the end of hostility or enmity', is obviously not to be understood here, as M. Langlois has intimated, a friendly pacification, but the end or destruction of all enemies. In the 32nd chapter of the Hari Vaṁśa we have precisely the same lines, slightly varied as to their order; but they are preceded by this verse; भद्रश्रेण्यस्य पूर्व्वतुं पुरीं वाराणसी भवात् यदुवंश प्रमूतस्य तपस्यभिरतस्य च॥ 'The city (that on the Gomatī), before the existence of Banārasa, of Bhadraśreṇya, a pious of the Yadu race.' This verse is not in the Brahma Purāṇa. After giving the rest of the above quotation, except the last line, the passage proceeds, अष्टारथो नाम नृपः सुतो भीमरथस्य वै। तेन पुत्रेषु बालेषु प्रहृतं तस्य भारत। वैरस्यान्तं महारात्त क्षत्रियेण विधित्सता। 'The king called Aṣṭaratha was the son of Bhīmaratha; and by him, great king, a warrior desirous of destroying his foes was (the country) recovered, the children (of Durddama) being infants.' तस्य दुर्द्दमस्य पुत्रेष्वसमर्थेषु। Com. According to the same authority, we are here to understand Bhīmaratha and Aṣṭaratha as epithets of Divodāsa and Pratarddana. From these scanty and ill-digested notices it appears, that Divodāsa, on being expelled from Banārasa, took some city and district on the Gomatī from the family of Bhadraśreṇya; that Durddama recovered the country and that Pratarddana again conquered it from his descendants. The alternation concerned apparently only bordering districts, for the princes of Māhiṣamati and of Kāśī continue, in both an earlier and a later series, in undisturbed possession of their capitals and their power.

13. The Vāyu, Agni, Brahma Purāṇa and Hari Vaṁśa interpose two sons of Pratarddana, Garga or Bharga and Vatsa; and they make Vatsa the father of Alarka, except the Brahma, which has Śatrujit and Ṛtadhvaja as two princes following Vatsa.

14. The Vāyu, Brahma and Hari Vaṁśa repeat this stanza and add that Alarka enjoyed such protracted existence through the favour of Lopamudrā and that having lived till the period at which the curse upon Kāśī terminated, he killed the Rākṣasas Kṣemaka, by whom it had been occupied after it was abandoned by Divodāsa and caused the city to be reinhabited, शापस्यान्ते महावाहुर्हत्वा क्षेमकराक्षसं रम्यों वासयामास पुरीं वाराणसीं पुनः। The Hari Vaṁśa agrees as usual with the Brahma, except in the reading of one or two names. It is to be observed, however, that the Agni makes the Kāśī princes the descendants of Vitatha, the successor of Bharata. The Brahma Purāṇa and Hari Vaṁśa, determined apparently to be right, give the list twice over, deriving it in one place from Kṣatravṛddha, as in our text, the Vāyu and the Bhāgavata; and in another, with the Agni, from Vitatha. The series of the Brahma, however, stops with Lauhi, the son of Alarka and does not warrant the repetition which the carelessness of the compiler of the Hari Vaṁśa has superfluously inserted.

15. Several varieties occur, in the series that follows, as the comparative lists will best show :

Bhāgavata	*Brahma*	*Vāyu*	*Agni*
Alarka	Alarka	Alarka	Alarka
Santati	Sannati	Sannati	Dharmaketu
Sunītha	Sunītha	Sunītha	Vibhu
Suketana	Kṣema	Suketu	Sukumāra
Dharmaketu	Ketumat	Dhṛṣṭaketu	Satyaketu
Satyaketu	Suketu	Veṇuhotra	
Dhṛṣṭaketu	Dharmaketu	Gārgya	
Sukumāra	Satyaketu	Gargabhūmi	
Vītihotra	Vibhu	Vatsabhūmi	
Bhārga	Anartta		
Bhargabhūmi	Sukumāra		
	Dhṛṣṭaketu		
	Veṇuhotri		
	Bharga		
	Vatsabhūmi		

16. Our text is clear enough and so is the Bhāgavata, but the Vāyu, Brahma and Hari Vaṁśa contain additions of rather doubtful import. The former has, वेणुहोत्र मुतश्चापि गार्ग्यों वै नामविश्रुतः गार्ग्यस्य

गर्गभूमिस्तु वत्सोवत्सस्य धीमत: ब्राह्मणाः क्षत्रियाश्चैव तयोः पुत्रा मुधार्म्मिकाः। 'The son of Veṇuhotra was the celebrated Gārgya; Gargabhūmi was the son of Gārgya; and Vatsa, of the wise Vatsa; virtuous Brāhmaṇas and Kṣatriyas were the sons of these two.' By the second Vatsa is perhaps meant Vatsabhūmi; and the purpose of the passage is, that Gārgya (or possibly rather Bharga, one of the sons of Pratarddana) and Vatsa were the founders of two races (Bhūmi, 'earth,' implying 'source' or 'founder'), who were Kṣatriyas by birth and Brāhmaṇas by profession. The Brahma and Hari Vaṁśa apparently misunderstanding this text, have increased the perplexity. According to them, the son of Veṇuhotra was Bharga; Vatsabhūmi was the son of Vatsa; and Bhārgabhūmi (Bhṛgubhūmi, Brahma) was from Bhārgava. 'These sons of Aṅgiras were born in the family of Bhṛgu, thousands of great might, Brāhmaṇas, Kṣatriyas and Vaiśyas.' वेणुहोत्रसुतश्चापि भर्गो नाम प्रजेश्वरः। वत्सस्य वत्सभूमिस्तु भर्गभूमिस्तुभार्गवात् (भृगुभूमिस्तुभार्गवात्)। एतेह्यङ्गिरसः पुत्राः जाता वशेंऽथभार्गवे। ब्राह्मणाः क्षत्रियावैश्या स्तेजोयुक्ता सहस्रशः॥ The commentator has, नत्सस्यालर्कयितु पुत्रान्तरमाह वत्सभूमिरिति। भार्गवात् वत्सभ्रातुः। अङ्गिरसो गालवस्याङ्गिरसत्वात् भार्गवे विश्वामित्रस्य भार्गवत्वात्॥ 'Another son of Vatsa, the father of Alarka, is described, Vatsabhūmi. From Bhārgava, the brother of Vatsa. (They were) Aṅgirasas from Gālava belonging to that family (and were born) in the family of Bhṛgu from the descent of Viśvāmitra.' The interpretation is not very clear, but it authorises the notion above expressed, that Vatsa and Bharga, the sons of Pratarddana, are the founders of two races of Kṣatriya-Brāhmaṇas.

17. On the subject of note 12 some further illustration is derivable from the Mahābhārata, Śānti Parva, Dāna-dharma. Haryaśva, the king of the Kāśīs, reigning between the Ganges and the Yamunā or in the Doab, was invaded and slain by the Haihayas, a race descended, according to this authority; from Śaryāti, the son of Manu (see Bk. IV. Ch. III). Sudeva, the son of Haryaśva, was also attacked and defeated by the same enemies. Divodāsa, his son, built and fortified Banārasa as a defence against the Haihayas, but in vain, for they took it and compelled him to fly. He sought refuge with Bharadvāja, by whose favour he had a son born to him, Pratarddana, who destroyed the Haihayas under their king Vītihavya and re-established the kingdom of Kāśī. Vītihavya,

through the protection of Bhṛgu, became a Brāhmaṇa. The Mahābhārata gives a list of his descendants, which contains several of the names of the Kaśya dynasty of the text; thus, Ghṛtsamada is said to be his son and the two last of the line are Śunaka and Śaunaka. See *supra*, n. 7.

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CHAPTER 9

नवमोऽध्याय:

(रजेर्दैत्यानाञ्च युद्धम्, क्षत्रवृद्धस्य वंशावलिकथनञ्च)

पराशर उवाच

रजे: पञ्चपुत्रशतान्यतुलवीर्यसाराण्यासन्। देवासुरसङ्ग्रामारम्भे परस्परवधेप्सवो देवाश्चासुराश्च ब्रह्माणं पप्रच्छु:॥ १॥

भगवन्! अस्माकमत्र विरोधे कतर: पक्षो जेता भविष्यतीति अथाह भगवान्–येषामर्थे रजिरात्तयुधो योत्स्यतीति अथ दैत्यरुपेत्य रजिरात्मसाहाय्यदानायाभ्यर्थित: प्राह, –योत्स्येऽहं भवतामर्थे, यद्यहममर-जयाद् भवतामिन्द्रो भविष्यामि इति आकर्ण्यैतत् तैरभिहितो, न वयमन्यथा वदिष्यामोऽन्यथा करिष्याम:। अस्माकमिन्द्र: प्रह्लादस्तदर्थमयमुद्यम इत्युक्त्वा गतेष्वसुरेषु देवैरप्यसाववनीपतिरेवमेवोक्त:। तेनापि च तथैवोक्ते देवैरिन्द्रस्त्वं भविष्यसीति समन्वीप्सितम्॥ २॥

Raji had five hundred sons, all of unequalled daring and vigour. Upon the occurrence of a war between the demons and the gods, both parties inquired of Brahmā which would be victorious. The deity replied, "That for which Raji shall take up arms." Accordingly the Daityas immediately repaired to Raji, to secure his alliance; which he promised them, if they would make him their Indra after defeating the gods. To this they answered and said, "We cannot profess one thing and mean another; our Indra is Prahlāda and it is for him that we wage war." Having thus spoken, they departed; and the gods then came to him on the like errand. He proposed to them the said conditions and they agreed that he should be their Indra.

रजिनापि देवसैन्यसहायेन अनेकैर्महास्त्रैस्तदशेषमसुरबलं निषूदितम्। अवजितारातिपक्षश्च इन्द्रो रजिचरणयुगलमात्मशिरसा निपीड्याह,- भयत्राणदानादस्मत्पिता भवान् अशेषलोकानामुत्तमो भवान् यस्याहं पुत्रस्त्रिलोकेन्द्रः॥ ३॥

Raji therefore joined the heavenly host and by his numerous and formidable weapons destroyed the army of their enemies. When the demons were discomfited, Indra placed the feet of Raji upon his head and said, "You have preserved me from a great danger and I acknowledge you as my father; you are the sovereign chief over all the regions and I, the Indra of the three spheres, am your son."

स चापि राजा प्रहस्याह,- एवमेवास्तु, अनतिक्रमणीया हि वैरिपक्षादप्यनेकविधचाटुवाक्यगर्भा प्रणति, इत्युक्त्वा स्वपुरमाजगाम॥ ४॥ शतक्रतुरपीन्द्रत्वं चकार।

The Rājā smiled and said, "Even be it so. The regard that is conciliated by many agreeable speeches is not to be resisted even when such language proceeds from a foe (much less should the kind words of a friend fail to win our affection)." He accordingly returned to his own city and Indra remained as his deputy in the government of heaven.

स्वर्याते च रजौ नारदर्षिचोदिता राजसुताः शतक्रतुमात्मपितृपुत्रमाचाराद् राज्यं याचितवन्तः॥ ५॥

अप्रदाने चावजित्येन्द्रमतिबलिनः स्वयमिन्द्रत्वं चक्रुः। ततश्च बहुतिथे काले व्यतीते बृहस्पतिमेकान्ते दृष्ट्वापहृतत्रैलोक्य-यज्ञभागः शतक्रतुराह॥ ६॥

वदरीफलमात्रमप्यर्हसि मम आप्यायनाय पुरोडाशखण्डं दातुमित्युक्तो बृहस्पतिरूचे- यद्येवं पूर्वमेव त्वयाहं चोदितः स्यां, तन्मया त्वदर्थं किमकर्त्तव्यमिति॥ ७॥

स्वल्पैरेवाहोभिस्त्वां निजं पदं प्रापयिष्यामि इत्यभिधाय तेषामनुदिनाभिचारिकं बुद्धिमोहाय शक्रस्य च तेजोवृद्धये जुसाव।

When Raji ascended to the skies, his sons, at the instigation of Nārada, demanded the rank of Indra as their hereditary right; and as the deity refused to acknowledge their supremacy, they reduced him to submission by force and usurped his station. After some considerable time had elapsed, the god of a hundred sacrifices, Indra, deprived of his share of offerings to the immortals, met Bṛhaspati in a retired place and said to him, "Cannot you give me a little of the sacrificial butter, even if it were no bigger than a jujube, for I am in want of sustenance?" "If," replied Bṛhaspati, "I had been applied to by you before, I could have done anything for you that you wished; as it is, I will endeavour and restore you in a few days to your sovereignty." So saying, he commenced a sacrifice for the purpose of increasing the might of Indra and of leading the sons of Raji into error and so effecting their downfall.[1]

ते चापि तेन बुद्धिमोहेनाभिभूयमाना ब्रह्मद्विषो धर्मत्यागिनो वेदवादपराङ्मुखा बभूवु:। ततश्च तानपेतधर्म्माचारान् इन्द्रो जघान। पुरोहिताप्यायिततेजाश्च त्रिदिवमाक्रामत्। एतविन्द्रस्य स्वपदच्च्यवनारोहणं श्रुत्वा पुरुष: स्वपदभ्रंश दौरात्म्यं वा न चाप्नोति।

Misled by their mental fascination, the princes became enemies of the Brāhmaṇas, regardless of their duties and contemners of the precepts of the Vedas; and thus devoid of morality and religion, they were slain by Indra, who by the assistance of the priest of the gods resumed his place in heaven. Whoever hears this story shall retain forever his proper place and never be guilty of wicked acts.

रम्भस्त्वनपत्योऽभवत्। क्षत्रवृद्धसुत, प्रतिक्षत्र:, तत्पुत्र: सञ्जय: ततश्च विजय:, तस्माद्य यलकृत् तस्य हर्षवर्द्धनसुत: सहदेव:, तस्माददीन:, तस्य जयसेन:, ततश्च संहुति:, तत्पुत्र: क्षत्रधर्म्मा: इत्येते क्षत्रवृद्धस्व। अतो नहुषवंशं वक्ष्यामि इति॥८॥

इति श्रीविष्णुपुराणे चतुर्थांशे नवम: अध्याय:॥

Rambha, the third son of Āyus, had no progeny.[2] Kṣatravṛddha had a son named Pratikṣatra[3]; his son was Sañjaya; his son was Vijaya;[4] his son was Yajñakrit;[5] his son was Harṣavarddhana;[6] his son was Sahadeva; his son was Adīna;[7] his son was Jayasena; his son was Sankṛti; his son was Kṣatradharman.[8]

These were the descendants of Kṣatravṛddha. I will now mention those of Nahuṣa.

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NOTES

1. The Matsya says he taught the sons of Raji the Jinadharma or Jain religion : जिनधर्म्मं समास्थाय वेदवाह्यं स वेदवित्।

2. The Bhāgavata enumerates however, as his descendants, Rabhasa, Gambhīra and Akriya, whose posterity became Brāhmaṇas. The same authority gives as the descendants of Anenas the fourth son of Āyus, Śuddha, Śuci, Trikakud and Śāntākhya.

3. The Vāyu agrees with our text in making Pratipakṣa (Pratikṣatra) the son of Kṣattravṛddha; but the Brahma Purāṇa and Hari Vaṁśa consider Anenas to be the head of this branch of the posterity of Āyus. The Bhāgavata substitutes Kuśa, the Leśa of our text, the grandson of Kṣatravṛddha, for the first name; and this seems most likely to be correct. Although the different MSS, agree in reading क्षत्रवृद्धसुतः it should be perhaps क्षात्रवृद्ध। the patronymic Kṣātravṛddha; making then, as the Bhāgavata does, Pratikṣatra the son of Kṣatravṛddha.

4. Jaya : Bhāgavata, Vāyu.

5. Vijaya : Vāyu, Kṛta : Bhāgavata.

6. Haryaśva : Brahma, Hari Vaṁśa Haryavana : Bhāgavata.

7. The last of the list : Vāyu, Ahīna : Bhāgavata.

8. Kṣatravṛddha : Brahma, Hari Vaṁśa.

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CHAPTER 10

दशमोऽध्यायः

(नहुषवंशवर्णनम्, ययातेरुपाख्यानञ्च)

यति-ययाति-संयाति-अयाति-वियति-कृतिसंज्ञा नहुषस्य षट् पुत्रा महाबलपराक्रमा बभूवुः। यतिस्तु राज्यं नैच्छत्। ययातिस्तु भूभृदभवत्, उशनसश्च दुहितरं देवयानीं शर्म्मिष्ठाञ्च वार्षपर्वणीमुपयेमे॥ १॥

अत्रानुवंशश्लोको भवति।

यदुञ्च तुर्वसुञ्चैव देवयानी व्यजायत।
द्रह्युञ्चानुञ्च पुरुञ्च शर्म्मिष्ठा वार्षपर्वणी॥ २॥

काव्यशापाच्च अकालेनैव ययातिर्जरामवाप॥ ३॥

प्रसन्नशुक्रवचनाच्च जरां सङ्क्रामयितुं ज्येष्ठं पुत्रं यदुमुवाच,–त्वन्मातामहशापादियमकालेनैव जरा मामुपस्थिता। तानहं तस्यैवानुग्रहाद् भवतः सञ्चारयाम्येकं वर्षसहस्रम्, न तृप्तोऽस्मि विषयेषु, त्वद्वयसा विषयानहं भोक्तुमिच्छामि॥ ४॥

नात्र भवता प्रत्याख्यानं कर्त्तव्यमित्युक्तः स नैच्छत् तां जरामादातुम्। तञ्चापि पिता शशाप,– त्वत् प्रसूतिर्न राज्यार्हा भविष्यतीति॥ ५॥

Yati, Yayāti, Sanyāti, Ayāti, Viyati and Kṛti were the six valiant sons of Nahuṣa.[1] Yati declined the sovereignty[2] and Yayāti therefore succeeded to the throne. He had two wives, Devayānī, the daughter of Uśaṇas and Śarmiṣṭhā, the daughter of Vṛṣaparvan; of whom this genealogical verse is recited : "Devayānī bore two sons, Yadu and Turvasu. Śarmiṣṭhā, the daughter of Vṛṣaparvan, had three sons, Druhyu, Anu and Puru."[3] Through the curse of Uśanas, Yayāti became old and infirm before his time; but having appeased his father-in-law, he obtained permission to transfer his decrepitude to any one who would consent to take it. He first applied to his eldest son Yadu, and said, "Your maternal grandfather has brought this premature decay upon me; by his permission, however, I may transfer it to you for a thousand years. I am not yet satiate with worldly enjoyments and wish to partake of them through the means of your youth. Do not refuse compliance with my request." Yadu, however, was not willing to take upon him his father's decay; on which his father denounced an imprecation upon him and said, "Your posterity shall not possess dominion."

अनन्तरञ्च द्रुह्युतुर्वसुमनुञ्च पृथिवीपतिर्जराग्रहणार्थं स्वयौवनप्रदानाय च चोदयामास। तैरप्येकैकश्येन, प्रत्याख्यातस्तांश्च शशाप। अथ शर्म्मिष्ठातनयमशेषकनीयांसं पूरुं तथैवाह, स चातिप्रवणमतिः प्रणम्य पितरं सबहुमानो महान् प्रसादोऽयमस्माकमित्युदारमभिधाय जरां प्रतिजग्राह। स्वकीयञ्च यौवनं पित्रे ददौ। सोऽपि च नवं यौवनमासाद्य धर्माविरोधेन यथाकामं यथाकालोपपन्नं यथोत्साहं विषयं चचार। सम्यक् प्रजापालनमकरोत्॥ ६॥

विश्वाच्या सहोपभोगं भुक्त्वा कामानामन्तमवाप्स्यामीत्यनुदिनं तन्मनस्को बभूव॥७॥

He then applied successively to Druhyu, Turvasu and Anu and demanded of them their juvenile vigour. They all refused and were in consequence cursed by the king. Lastly he made the same request of Śarmiṣṭhā's youngest son, Puru, who bowed to his father and readily consented to give him his youth and receive in exchange Yayāti's infirmities, saying that his father had conferred upon him a great favour.

The king Yayāti being thus endowed with renovated youth, conducted the affairs of state for the good of his people, enjoying such pleasures as were suited to his age and strength and were not incompatible with virtue. He formed a connection with the celestial nymph Viśvācī and was wholly attached to her and conceived no end to his desires.

अनुदिनञ्च उपभोगतश्च कामानतीव रम्यान् मेने॥८॥

ततश्चैवमगायत्।

ययातिरुवाच।

न जातु कामः कामानामुपभोगेन शाम्यति।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्द्धते॥९॥
यत् पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः।
एकस्यापि न पर्याप्तं तदित्यतितृषं त्यजेत्॥१०॥
यदा न कुरुते भावं सर्वभूतेषु पापकम्।
समदृष्टेस्तदा पुंसः सर्वा एव सुखा दिशः॥११॥
या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्य्यतः।
तां तृष्णां सन्त्यजन् प्राज्ञः सुखेनैवाभिपूर्यते॥१२॥
जीर्यन्ति जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः।
धनाशा जीविताशा च जीर्यतोऽपि न जीर्यति॥१३॥

The more they were gratified, the more ardent they became; as it is said in this verse, "Desire is not appeased by enjoyment; fire fed with sacrificial oil becomes but the more intense. No one has ever more than enough of rice or barley or gold or cattle, or women; abandon therefore inordinate desire. When a mind finds neither good nor ill in all objects, but looks on all with an equal eye, then everything yields it pleasure. The wise man is filled with happiness, who escapes from desire, which the feeble-minded can with difficulty relinquish an which grows not old with the aged. The hair becomes grey, the teeth fall out, as man advances in years; but the love of wealth, the love of life, are not impaired by age."

पूर्णवर्षसहस्रं मे विषयासक्तचेतसः।
तथाप्यनुदिनं तृष्णा ममैतेष्वेव जायते॥ १४॥
तस्मादेतामहं त्यक्त्वा ब्रह्मण्याधाय मानसम्।
निर्द्वन्द्वो निर्ममो भूत्वा चरिष्यामि मृगैः सह॥ १५॥

"A thousand years have passed," reflected Yayāti, "and my mind is still devoted to pleasure; every day my desires are awakened by new objects. I will therefore now renounce all sensual enjoyment and fix my mind upon spiritual truth. Unaffected by the alternatives of pleasure and pain and having nothing I may call my own, I will henceforth roam the forests with the deer."

पराशर उवाच

पूरोः सकाशादादाय जरां दत्त्वा च यौवनम्।
राज्येऽभिषिच्य पूरुञ्च प्रययौ तपसे वनम्॥ १६॥
दिशि दक्षिणपूर्वस्यां तुर्व्वसुं प्रत्यथादिशत्।
प्रतीच्याञ्च तथा द्रुह्युं दक्षिणापथतो यदुम्॥ १७॥
उदीच्याञ्च तथैवानुं कृत्वा मण्डलिनो नृपान्।
सर्वपृथ्वीपतिं पूरुं सोऽभिषिच्य वनं ययौ॥ १८॥

इति श्रीविष्णुपुराणे चतुर्थांशे दशमः अध्यायः॥

Having made this determination, Yayāti restored his youth to Puru, resumed his own decrepitude, installed his youngest son in the sovereignty and departed to the wood of penance (Tapovana).[4] To Turvasu he consigned the south-east districts of his kingdom; the west to Druhyu; the south to Yadu; and the north to Anu; to govern as viceroys under their younger brother Puru, whom he appointed supreme monarch of the earth.[5]

NOTES

1. The Bhāgavata refers briefly to the story of Nahuṣa which is told in the Mahābhārata more than once, in the Vana Parva, Udyoga Parva, Dāna Dharma Parva and others; also in the Padma and other Purāṇas. He had obtained the rank of Indra; but in his pride or at the suggestion of Śacī, compelling the Ṛṣis to bear his litter, he was cursed by them to fall from his state and reappear upon earth as a serpent. From this form he was set free by philosophical discussions with Yudhiṣṭhira and received final liberation. Much speculation, wholly unfounded, has been started by Wilford's conjecture that the name of this prince, with Deva, 'divine', prefixed, a combination which never occurs, was the same as Dionysius or Bacchus. Authorities generally agree as to the names of the first three of his sons : in those of the others there is much variety and the Matsya, Agni and Padma have seven names, as follows omitting the three first of the text :

Matsya	**Agni**	**Padma**	**Liṅga**
Udbhava	Udbhava	Udbhava	Śaryāti
Panści	Pañcaka	Pava	Campaka
Sunyāti	Pālaka	Viyāti	Andhaka
Meghayāti	Megha	Meghayāti	

2. Or, as his name implies (यति), he became a devotee, a Yati : Bhāgavata.

3. The story is told in great detail in the Ādi Parvan of the Mahābhārata, also in the Bhāgavata, with some additions evidently of a recent taste. Śarmiṣṭhā, the daughter of Vṛṣaparvan, king of the Daityas, preceptor of the same race), had her thrown into a well. Yayāti, hunting in the forest, found her and taking her to her father, with his consent espoused her. Devayānī, in resentment of Śarmiṣṭhā's treatment, demanded that she should become her handmaid; and Vṛṣaparvan, afraid of Śukra's displeasure, was compelled to comply. In the service of his queen, however, Yayāti beheld Śarmiṣṭhā and secretly wedded her. Devayānī complaining to her father of Yayāti's infidelity, Śukra inflicted on him premature decay, with permission to transfer it to any one willing to give him youth and strength in exchange, as is related in the text. The passage specifying the sons of Yayāti is precisely the same in the Mahābhārata as in our text and is introduced in the same way :

अत्रानुवंशश्लोको भवति। यदुं चतुर्वसं चैव देवयानी व्याजायत। दुह्यु चानुं पुरुं च शर्म्मिष्ठा वार्षपर्व्वणी॥

4. Bhṛgutuṅga, according to the Brahma.

5. The elder brothers were made Maṇḍala-nṛpas, kings of circles or districts : Bhāgavata. The situation of their governments is not exactly agreed upon.

	Vāyu and Padma	**Brahmaand Hari Vaṁśa**	**Bhāgavata**
Turvasu	South-east	South-east	West
Druhyu	West	West	South-east
Yadu	South-west	South	South
Anu	North	North	North

The Liṅga describes the ministers and people as expostulating with Yayāti, for illegally giving the supremacy to the youngest son; but he satisfies them by showing that he was justified in setting the seniors aside, for want of filial duty. The Mahābhārata, Udyoga Parva Gālava Caritra, has a legend of Yayāti's giving a daughter to the saint Gālava, who through her means obtains from different princes eight hundred horses, white with one black ear, as a fee for his preceptor Viśvāmitra. Yayāti, after his death and residence in Indra's heaven, is again descending to earth, when his daughter's sons give him the benefit of their devotions and replace him in the celestial sphere. It has the air of an old story. A legend in some respects similar has been related in our text, Bk. IV, Ch. VII.

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CHAPTER 11

एकादशोऽध्याय:

(यदुवंशस्य सहस्रहस्तार्ज्जुन चरित्रस्य च वर्णनम्)

पराशर उवाच

अत: परं ययाते: प्रथमपुत्रस्य यदोर्वंशमहं कथयामि। यत्राशेषलोकनिवासिमनुष्य-सिद्ध-गन्धर्व-यक्ष-राक्षस-गुह्यक-किम्पुरुषाप्सर-उरग-विहग-दैत्य-दानव-देवर्षि-द्विजर्षि मुमुक्षुभिर्धर्मार्थकाममोक्षार्थिभिस्तत्फललाभाय सदाभिष्टुतापरिच्छेद्यमाहात्म्येनांशेन भगवाननादिनिधनो विष्णुरवततार॥ १॥

अत्र श्लोक:।

यदोर्वंशं नरः श्रुत्वा सर्वपापैः प्रमुच्यते।
यत्रावतीर्णं विष्णुवाख्यं परं ब्रह्म निराकृति॥ २॥

I will first relate to you the family of Yadu, the eldest son of Yayāti, in which the eternal immutable Viṣṇu descended upon earth in a portion of his essence;[1] of which the glory cannot be described, though forever hymned in order to confer the fruit of all their wishes–whether they desired virtue, wealth, pleasure or liberation–upon all created beings, upon men, saints, heavenly quiristers, spirits of evil, nymphs, centaurs, serpents, birds, demons, gods, sages, Brāhmaṇas and ascetics. Whoever hears the account of the race of Yadu shall be released from all sin; for the supreme spirit, that is without form and which is called Viṣṇu, was manifested in this family.

सहस्रजित्-क्रोष्टु-नल-रघुसंज्ञाश्चत्वारो यदुपुत्रा बभूवुः। सहस्रजित् पुत्रः शतजित्। तस्य हैहयवेणुहयास्त्रयः पुत्रा बभूवुः। हैहयाद् धर्म्मनेत्रः, ततः कुन्तिः, कुन्तेः साहञ्जिः, तत्तनयो महिष्मान्, तस्माद् भद्रश्रेण्यः ततो दुर्द्दमः, तस्माद् धनकः धनकस्य कृतवीर्य्य-कृताग्नि-कृतवर्म्म-कृतौजसश्चत्वारः पुत्राः। कृतवीर्यादर्ज्जुनः सप्तद्वीपपतिर्बाहुसहस्रो जज्ञे। योऽसौ भगवदंशमत्रिकुलप्रसूतं दत्तात्रेयाख्यमाराध्य बाहुसहस्रमधर्म्मसेवानिवारणं धर्म्मेण पृथिवीजयं धर्म्मतश्चानुपालनमरातिभ्योऽपराजयमखिलजगत्प्रख्यातपुरुषाच्च मृत्युम्- इत्येतान् वरान् अभिलषितवान्, लेभे च। तेनेयमशेषद्वीपवती पृथ्वी सम्यक् परिपालिता। दशयज्ञसहस्राण्यसावयजत्। तस्य त श्लोकोऽद्यापि गीयते॥ ३॥

नूनं न कार्त्तवीर्य्यस्य गतिं यास्यन्ति पार्थिवाः।
यज्ञैर्दानैस्तपोभिर्वा प्रश्रयेण दमेन च॥ ४॥
अनष्टद्रव्यता च तस्य राज्येऽभवत्॥ ५॥

एवं पञ्चाशीतिसहस्राण्यब्दानव्याहतारोग्यश्रीबलपराक्रमो राज्यमकरोत्। माहिष्मत्यां दिग्विजयाभ्यागतो नर्मदाजलावगाहनक्रीडानिपानमदाकुलेनायत्नेनैव तेनाशेषदेवदैत्यगन्धर्वेशजयोद्भूतमदावलेपोऽपि रावणः पशुरिव बद्ध्वा स्वनगरैकान्ते स्थापितः॥ ६॥

Yadu had four sons, Sahasrajit, Kroṣṭi, Nala and Raghu.[2] Śatajit was the son of the elder of these and he had three sons, Haihaya, Veṇu[3] and Haya. The son of Haihaya was Dharmanetra[4]; his son was Kunṭi[5]; his son was Sāhanji[6]; his son was Mahiṣmat[7]; his son was Bhadrasena[8]; his son was Durddama; his son was Dhanaka[9], who had four sons, Kṛtavīrya, Kṛtāgni, Kṛtavarman and Kṛtaujas. Kṛtavīrya's son was Arjuna, the sovereign of the seven Dvīpas, the lord of a thousand arms. This prince propitiated the sage Dattātreya, the descendant of Atri, who was a portion of Viṣṇu and solicited and obtained from him these boons– a thousand arms; never acting unjustly; subjugation of the world by justice and protecting it equitably; victory over his enemies; and death by the hands of a person renowned in the three regions of the universe. With these means he ruled over the whole earth with might and justice and offered ten thousand sacrifices. Of him this verse is still recited : "The kings of the earth will assuredly never pursue his steps in sacrifice, in munificence, in devotion, in courtesy and in self-control." In his reign nothing was lost or injured; and so he governed the whole earth with undiminished health, prosperity, power and might, for eighty-five thousand years. While sporting in the waters of the Narmadā and elevated with wine, Rāvaṇa came on his tour of triumph to the city Māhīṣmatī and there he who boasted of overthrowing the gods, the Daityas, the Gandharvas and their king, was taken prisoner by Kārttavīrya and confined like a tame beast in a corner of his capital.[10]

यः पञ्चाशीतिवर्षसहस्रोपलक्षणकालावसाने भगवन्नारायणांशेन परशुरामेण उपसंहतः। तस्य पुत्रशतप्रधानाः पञ्च पुत्रा बभूवुः, शूर-शूरसेनवृषण-मधुध्वजसंज्ञाः। जयध्वजात् तालजङ्घः पुत्रोऽभवत्। तालजङ्घस्य पुत्रशतमासीत्। येषां ज्येष्ठो वीतिहोत्रः, तथान्यो भरतः, भरताद् वृष-सुजातौ च। वृषस्य पुत्रो मधुरभवत्। तस्यापि वृष्णिप्रमुखं पुत्रशतमासीत्। यतो वृष्णिसंज्ञामेतद् गोत्रमवाप। मधुसंज्ञाहेतुश्च मधुरभवत् यादवाश्च यदुनामोपलक्षणात्॥ ७॥

इति श्रीविष्णुपुराणे चतुर्थांशे एकादशः अध्यायः॥

At the expiration of his long reign Kārttavīrya was killed by Paraśurāma, who was an embodied portion of the mighty Nārāyaṇa.[11] Of the hundred sons of this king, the five principal were Śūra[12], Śūrasena, Vṛṣaṇa[13], Madhu[14] and Jayadhvaja.[15] The son of the last was Tālajaṅgha, who had a hundred sons, called after him Tālajaṅghas : the eldest of these was Vītihotra; another was Bharata[16], who had two sons, Vṛṣa and Sujātī[17]. The son of Vṛṣa was Madhu[18]; he had a hundred sons, the chief of whom was Vṛṣṇi and from him the family obtained the name of Vṛṣṇi[19]. From the name of their father, Madhu, they were also called Mādhavas; while from the denomination of their common ancestor Yadu, the whole were termed Yādavas.[20]

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NOTES

1. Or, 'in which Kṛṣṇa was born.' It might have been expected, from the importance of this genealogy, that it would have been so carefully preserved, that the authorities would have closely concurred in its details. Although, however, the leading specifications coincide, yet, as we shall have occasion to notice, great and irreconcilable variations occur.

2. The two first generally agree. There are differences in the rest; as

Vāyu	Brahma	Bhāgavata	Kūrma
Nīla	Nala	Nala	Nīla
Ajita	Anjika	Aripu	Jina
Raghu	Payoda		Raghu

The Brahma and Hari Vaṁśa read Sahasrāda for the first name; and the Liṅga has Balasani in place of Nala. The Agni makes Śatajit also a son of Yadu.

3. Veṇuhaya : Bhāgavata. Uttānahaya : Padma. Veṭṭahaya : Matsya. They were the sons of Sahasrāda : Brahma and Hari Vaṁśa.

4. Dharmatantra : Vāyu, Dharma : Kūrma.

5. Kīrtti : Vāyu.

6. Sanjneya : Vāyu. Saṅkana : Agni. Sahañja of Sahanjani pura : Brahma. Sanjnita : Liṅga. Sanhana : Matsya. Sohañji : Bhāgavata.

7. By whom the city of Māhiśmatī on the Narbadda was founded : Brahma and Hari Vaṁśa.

8. So the Bhāgavata; but the Vāyu, more correctly, has Bhadraśreṇya. See Bk. IV. Ch. VIII. n. 12.

9. Kanaka : Vāyu. Varaka : Liṅga. Andhaka : Kūrma.

10. According to the Vāyu, Kārttavīrya was the aggressor, invading Laṅkā and there taking Rāvaṇa prisoner. The circumstances are more usually narrated as in our text.

11. See Bk. IV. Ch. VII. Kārttavīrya's fate was the consequence of an imprecation denounced by Āpava or Vasiṣṭha, the son of Varuṇa, whose hermitage had been burnt, according to the Mahābhārata, Rājadharma, by Citrabhānu or Fire, to whom the king had in his bounty presented the world. The Vāyu makes the king himself the incendiary, with arrows given him by Sūrya to dry up the ocean.

12. Urjjita : Bhāgavata.

13. Vṛṣabha : Bhāgavata. Dhṛṣṭa : Matsya, Dhṛṣṇa : Kūrma. Pṛṣokta : Padma, Vṛṣṇi : Liṅga. Kṛṣṇākṣa : Brahma.

14. Kṛṣṇa, in all except the Bhāgavata.

15. King of Avanti : Brahma and Hari Vaṁśa.

16. Ananta : Vāyu and Agni; elsewhere omitted.

17. Durjaya only : Vāyu, Matsya.

18. This Madhu, according to the Bhāgavata, was the son of Kārttavīrya. The Brahma and Hari Vaṁśa make him the son of Vṛṣa, but do not say whose son Vṛṣa was. The commentator on the latter asserts that the name is a synonym of Payoda, the son of Yadu, according to his authority and to that alone.

19. The Bhāgavata agrees with our text, but the Brahma, Hari Vaṁśa, Liṅga and Kūrma make Vṛṣaṇa the son of Madhu and derive the family name of Vṛṣṇis or Vārṣṇeyas from him.

20. The text takes no notice of some collateral tribes, which appear to merit remark. Most of the other authorities, in mentioning the sons of Jayadhvaja, observe that from them came the five great divisions of the Haihaya tribe. These, according to the Vāyu, were the Tālajaṅghas, Vītihotras, Āvantyas, Tuṇḍikeras and Jātas. The Matsya and Agni omit the first and substitute Bhojas; and the latter are included in the list in the Brahma, Padma, Liṅga and Hari Vaṁśa. For Jātas the reading is Sañjātas or Sujātas. The Brahma Purāṇa has also Bhāratas, who, as well as the

Sujātas, are not commonly specified, it is said, 'from their great number.' They are in all probability invented by the compiler out of the names of the text, Bharata and Sujāti. The situation of these tribes is central India, for the capital of the Tālajaṅghas was Māhiśmatī or Culī-Maheśvara, still called, according to Tod, Shasra-bāhukibasti, 'the village of the thousand-armed;' that is, of Kārttavīrya. *Annals of Rajasthan*, I. 39. n. The Tuṇḍikeras and Vītihotras are placed in the geographical lists behind the Vindhyan mountains and the termination-kaira is common in the valley of the Narmadā, as Bairkaira or we may nave Tuṇḍikera abbreviated, as Tuṇḍari on the Tapti. The Āvantyas were in Ujjayin and the Bhojas were in the neighbourhood probably of Dhār in Malva. These tribes must have preceded, then, the Rajput tribes, by whom these countries are now occupied or Rathores, Chauhans, Pawars, Ghelotes and the rest. There are still some vestiges of them and a tribe of Haihayas still exists, at the top of the valley of Sohagpur in Bhagel-khaṇḍa, aware of their ancient lineage and though few in number, celebrated for their valour. Tod's Rajasthan, I. 39. The scope of the traditions regarding them, especially of their overrunning the country, along with Śakas and other foreign tribes, in the reign preceding that of Sagara (see Bk. IV, Ch. III), indicates their foreign origin also; and if we might trust to verbal resemblances, we might suspect that the Hayas and Haihayas of the Hindus had some connection with the Hia, Hoiei-ke, Hoiei-hu and similarly denominated Hun or Turk tribes, who make a figure in Chinese history. *Des Guignes, Histoire des Huns*, I.7, 55, 231, II. 253. At the same time it is to be observed that these tribes do not make their appearance until some centuries after the Christian era and the scene of their first exploits is far from the frontiers of India : the coincidence of appellation may be therefore merely accidental. In the word Haya, which properly means 'a horse,' it is not impossible, however, that we have a confirmatory evidence of the Scythian origin of the Haihayas, as Tod supposed; although we cannot with him imagine the word 'horse' itself is derived form haya. Rajasthan, I. 76.

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CHAPTER 12

द्वादशोऽध्याय:

(यदुपुत्रक्रोष्टुवंशकथनम्)

पराशर उवाच

क्रोष्टुश्च यदुपुत्रस्यात्मजो वृजिनीवान् । ततश्च स्वाहि:, ततो रुषद्रु:, रुषद्रोश्चित्ररथ:, तत्तनय: शशविन्दुचतुर्दृश-महारत्नशचक्रवर्त्यभवत्॥ १॥

तस्य त शतसहस्रन्न पत्नीनामभवत्। दशलक्षङ्खयाश्च पुत्रा:। तेषाञ्च पृथुयशा:, पृथुकर्म्मा, पृथजय: पृथुकीर्ति:, पृथुश्रवा:, षट् पुत्रा: प्रधाना:। पृथुश्रवस: पुत्रस्तम: तस्मादुशना:। यो वाजिमेधानां शतमाजहार। तस्य च शितेषुर्नाम पुत्रोऽभूत्, तस्यापि रुक्मकवच:, तत: परावृत् परावृत्तो रुक्मेषुपृथुरुक्म-ज्यामघ-पालित-हरित-संज्ञा: पञ्चात्मजा बभूव: अत्राद्यापि ज्यामघस्य श्लोको गीयते॥ २॥

Kroṣṭri, the son of Yadu,[1] had a son named Vrijinīvat[2]; his son was Svāhī[3]; his son was Ruṣardru[4]; his son was Citraratha; his son was Śaṣavindu, who was lord of the fourteen great gems[5]; he had a hundred thousand wives and a million of sons.[6] The most renowned of them were Pṛthuyaṣas, Pṛthukarman, Pṛthujaya, Pṛthukīrtti, Pṛthudāna and Pṛdhuṣravas. The son of the last of these six[7] was Tamas[8]; his son was Uṣaṇas[9], who celebrated a hundred sacrifices of the horse; his son was Śiteyus[10]; his son was Rukmakavaca[11]; his son was Parāvṛt, who had five sons, Rukmeṣu, Pṛthurukman, Jyāmagha, Pālita and Harita.[12] To this day the following verse relating to Jyāmagha is repeated :

भार्यावशास्तु ये केचिद् भविष्यन्तथवा मृता:।
तेषान्तु ज्यामघ: श्रेष्ठ शैव्यापतिरभून्नृप:॥
अपुत्रा तस्य सा पत्नी शैव्या नाम तथाप्यसौ।
अपत्यकामोऽपि भयान्नान्यां भार्य्यामविन्दत॥

"Of all the husbands submissive to their wives, who have been or who will be, the most eminent is the king Jyāmagha[13], who was the husband of Śaivyā." Śaivyā was barren; but Jyāmagha was so much afraid of her, that he did not take any other wife.

स त्वेकदातिप्रभूत-गज-तुरग-सम्मर्द्देनातिदारुणे महाहवे युध्यमानः सकलमेवारातिचक्रमजयत्। तद्यारिचक्रमपास्तपुत्रकलत्रबन्धुबलकोषं स्वमधिष्ठानं परित्यज्य दिशः प्रविद्रुतम्॥ ३॥

तस्मिंश्च विद्रुतेऽतित्रासाल्लोलायतलोचनयुगलं त्राहि तात भ्रातरित्याकुल विलापविधुरं राजकन्यारत्नमद्राक्षीत्॥ ४॥

On one occasion the king, after a desperate conflict with elephants and horses, defeated a powerful foe, who abandoning wife, children, kin, army, treasure and dominion fled. When the enemy was put to flight, Jyāmagha beheld a lovely princess left alone and exclaiming, "Save me, father! Save me, brother!" as her large eyes rolled widely with affright.

तद्दर्शनाच्च तस्यामनुरागानुगतान्तरात्म स भूपोऽचिन्तयत्॥ ५॥

साध्विदं ममापत्यविरहितस्य बन्ध्याभर्त्तुः साम्प्रतं विधिनापत्यकारणं कन्यारत्नमुपपादितम्, तदेतत् समुद्वहामि। अथ चैनां स्यन्दनमारोप्य स्वमधिष्ठानं नयामि॥ ६॥

तथैव देव्याहमनुज्ञातः समुद्वक्ष्यामिति। अथैनां रथमारोप्य स्वनगरमागच्छत्॥ ७॥

The king was struck by her beauty and penetrated with affection for her and said to himself, "This is fortunate; I have no children and am the husband of a sterile bride; this maiden has fallen into my hands to rear up to me posterity : I will espouse her; but first I will take her in my car and convey her to my palace, where I must request the concurrence of the queen in these nuptials." Accordingly he took the princes into his chariot and returned to his own capital.

विजयिनञ्च राजानमशेषपौरभृत्यपरिनामात्यसमवेता शैव्या द्रष्टुमधिष्ठानद्वारमागता॥ ८॥

सा च अवलोक्य राज्ञः सव्यपार्श्ववर्त्तिनीं कन्यामीषदुद्भूतामर्षस्फुरदधरपल्लवा राजानमवोचत्–अतिचपलचित्तात्र स्यन्दने केयमारोपिता इति। असावप्यनालोचितोत्तरवचनोऽतिभयात् तामाह,– स्नुषा ममेयमिति॥ ९॥

When Jyāmagha's approach was announced, Śaivyā came to the palace gate, attended by the ministers, the courtiers and the

citizens, to welcome the victorious monarch; but when she beheld the maiden standing on the left hand of the king, her lips swelled and slightly quivered with resentment and she said to Jyāmagha, "Who is this light-hearted damsel that is with you in the chariot?" The king unprepared with a reply, made answer precipitately, through fear of his queen; "This is my daughter-in-law."

अथैनं शैव्योवाच।

नाहं प्रसूता पुत्रेण नान्या पत्न्यभवत् तव।
स्नुषासम्बन्धवाच्यैषा कतमेन सुतेन ते॥ १०॥

इत्यात्मेर्ष्याकोप-कलुषित-वचनमुषितविवेकतया दुरुक्तपरिहारार्थमिदमवनीपतिराह-॥ ११॥

यस्ते जनिष्यत्यात्मजः, तस्येयमनागतमेव भार्य्या निरूपिता। इत्याकर्ण्योद्भूतमृदुहासा तथेत्याह प्रविवेश च राज्ञा सहाधिष्ठानमिति॥ १२॥

"I have never had a son, rejoined Śaivyā, "and you have no other children. Of what son of yours then is this girl the wife?" The king disconcerted by the jealousy and anger which the words of Śaivyā displayed, made this reply to her in order to prevent further contention; "She is the young bride of the future son whom you shall bring forth." Hearing this, Śaivyā smiled gently and said, "So be it;" and the king entered into his great palace.

अनन्तरञ्चातिशुद्धलग्नहोरांशकावयवोक्त-कृतपुत्रजन्मालापगुणाद् वयसः परिणाममुपगतापि शैव्या स्वल्पैरेवाहोभिर्गर्भमवाप॥ १३॥

कालेन च पुत्रमजीजनत्। तस्य च विजर्भ इति पिता नाम चक्रे। स च तां स्नुषामुपयेमे॥ १४॥

In consequence of this conversation regarding the birth of a son having taken place in an auspicious conjunction, aspect and season, the queen, although passed the time of women, became shortly afterwards pregnant and bore a son. His father named him Vijarbha and married him to the damsel, he had brought home.

तस्याञ्चासौ क्रथ-कौशिकसंज्ञो पुत्रावजनयत्। पुनश्च तृतीयं रोमपादसंज्ञं कुमारमजीजनत्। रोमपादाद् बभ्रुः बभ्रोः, पुत्रो

धृतिः। कोशिकस्यापि चेदिः पुत्रोऽभूत, यस्य सन्ततौ चैद्या भूपालाः। क्रथस्य स्नुषापुत्रस्य पुत्रः कुन्तिरभवत्॥ १५॥

कुन्तेवृष्णिः, वृष्णोर्निर्वृतिः,निर्वतेर्दशार्हः ततश्च व्योमा तस्मादपि जीमूतः, तस्यापि वंशकृतिः, ततो भीमरथः, तस्माद् नवरथः, ततश्च दशरथः तस्य शकुनिः, तत्तनयः करमभिः, करम्भेर्देवरातोऽभवत्। तस्माद् देवक्षत्रः, तस्य मधुः मधोरनवरथः, अनवरथात् कुरुवत्सः, ततश्चानुरथः, ततः पुरुहोत्रो जज्ञे। ततश्च अंशः, ततश्च सत्वतः सत्वादेते सात्वताः॥ १६॥

इत्येतां ज्यामघसन्ततिं सम्यक् श्रद्धासमन्वितः श्रुत्वा सर्वमापैः प्रमुच्यते॥ १७॥

इति श्रीविष्णुपुराणे चतुर्थांशे द्वादशः अध्यायः॥

They had three sons, Kratha, Kaiśika[14] and Romapāda[15]. The son of Romapāda was Babhru[16] and his son was Dhṛti[17]. The son of Kaiśika was Cedi, whose descendants were called the Caidya kings[18]. The son of Kratha was Kunti[19]; his son was Vṛṣṇi[20]; his son was Nirvṛti[21]; his son was Daśārha; his son was Vyoman; his son was Jīmūta; his son was Vikṛti[22]; his son was Bhīmaratha; his son was Navaratha[23]; his son was Daśaratha[24]; his son was Śakuni; his son was Karambhi; his son was Devarāta; his son was Devakṣatra[25]; his son was Madhu[26]; his son was Anavaratha; his son was Kuruvatsa; his son was Anuratha; his son was Puruhotra; his son was Aṅśu; his son was Satvata, from whom the princes of this house were termed Sātvatas. This was the progeny of Jyāmagha; by listening to the account of whom, a man is purified from his sons.

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NOTES

1. In the Brahma Purāṇa and Hari Vaṁśa we have two families from Kroṣṭri; one which is much the same as that of the text; the other makes short work of a long story, as we shall again notice.

2. Vajravat : Kūrma.

3. Śānti : Kūrma. Svāhā : Matsya. Triśaṅku : Liṅga.

4. Viṣāṇsu : Agni. Ṛṣabha : Liṅga. Kuśika : Kūrma. Ruśeku : Bhāgavata.

5. Or articles the best of their kind; seven animate and seven inanimate; a wife, a priest, a general, a charioteer, a horse, an elephant and a body of foot soldiers; or instead of the last three, an executioner, an economist, a reader of the Vedas; and a chariot, an umbrella, a jewel, a sword, a shield, a banner and a treasure.

6. The text states this in plain prose, but the Vāyu quotes a verse which makes out but a hundred hundred or 10,000 sons : श्लोकोयं गीतः पुराविदैः। शशविब्दोस्तुपुत्राणां शतानामभवच्छतं। धीमतामनुरूपानां भूरिद्रविणतेजसां।।

7. The Matsya has the first, third and fifth of our text and Pṛthudharma, Pṛthukīrtti and Pṛthumat. The Kūrma has also six names, but makes as many successions.

8. Suyajña : Agni, Brahma, Matsya. Dharma : Bhāgavata.

9. Uṣat : Brahma, Hari Vaṁśa.

10. Śitīkṣu : Agni. Śineyus : Brahma. Purujit : Bhāgavata. The Vāyu has Maruta and Kambalavarhiṣ, brothers, instead.

11. Considerable variety prevails here. The Brahma and Hari Vaṁśa have Marutta the Rājarṣi (a gross blunder, see Bk. Ch. IV. Ch. I), Kambalavarhiṣ, Śataprasūti, Rukmakavaca : the Agni-Marutta, Kambalavarhiṣ, Rukmeṣu : while the Bhāgavata makes Rucaka son of Uśanas and father to the five princes who in the text are the grandsons of Rukmakavaca.

12. The Bhāgavata has Rukmeṣu, Rukman, Jyāmagha, Pṛthu and Purujit. The Vāyu reads the two last names Parigha and Hari. The Brahma and Hari Vaṁśa insert Parajit as the father of the five named as in the text.

13. Most of the other authorities mention that the elder of the five brothers, Rukmeṣu, succeeded his father in the sovereignty; and that the second, Pṛhurukman, remained in his brother's service. Pālita and Harita were set over Videha (विदेहेषु पितान्यसत्। Liṅga) or Tirhut and Jyāmagha went forth to settle where he might : according to the Vāyu he conquered Madhyadeśa (the country along the Narmadā), Mekalā and the Śuktimat mountains. So the Brahma Purāṇa states that he established himself along the Rikṣavat mountain and dwelt in Śuktimati. He names his son, as we shall, see Vidarbha : the country so called is Berar and amongst his descendants we have the Caidyas or

princes of Boghelkhaṇḍa and Chandail and Dasārha, more correctly perhaps Dasarṇa, Chhattisghar; so that this story of Jyāmagha's adventures appears to allude to the first settlement of the Yādava tribes along the Narmadā more to the south and west than before.

14. The Bhāgavata has Kuśa; the Matsya, Kauśika : all the authorities agree in specifying three sons.

15. Lomapāda : Agni.

16. Vastu : Vāyu. Kṛti : Agni.

17. Āhuti : Vāyu. Iti : Padma. Dyuti : Matsya. Bhṛti : Kūrma. This latter is singular in carrying on the line of Romapāda for twelve generations further.

18. The Bhāgavata, however, makes the princes of Cedi continuous from Romapāda; as, Babhru, Dhṛti, Uśīka, Cedi - the Caidyas, amongst whom were Damaghoṣa and Śiśupāla.

19. Kumbhī : Padma.

20. Dhṛṣṭa : Vāyu. Dhṛṣṭi : Matsya.

21. Nivṛtti : Vāyu. Nidhṛti : Agni. The Brahma makes three sons, Avanta, Daśārha and Balivṛṣahan. In the Liṅga it is said of Daśārha that he was ताम्रारिगण सूदन:। 'destroyer of the host of copper (faced; European?) foes.'

22. Vikala : Matsya.

23. Nararatha : Brahma and Hari Vaṁśa.

24. Dṛḍharatha : Agni. Devarāta : Liṅga.

25. Soma : Liṅga. Devanakṣatra : Padma.

26. There is great vareity in the succeeding appellations :

Bhāgavata	**Vāyu**	**Brahma**	**Matsya**	**Padma**	**Kūrma**
Madhu	Madhu	Madhu	Madhu	Madhu	Madhu
Kuruvaśa	Manu	Manavaśas	Uruvas	Puru	Kuru
Anu	Puruvatsa	Purudvat	Purudvat	Punarvasu	Anu
Puruhotra	Purudvat	Madhu	Jantu	Jantu	Aṅśa
Āyu	Satva	and Satva			
Satvata	Satvata	Satvata	Satvata	Satvata	Andhaka Satvata

The Liṅga has Puruṣaprabhu, Manvat, Pratarddana, Satvata; and the Agni, Dravavasu, Puruhuta, Jantu and Sātvata. Some of these originate, no doubt, in the blunders of copyists, but they cannot all be referred to that source.

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CHAPTER 13

त्रयोदशोऽध्याय:

(सत्वपुत्राणां वर्णनम्, स्यमन्तकमणिवृत्तान्तकथनञ्च)

पराशर उवाच

भजिन-भजमान-दिव्यान्धक-देवावृध-महाभोजवृष्णिसंज्ञाः सत्वतस्य पुत्रा बभूवुः॥ १॥

भजमानस्य निमि-बृकण-वृष्णयः, तथान्ये तद्वैमात्राः-शताजित् सहस्राजिद्-अयुताजित् संज्ञाः॥ २॥

देवावृधस्यापि बभ्रुः पुत्रोऽभूत्. तस्य च अयं श्लोको गीयते॥ ३॥

यथैव श्रृणुमो दूरात् सम्पश्यामस्तथान्तिकात्।
बभ्रुः श्रेष्ठो मनुष्याणां दैवैर्देवावृधः समः॥ ४॥
पुरुषाः षट् च षष्टिश्च षट् सहस्राणि चाष्ट च।
येऽमृतत्वमनुप्राप्ता बभ्रोर्देवावृधादपि॥ ५॥

महाभोजस्त्वतिधर्म्मात्मा। तस्यान्वये भोजा मार्त्तिकावता बभूवुः॥ ६॥

वृष्णेः सुमुत्रो युधाजिच्च पुत्रोऽभवत्। ततश्चानमित्र-शिनी तथा॥ ७॥

अनमित्रान्निघ्नः, निघ्नस्य 'प्रसेन-सत्राजितौ। तस्य त सत्राजितस्य भगवानादित्यः सखाभवत्॥ ८॥

The sons of Satvata were Bhajina, Bhajamāna, Divya, Andhaka, Devāvṛddha, Mahābhoja and Vṛṣṇi[1]. Bhajamāna had three sons Nimi[2], Krikaṇa[3] and Vṛṣṇi[4], by one wife and as many by another, Satrājit, Shasrajit and Ayutajit[5]. The son of Devāvṛddha was Babhru of whom this verse is recited : "We hear when afar and we behold when nigh, that Babhru is the first of men and Devāvṛddha is equal to the gods; sixty-six persons following the precepts of one and six thousand and eight who were disciples of the other, obtained immortality." Mahābhoja was a pious prince; his descendants were the Bhojas, the princes of Mrittikāvatī[6], then called Mārttikāvatas[7]. Vṛṣṇi had two sons, Sumitra and Yudhājit[8]; from the former Anamitra and Śini were born[9]. The son of Anamitra was Nighna, who had two sons,

Prasena and Satrājit. The divine Āditya, the sun, was the friend of the latter.

एकदा त्वम्भोधेस्तीरसंश्रयः सूर्य सत्राजितस्तुष्टाव। तन्मनस्कतया च भास्वानभिष्टूयमानोऽग्रतस्तस्य तस्थौ, अस्पष्टमुर्त्तिधरं चैनमालोक्य सत्राजितः सूर्य्यमाह,–यथैव व्योम्नि त्वां वह्निपिण्डोपममहमपश्यं तथैवाद्यग्रतो गतमप्यत्र न किञ्चिद्भगवता प्रसादीकृतं विशेषमुपलक्षयामि॥ ९॥

इत्येवमुक्ते (भगवता) सूर्य्येण निजकण्ठादुन्मुच्य स्यमन्तकनामा मणिरवतार्य्य एकान्ते न्यस्तः, ततस्तमाताम्रोज्ज्वलह्रस्ववपुषम् ईषदापिङ्गलनयनमादित्यमद्राक्षीत्। कृतप्रणिपातस्तवादिकञ्च सत्राजितमाह भगवान्–वरमस्मत्तोऽभिमतं वृणीष्वेति। स च तदेव मणिरत्नमयाचत। स चापि तस्मै तद् दत्त्वा वियति स्वं धिष्ण्यमारुरोह॥ १०॥

सत्राजितोऽप्यमल-मणिरत्नसनाथकण्ठतया सूर्य्य इव तेजोभिरशेषदिगन्तराण्युद्भासयन् द्वारकां विवेश॥ ११॥

द्वारकावसिजनपदस्तु तमायान्तमवेक्ष्य भगवन्तमनादिपुरुषं पुरुषोत्तममवनिभारावतारणायाशेन मानुषरूपधारिणं प्रणिपत्याह–भगवन्! भगवन्तमयं नूनं द्रष्टुमायात्यादित्यः इत्याकर्ण्य प्रहस्य च तानाह भगवान्, नायमादित्यः सत्राजितोऽयमादित्यदत्तं स्यमन्तकाख्यं महामणिं बिभ्रदत्रोपायाति. तदेनं विश्रब्धाः पश्यत, इत्युक्तास्ते ययुः॥ १२॥

स च तं स्यमन्तकाख्यं महामणिमात्मनिवेशने चक्रे॥ १३॥

प्रतिदिनञ्च तन्मणिरत्नप्रवरमष्टौ कनकभारान् स्त्रवति॥ १४॥

तत्प्रभावाच्च सकलस्यैव राष्ट्रस्योपसर्गा अनावृष्टिव्यालाग्नि-चौरदुर्भिक्षादिभयं न भवति॥ १५॥

On one occasion Satrājit, while walking along the sea shore, addressed his mind to Sūrya and hymned his praises; on which the divinity appeared and stood before him. Beholding him in an indistinct shape, Satrājit said to the sun, "I have beheld you, lord, in the heavens as a globe of fire : now do you show favour unto me, that I may see you in your proper form." On this the sun taking the jewel called Syamantaka from off his neck, placed it

apart and Satrājit beheld him of a dwarfish stature, with a body like burnished copper and with slightly reddish eyes. Having offered his adorations, the sun desired him to demand a boon and he requested that the jewel might become his. The sun presented it to him and then resumed his place in the sky. Having obtained the spotless gem of gems, Satrājit wore it on his neck and becoming as brilliant thereby as the sun himself, irradiating all the region with his splendour, he returned to Dvārakā. The inhabitants of that city, beholding him approach, repaired to the eternal male, Puruṣottama, who, to sustain the burden of the earth, had assumed a mortal form (as Kṛṣṇa) and said to him, "Lord, assuredly the divine sun is coming to visit you." But Kṛṣṇa smiled and said, "It is not the divine sun, but Satrājit, to whom Āditya has presented the Syamantaka gem and he now wears it; go and behold him without apprehension." Accordingly they departed. Satrājit having gone to his house, there deposited the jewel, which yielded daily eight loads of gold and through its marvellous virtue dispelled all fear of portents, wild beasts, fire, robbers and famine.

अच्युतोऽपि तद्दरत्नमुग्रसेनस्य भूपतेर्योग्यमेतदिति लिप्साञ्चके, गोत्रभेदभयाच्च शक्तोऽपि न जहार॥ १६॥

सत्राजितोऽप्यच्युतो मामेतद् याचिष्यतीत्यवगतरत्नलोभः स्वभ्रात्रे प्रसेनाय तद्दरत्नं दत्तवान्॥ १७॥

तच्च शुचिना ध्रियमाणमशेषसुवर्णस्रावादिकं गुणमुत्पादयति, अन्यथा य एव धारयति, तमेव हन्तीति। असावपि प्रसेनः स्यमन्तकेन कण्ठासक्तेनाश्वमारुह्याटव्यां मृगयामगच्छत्। तत्र च सिंहाद् वधमवाप। साश्वञ्च तं निहत्य सिंहोऽप्यमलमणिरत्नमास्यग्रेणादाय गन्तुमुद्यतः ऋक्षाधिपतिना जाम्बवता दृष्टो घातितश्च। जाम्बवानप्यमलं तन्मणिरत्नमादाय स्वविलं प्रविवेश, सुकुमारकसंज्ञाय च वालकाय क्रीडनमकरोत्॥ १८॥

Acyuta was of opinion that this wonderful gem should be in the possession of Ugrasena; but although he had the power of taking it from Satrājit, he did not deprive him of it, that he might not occasion any disagreement amongst the family. Satrājit, on the other hand, fearing that Kṛṣṇa would ask him for the jewel, transferred it to his brother Prasena. Now it was the peculiar property of this jewel, that although it was an inexhaustible source of good to a virtuous person, yet when worn by a man of bad character it was the cause of his death. Prasena having taken the gem and hung it round his neck, mounted his horse and went to the woods to hunt. In the chase he was killed by lion. The lion, taking the jewel in his mouth, was about to depart, when he was observed and killed by Jāmbavant, the king of the bears, who carrying off the gem retired into his cave and gave it to his son Sukumāra to play with.

अनागच्छति च तस्मिन् प्रसेने कृष्णो मणिरत्नमभिलषितवान् न च प्राप्तवान्, नूनमेतदस्य कर्म्म, नान्येन प्रसेनो हन्यत इत्यखिल एव यदुलोकः परस्परं कर्णाकर्ण्यकथयत्।। १९।।

When some time had elapsed and Prasena did not appear, the Yādavas began to whisper one to another and to say, "This is Kṛṣṇa's doing; desirous of the jewel and not obtaining it, he has perpetrated the murder of Prasena in order to get it into his possession."

विदितलोकापवादवृत्तान्तश्च भगवान् यदुस्यैन्यपरिवारः प्रसेनाश्वपदवीमनुससार, ददर्श चाश्वसमेतं प्रसेनं निहतं सिंहेन। अखिलजनपदमध्ये सिंहपददर्शनकृतपरिशुद्धिः सिंहपदमनुससार।। २०।।

ऋक्षविनिहतञ्च सिंहमप्यल्पे भूमिभागे दृष्ट्वा ततश्च तद्रत्नगौरवादृक्षस्यापि पदान्यनुययौ। गिरितटे च सकलमेव यदुसैन्यमवस्थाप्य तत् पदानुसारी ऋक्षविलं प्रविवेश। अर्द्ध प्रविष्टश्च धात्र्याः सुकुमारकमुल्लापयन्त्या वाणीं शुश्राव।। २१।।

When these calumnious rumours came to the knowledge of Kṛṣṇa, he collected a number of the Yādavas and accompanied by them pursued the course of Prasena by the impressions of his horse's hoofs. Ascertaining by this means that he and his horse had been killed by a lion, he was acquitted by all the people of any share in his death. Desirous of recovering the gem he then followed the steps of the lion and at no great distance came to the place where the lion had been killed by the bear. Following the foot-marks of the latter, he arrived at the foot of a mountain, where he desired the Yādavas to await him, while he continued the track. Still guided by the marks of the feet, he discovered a cavern and had scarcely entered it, when he heard the nurse of Sukumāra saying to him,

सिंहः प्रसेनमवधीत् सिंहो जाम्बवता हतः।
सुकुमारक! मा रोदीस्तव ह्येष स्यमन्तकः॥ २२॥

इत्याकर्ण्य लब्धस्यमन्तकोदन्तोऽन्तःप्रविष्टः कुमारक्रीडनकीकृतञ्च धात्रीहस्ते तेजोभिर्ज्विल्यमानं स्यमन्तकं ददर्श॥ २३॥

तञ्च स्यमन्तकाभिलाषचक्षुषमपूर्व पुरुषमागतमवेक्ष्य धात्री त्राहि त्राहीति व्याजहार॥ २४॥

तदार्त्तनादश्रवणानन्तरञ्चामर्षपूर्णहृदयः स जाम्बवान् आजगाम, तयोश्च परस्परं युध्यतोर्द्वयोर्युद्धमेकविंशतिदिनान्यभवत्। ते स यदुसैनिकास्तत्र सप्ताष्टदिनानि तन्निष्क्रान्तिमुदीक्षमाणस्तस्थुः। अनिष्क्रममाणे च मधुरिपौ असाववश्यमत्र विलेऽत्यन्तनाशमाप्तो भविष्यत्यन्यथा तस्य कथमेतावन्ति दिनानि शत्रुजये व्याक्षेपो भवतीति कृताध्यवसाया द्वारकामागताहतः कृष्ण इति कथयामासुः॥ २५॥

"The lion killed Prasena; the lion has been killed by Jāmbavant : weep not, Sukumāra, the Syamantaka is your own." Thus assured of his object, Kṛṣṇa advanced into the cavern and saw the brilliant jewel in the hands of the nurse, who was giving it as a play thing to Sukumāra. The nurse soon descried his approach and marking his eyes fixed upon the gem with eager desire, called loudly for help. Hearing her cries, Jāmbavant, full of anger, came to the cave and a conflict ensued between him and Acyuta, which lasted twenty-one days. The Yādavas who had accompanied the latter waited seven or eight days in expectation of his return, but as the foe of

Madhu still came out forth, they concluded that he must have met his death in the cavern. "It could not have required so many days," they thought "to overcome an enemy;" and accordingly they departed and returned to Dvārakā and announced that Kṛṣṇa had been killed.

तद्बान्धवाश्च तत्कालोचितमखिलमुपरतक्रियाकलापं चक्रुः॥२६॥

तत्र तास्य युध्यमानस्यातिश्रद्धादत्तविशिष्टपात्रोपयुक्तान्नतोयादिना कृष्णस्य बलप्राणपुष्टिरभूत्॥२७॥

इतरस्यानुदिनमतिगुरुपुरुषभिद्यमानस्यातिनिष्ठुरप्रहारपीडिता खिलवयवस्य निराहारतया बलहानिः। निर्जिञ्जतश्च भगवता जाम्बवान् प्रणिपत्याह– असुर-सुर-यक्ष-गन्धर्व-राक्षसादिभिरप्यखिलैर्भगवान् न जेतुं शक्यः, किमुतावनिगोचरैरल्पवीर्य्यैर्नरावयवभूतैश्च तिर्य्यग्योन्यनुसृतिभिः, किं पुनरस्मद्विधैरवश्यं भगवतोऽस्मत्-स्वामिनो नारायणस्य सकलजगत् परायणस्यांशेन भगवता भवितव्यमित्युक्तः॥२८॥

तस्मै भगवानखिलमवनिभारावतारमाचचक्षे॥२९॥

प्रीत्याञ्जितकरतलस्पर्शनेन चेनमपगतयद्धखेदं चकार॥३०॥

स च प्रणिपत्यैन पुनरपि प्रसाद्य जाम्बवतीं नाम कन्यां गृहागमनार्घ्यभूतां ग्राहयामास॥३१॥

स्यमन्तकमणिमप्यसौ प्रणिपत्य तस्मै प्रददौ। अच्युतोऽप्यतिप्रणतात् तस्मादग्राह्यमपि तन्मणिरत्नमात्मशोधनाय जग्राह॥३२॥

When the relations of Acyuta heard this intelligence, they performed all the obsequial rites suited to the occasion. The food and water thus offered to Kṛṣṇa in the celebration of his Śrāddha served to support his life and invigorate his strength in the combat in which he was engaged; while his adversary, wearied by daily conflict with a powerful foe, bruised and battered in every limb by heavy blows and enfeebled by want of food, became unable longer to resist him. Overcome by his mighty antagonist, Jāmbavant cast himself before him and said, "You, mighty being, are surely invincible by all the demons and by the spirits of heaven, earth or hell; much less are you to be vanquished by mean and powers creatures in a human shape; and still less by such as we are, who are born of brute origin. Undoubtedly you are a portion of my sovereign lord Nārāyaṇa, the defender of the universe." Thus addressed by Jāmbavant, Kṛṣṇa explained to him fully that he had descended to take upon himself the burden of the earth and kindly alleviated the bodily pain which the bear suffered from the fight, by touching him with his hand, Jāmbavant again prostrated himself before Kṛṣṇa and presented to him his daughter Jāmbavantī, as an offering suitable to a guest. He also delivered to his visitor the Syamantaka jewel. Although a gift from such an individual was not fit for his acceptance, yet Kṛṣṇa took the gem for the purpose of clearing his reputation.

सह जाम्बवत्या द्वारकामाजगाम। भगवदागमनोद्भूतहर्षोत्कर्षस्य द्वारकावासिजनस्य कृष्णावलोकनानुक्षणमेवातिपरिणतवयसोऽपि नवयौवनामिवाभवत्। आनकदुन्दुभिञ्च दिष्ट्या दिष्ट्येति च सकलयादवाः स्त्रियश्च सभाजायामासुः॥ ३ ३॥

भगवानपि यथानुभूतमशेषयादवसमाजे यथावदाचचक्षे, स्यमन्तकञ्च सत्राजिताय दत्त्वा मिथ्याभिशस्तिविशुद्धिमवाप, जाम्बवतीञ्चान्तःपुरे निवेशयामास। सत्राजितोऽपि मयास्याभूतमलिनमारोपतिमिति जातसन्त्रासः स्वसुतां सत्यभामां भगवते भार्यां ददौ॥ ३ ४॥

He then returned along with his bride Jāmbavantī to Dvārakā. When the people of Dvārakā beheld Kṛṣṇa alive and returned, they were filled with delight, so that those who were bowed down with years recovered youthful vigour; and all the Yādavas, men and women, assembled round Ānakadundubhi, the father of the hero and congratulated him. Kṛṣṇa related to the whole assembly of the Yādavas all that had happened, exactly as it had befallen and restoring the Syamantaka jewel to Satrājit was exonerated from the crime of which he had been falsely accused. He then led Jāmbavantī into the inner apartments.

When Satrājit reflected that he had been the cause of the aspersions upon Kṛṣṇa's character, he felt alarmed and to conciliate the prince he gave him to wife his daughter Satyabhāmā.

ताञ्चाक्रूर-कृतवर्म्म-शतधन्वप्रमुखा यादवाः पूर्वं वरयामासुः। ततस्तत्-प्रदानादवज्ञातमात्मानं मन्यमानाः सत्राजिते वैरानुबन्धं चक्रुः. अक्रूर-कृतवर्म्म प्रमुखाश्च शतधन्वानमूचुः अयमतिदुरात्मा सत्राजितो योऽस्माभिर्भवता चाभ्यर्थितोऽप्यात्मजामस्मान् भवन्तं चाविगणय्य कृष्णाय दत्तवान्, तदलमनेन जीवता। घातयित्वैनं तन्महारत्नं त्वया किं न गृह्यते? वयमप्यभ्युपपत्स्यामः यद्यच्युतस्तवापि वैरानुबन्धं करिष्यतीति॥ ३५॥

The maiden had been previously sought in marriage by several of the most distinguished Yādavas, as Akrūra, Kṛtavarman and Śatadhanvan, who were highly incensed at her being wedded to another and leagued in enmity against Satrājit. The chief amongst them, with Akrūra and Kṛtavarman, said to Śatadhanvan, "This caitiff Satrājit has offered a gross insult to you, as well as to us who solicited his daughter, by giving her to Kṛṣṇa : let him not live : why do you not kill him and take the jewel? Should Acyuta therefore enter into feud with you, we will take your part."

एवमुक्तस्तथेत्यसावप्याह। जतुगृहदग्धानाञ्च पाण्डुनन्दनानां विदितपरमार्थोऽपि भगवान् दुर्योधनप्रयत्नशैथिल्यार्थं कुल्यकरणाय वारणावतं गतः॥ ३६॥

Upon this promise Śatadhanvan undertook to slay Satrājit. When news arrived that the sons of Pāṇḍu had been burned in the house of wax[10], Kṛṣṇa who knew the real truth, set off for Vāraṇāvata to allay the animosity of Duryodhana and to perform the duties his relationship required. Śatadhanvan taking advantage of his absence, killed Satrājit in his sleep and took possession of the gem. Upon this coming to the knowledge of Satyabhāmā, she immediately mounted her chariot and filled with fury at her father's murder, repaired to Bāraṇāvata and told her husband how Satrājit had been killed by Śatadhanvan in resentment of her having been married to another and how he had carried off the jewel; and she implored him to take prompt measures to avenge such heinous wrong. Kṛṣṇa, who is ever internally placid, being informed of these transactions, said to Satyabhāmā, as his eyes flashed with indignation. "These are indeed audacious injuries, but I will not submit to them from so vile a wretch. They must assail the tree, who would kill the birds that there have built their nests. Dismiss excessive sorrow; it needs not your lamentations to excite any wrath." Returning forthwith to Dvārakā, Kṛṣṇa took Baladeva apart and said to him, "A lion slew Prasena, hunting in the forests; and now Satrājit has been murdered by Śatadhanvan. As both these are removed, the jewel which belonged to them is our common right. Up then, ascend your car and put Śatadhanvan to death."

गते च तस्मिन् सुप्तमेव सत्राजितं शतधन्वा जघान, मणिरत्नञ्चाददे। पितृवधामर्षपूर्णा स सत्यभामा शीघ्रं स्यन्दनमारूढ़ा वारणावतं गत्वा भगवतेऽहं प्रतिपादितेति अक्षान्तिमता शतधन्वना अस्मत्पिता व्यापादितः, तच्च स्यमन्तकमणिरत्नमपहृतम्। तदियमस्यावहासना। तदालोच्य यदत्र युक्तं तत् क्रियतामिति कृष्णमाह॥ ३७॥

तया चैवमुक्तः परितुष्टान्तःकरणोऽपि कृष्णः सत्यभामाममर्षताम्रलोचनः प्राह,–सत्ये! ममैषावहासना, नाहमेता तस्य दुरात्मनः सहिष्ये॥ ३८॥

न ह्यनुल्लङ्घ्य वरपादपं तत् कृतनीड़ाश्रयिणो विहङ्गा वध्यन्ते॥ ३९॥

तदलमत्यर्थममुनास्मतपुरतः शोकप्रेरितवाक्यपरिकरेण, इत्युक्त्वा द्वारकामभ्येत्य बलदजेवमेकान्ते वासुदेवः प्राह,–मृगयागतं प्रसेनमटव्यां मृगपतिर्जघान। सत्राजितोऽप्यधुना शतधन्वना निधनं प्रापितः। तदुभयविनाशात् तन्मणिरत्नमावाभ्यां सामान्यं भविष्यति॥ ४०॥

तदुत्तिष्ठ, आरुह्यतां रथः, शतधनुर्निधनायोद्यमं कुरु, इत्यभिहितस्तथेति समन्वीप्सितव न। कृतोद्योगौ च तावुभावुपलभ्य शतधन्वा कृतवर्माणमुपेत्य पार्ष्णिपूरणकर्मनिमित्तमचोदयत्। आह चैनं कृतवर्मा, नाहं बलभद्रवासुदेवाभ्यां सह विरोधायालम्, इत्युक्तश्चाक्रूरमचोदयत्।

आह चासावपि,- नहि कश्चिद् भगवता पादप्रहारपरिकम्पिजगत्त्रयेण असुरवरवनितावैधव्यकारिणा प्रबलरिपुचक्राप्रतिहतचक्रेण चक्रिणा, मदमुदितननावलोकितारिबलविशातनेन अतिगुरुवैरिवारणाकर्षाविष्कृत-महिमोरुसीरेण सीरिणा च सह सकलजगद्वन्द्यानाममरवराणामपि योद्धुं समर्थः, किमुताहम्। तदन्यतः शरणमभिलष्यताम्॥ ४१॥

इत्युक्तः शतधनुराह,- यद्यस्मत् परित्राणसमर्थं भवानात्मानमवगच्छति, तदयमस्मन्मणिः संगृह्य रक्ष्यताम्। इत्युक्तः सोऽप्याह, यद्यन्त्यायामप्यवस्थायां न कस्मैचिद्भवान् कथयिष्यति, तदहमेनं ग्रहीष्यामि। तथेत्युक्ते अक्रूरस्तन्मणिरत्नं जग्राह॥ ४२॥

शतधनुरप्यतुलवेगां शतयोजनवाहिनीं वडवामरुह्यापक्रान्तः। शैब्य-सुग्रीव-मेघपुष्प-बलाहकाश्व-चतुष्टय-युक्तरथावस्थितौ बलदेव वासुदेवौ तमनुप्रयातौ॥ ४३॥

Being thus excited by his brother, Balarāma engaged resolutely in the enterprise; but Śatadhanvan, being aware of their hostile designs, repaired to Kṛtavarman and required his assistance. Kṛtavarman, however, declined to assist him, pleading his inability to engage in a conflict with both Baladeva and Kṛṣṇa, Śatadhanwan thus disappointed, applied to Akrūra; but he said, "You must have recourse to some other protector. How should I be able to defend you? There is no one even amongst the immortals, whose praises are celebrated throughout the universe, who is capable of contending with the wielder of the discus, at the stamp of whose foot the three worlds tremble; whose hand makes the wives of the Asuras widows, whose weapons no host, however mighty, can resist : no one is capable of encountering the wielder of the ploughshare, who annihilates the prowess of his enemies by the glances of his eyes, that roll with the joys of wine; and whose vast ploughshare manifests his might, by seizing and exterminating the most formidable foes." "Since this is the case," replied Śatadhanvan, "and you are unable to assist me, at least accept and take care of this jewel." "I will do so," answered Akrūra, "if you promise that even in the last extremity you will not divulge

its being in my possession." To this Śatadhanwan agreed and Akrūra took the jewel; and other former mounting a very swift mare, one that could travel a hundred leagues a day, fled from Dvārakā. When Kṛṣṇa heard of Śatadhanvan's flight, he harness his four horses, Śaivya, Sugrīva, Meghapuṣpa and Balāhaka, to his car and accompanied by Balarāma, set off in pursuit.

सा च बड़वा शतयोजनप्रमाणं मार्गमतीत्य पुनरपि वाह्यमाना मिथिलावनोद्देशे प्राणानुत्ससर्ज्ज। शतधनुरपि तां परित्यज्य पदातिरेवाद्रवत्॥४४॥

कृष्णोऽपि बलभद्रमाह–तावदत्रैव स्यन्दने भवता स्थेयम्। अहमेनमधमाचारं पदातिरेव पदातिमनुगम्य यावद् घातयामि। अत्र हि भूभागे दृष्टदोषा हया: नैतिऽश्वा भवतेमं भूमिभागमुल्लङ्घ्य नेया:॥४५॥

तथेत्युक्त्वा बलभद्रो रथ एव तस्थौ। कृष्णोऽपि द्विक्रोशमात्रं भूमिभागमनुसृत्य दूरस्थस्यैव चक्रं क्षिप्त्वा शतधनुष: शिरश्चिच्छेद। तच्छरीराम्बरादिषु च बहुप्रकारमन्विष्यन्नपि स्यमन्तकं मणिं नावाप यदा, तदोपगम्य बलभद्रमाह,– वृथैवास्माभिर्घातित: शतधनु: न प्राप्तमखिलजगत्सारभूतं तन्मणिरत्नम्। इत्याकर्ण्य उद्भूतकोपो बलदेवो वासुदेवमाह, –धिक् त्वां यस्त्वमर्थलिप्सु:। एतच्च ते भ्रातृत्वान्मर्षये तदयं पन्था:, स्वेच्छया गम्यताम्, न मे द्वारकया, न त्वया, न बन्धुभि: कार्यम्। अलमेभिर्ममाग्रतोऽलीकशपथै:। इत्याक्षिप्य तं तथा प्रसाद्यमानोऽपि न तस्थौ, विदेहपुरीं प्रविवेश॥४६॥

जनकश्चार्घ्यपूर्वकमेवैनं गृहं प्रेवशयामास। स तत्रैव त तस्थौ। वासुदेवोऽपि द्वारकामाजगाम। यावच्च जनकराजगृहे बलभद्रोऽवतस्थे, तावद् धार्तराष्ट्रो दुर्योधनस्तत्सकाशाद् गदाशिक्षामशिक्षत॥४७॥

वर्षत्रयान्ते च बभ्रूग्रसेनप्रभृतिभिर्यादवैर्न तद्रत्नं कृष्णेनापहृतमिति कृतावगतिर्विदेहपुरीं गत्वा बलदेव: सम्प्रत्याय्य द्वारकामानीत:॥४८॥

The mare held her speed and accomplished her hundred leagues; but when she reached the country of Mithilā, her strength was exhausted and she dropped down and died. Śatadhanwan[11] dismounting, continued his flight on foot. When his pursuers came to the place where the mare had perished, Kṛṣṇa said to Balarāma, "Do you remain in the car, while I follow the villain on foot and put him to death; the ground here is bad; and the horses will not be able to drag the chariot across it." Balarāma accordingly stayed with the car and Kṛṣṇa followed Śatadhanvan on foot; when he had chased him for two kosa, he discharged his discus and although Śatadhanwan was at a considerable distance, the weapon struck off his head. Kṛṣṇa then coming up, searched his body and his dress for the Syamantaka jewel, but found it not. He then returned to Balabhadra and told him that they had effected the death of Śatadhanvan to no purpose, for the precious gem, the quintessence of all worlds, was not upon his person. When Balabhadra heard this, he flew into a violent rage and said to Vāsudeva, "Shame light upon you, to be thus greedy of wealth! I acknowledge no brotherhood with you. Here lies my path. Go whither you please; I have done with Dvārakā, with you, with all our house. It is of no use to seek to impose upon me with your perjuries." Thus reviling his brother, who fruitlessly endeavoured to appease him, Balabhadra went to the city of Videha, where Janaka[12] received him hospitably and there he remained. Vāsudeva returned to Dvārakā. It was during his stay in the dwelling of Janaka that Duryodhana, the son of Dhṛtarāṣṭra, learned from Balabhadra the art of fighting with the mace. At the expiration of three years, Ugrasena and other chiefs of the Yādavas, being satisfied that Kṛṣṇa had not the jewel, went to Videha and removed Balabhadra's suspicions and brought him home.

अक्रूरोऽप्युत्तममणिसमुद्भूतसुवर्णध्यानपरस्ततो यज्ञानीजे॥४९॥

सवनगतौ हि क्षत्रियवैश्यौ निघ्नन् ब्रह्महा भवतीत्यतो दीक्षाकवचं प्रविष्ट एव तस्थौ द्विषष्टिवर्षाणि॥५०॥

एवं तन्मणिरत्नप्रभावात् तत्रोपसर्गदुर्भिशमरकादिकं नाभूत्॥५१॥

अथाक्रूरपक्षीयैर्भोजैः शत्रुघ्ने सात्वतस्य प्रपौत्रे व्यापादिते भोजैः सहाक्रूरो द्वारकामपहाय अपक्रान्तः॥५२॥

Akrūra, carefully considering the treasures which the precious jewel secured to him, constantly celebrated religious rites and purified with holy prayer[13], lived in affluence for fifty-two years; and through the virtue of that gem there was no dearth nor pestilence in the whole country.[14] At the end of that period, Śatrughna, the great grandson of Satvata, was killed by the Bhojas and as they were in bonds of alliance with Akrūra, he accompanied them in their flight from Dvārakā.

तदपक्रान्तिदिनादारभ्य तत्रोपसर्गव्यालानावृष्टिमरकाद्युपद्रवा बभूवुः। अथ यादव-बलभद्रोग्रसेन-समवेतोऽमन्त्रयद् भगवानुरगारिकेतनः, कियदिदमेकदैव प्रचुरोपद्रवागमनमेतदालोच्यताम्॥५३॥

इत्युक्ते अन्धकनामा यदुवृद्धः प्राह;– अस्याक्ररस्य पिता श्वफल्को नाम यत्र यत्राभूत्, तत्र तत्र दुर्भिक्ष-मरकानावृष्ट्यादिकं नाभूत्॥५४॥

From the moment of his departure various calamities, portents, snakes, dearth, plague and the like, began to prevail; so that he whose emblem is Garuḍa called together the Yādavas, with Balabhadra and Ugrasena and recommended them to consider how it was that so many prodigies should have occurred at the same time. On this Andhaka, one of the elders of the Yadu race, thus spoke : "Wherever Śvaphalka; the father of Akrūra, dwelt, there famine, plague, dearth and other visitations were unknown.

काशिराजस्य विषयेऽत्यन्तानावृष्ट्यां श्वफल्कोऽनीयत्, ततस्तत्क्षणादेव देवो ववर्ष। काशिराजस्य पत्न्याश्च गर्भे कन्या पूर्वमासीत्॥५५॥

सापि पूर्णेऽपि प्रसूतिकाले नैव निश्चक्राम। एवञ्च तस्य गर्भस्य द्वादश वर्षाण्यनिष्क्रामतो ययुः। काशिराजस्तु तामात्मजां गर्भस्थामाह, पुत्रि! कस्मान्न जायसे? निष्क्रम्यताम् आस्यन्ते द्रष्टुमिच्छामि। स्वकाञ्च मातरं किमिति चिरं क्लेशयसि इत्युक्ता सा गर्भस्थैव व्याजहार, तात! यद्येकैकां गां दिने दिने ब्राह्मणेभ्यः प्रयच्छसि,

तदाहमन्यैस्त्रिभिर्वर्षैरस्माद् गर्भात् तावदवश्यं निष्क्रमिष्यामीति। एतच्च तद्वचनमाकर्ण्य राजा ब्राह्मणाय दिने दिने गां प्रादात्, सापि तावता कालेन जाता। ततस्तस्याः पिता गान्दिनीति नाम चकार। ताञ्च गान्दिनीं कन्यां श्वफल्कायोपकारिणे गृहागतायार्घ्यभूतां प्रादात्, सा च गान्दिनी प्रतिदिनं यावज्जीवं ब्राह्मणाय गां दत्तवती। तस्यामयमक्रूरः श्वफल्काज्जज्ञे। तस्यैवङ्गुणमिथुनादुत्पत्तिः॥५६॥

तत् कथमस्मिन्नपक्रान्तेऽत्र मरकदुर्भिक्षाद्युपद्रवा न भविष्यन्ति। तदयमानीयतामिति, अलमत्रातिगुणवत्यपराधान्वेषणेन इति॥५७॥

Once when there was want of rain in the kingdom of Kāśīrājā, Śvaphalka was brought there and immediately there fell rain from the heavens. It happened also that the queen of Kāśīrājā conceived and was quick with a daughter; but when the time of delivery arrived, the child issued not from the womb. Twelve years passed away and still the girl was unborn. Then Kāśīrājā spoke to the child and said, 'Daughter, why is your birth thus delayed? Come forth; I desire to behold you, why do you inflict this protracted suffering upon your mother?' Thus addressed, the infant answered, 'if, father, you will present a cow every day to the Brāhmaṇas, I shall at the end of three years more be born.' The king accordingly presented daily a cow to the Brāhmaṇas and at the end of three years the damsel came into the world. Her father called her Gāndini and the subsequently gave her to Śvaphalka, when he came to his palace for his benefit. Gāndinī, as long as she lived, gave a cow to the Brāhmaṇas every day. Akrūra was her son by Śvaphalka and his birth therefore proceeds from a combination of uncommon excellence.

When a person such as he is, is absent from us, it is likely that famine, pestilence and prodigies should fail to occur? Let him then be invited to return : the faults of men of exalted worth must not be too severely scrutinised."

यदुवृद्धास्यान्धकस्य एतद्वचनमाकर्ण्य केशवोग्रसेनबलभद्रपुरोगमैर्यदुभिः कृतापराधतितिक्षाभवमभयं दत्त्वा श्वाफल्किः स्वपुरमानीतः, तत्र चागत एव तत्स्थस्यमन्तकमणेरनुभावादनावृष्टि-मरक-दुर्भिक्षव्यालाद्युपद्रवः शशाम। कृष्णश्च चिन्तयामास,- स्वल्पमेतत् कारणं यदयं गान्दिन्यां श्वफल्केनाक्रूरो जनितः सुमहांश्चायमनावृष्टिदुर्भिक्षमरकाद्युपशमनकारी प्रभावः॥ ५८॥

तन्नूनमस्य सकाशे स महामणिः स्यमन्तकाख्यस्तिष्ठति। तस्य ह्येवंविधाः प्रभावाः श्रूयन्ते। अयमपि यज्ञादनन्तरमन्यत् क्रत्वन्तरं, तस्माद् यज्ञान्तरं यजतीति। अल्पोपादानञ्चास्य। असंशयमत्रासौ वरमणिस्तिष्ठतीति कृताध्यवसोऽन्यत् प्रयोजनमुद्दिश्य सकलयादवसमाजमात्मगेहे एवाचीकरत्। तत्र चोपविष्टेष्वखिलेषु यादवेषु पूर्वप्रयोजनमुपन्यस्य पर्यवसिते च तस्मिन् प्रसङ्गागतपरिहासकथामक्रूरेण सह कृत्वा जनार्द्दनस्तमक्रूरमाह॥ ५९॥

दानपते! जानीम एव वयं,-यथा शतधन्वना अखिलजगत्सारभूतं स्यमन्तकरत्नं भवतः सकाशे समर्पितम्। तदेतद्राष्ट्रोपकारकं भवतः सकाशे तिष्ठतीति तिष्ठतु, सर्व एव वयं तत्प्रभावफलभुजः किन्त्वेषं बलभद्रोऽस्मानाशङ्कितवान्। तदस्मत् प्रीतये दर्शय, इत्यभिहितः सरत्नः सोऽचिन्तयत्। किमत्रानुष्ठेयम्? अन्यथा चेत् ब्रवीम्यहं, तत् केवलाम्बरतिरोधानमन्विशष्यन्तो रत्नमेते द्रक्ष्यन्तीति, अतोऽन्वेषणं न क्षेममिति सञ्चिन्त्य तमखिलजगत्कारणभूतं नारायणमाहाक्रूरः-भगवन्! ममैवत् स्यमन्तकमणिरत्नं शतधनुषा समर्पितम्॥ ६०॥

अपगते च तस्मिन अद्य श्वः परश्वो वा भगवान् मां याचिष्यतीति कृतमतिरतिकृच्छ्रेणैतावन्तं कालमधारयम्, अस्य त धारणक्लेशेनाहमशेषोपभोगेष्वसङ्गिमानसो न वेदिम् स्वसुखकलामपि॥ ६१॥

एतावन्मात्रमशेषराष्ट्रोपकारि धारयितुं न शक्नोतीति मां भगवान् मंस्यत इत्यात्मना न चोदितम्॥ ६२॥

तदिदं स्यमन्तकरत्नं गृह्यताम्, इच्छया यस्याभिमतं तस्य समर्प्यताम्। ततः सोऽधरवस्त्रनिगोपितातिलघुकनकसमुदगकं प्रकटीकृतवान्॥ ६३॥

ततश्च निष्क्राम्य स्यमन्तकमणिं तत्र यदुसमाजे मुमोच। मुक्तमात्रे च तेनातिकान्त्या तदखिलमास्थानमुद्द्योतितम्॥ ६४॥

Agreeably to the advice of Andhaka the elder, the Yādavas sent a mission, headed by Keśava, Ugrasena and Balabhadra, to assure Akrūra that no notice would be taken of any irregularity committed by him; and having satisfied him that he was in no danger, they brought him back to Dvārakā. Immediately on his arrival, in consequence of the properties of the jewel, the plague, dearth, famine and every other calamity and portent, ceased. Kṛṣṇa, observing this, reflected[15] that the descent of Akrūra from Gāndinī and Śvaphalka was a cause wholly disproportionate to such an effect and that some powerful influence must be exerted to arrest pestilence and famine. "Of a surety," said he to himself, "the great Syamantaka jewel is in his keeping, for such I have heard are amongst its properties. This Akrūra too has been lately celebrating sacrifice after sacrifice; his own means are insufficient for such expenses; it is beyond a doubt that he has the jewel." Having come to this conclusion, he called a meeting of all the Yādavas at his house, under the pretext of some festive celebration. When they were all seated and the purpose of their assembling had been explained and the business accomplished, Kṛṣṇa entered into conversation with Akrūra and after laughing and joking, said to him, " Kinsman, you are a very prince in your liberality; but we know very well that the precious jewel which was stolen by Sudhanvan was delivered by him to you and is now in your possession, to the great benefit of this kingdom. So let it remain; we all derive advantage from its virtues. But Balabhadra suspects that I have it and therefore, out of kindness to me, show it to the assembly." When Akrūra, who had the jewel with him, was thus taxed, he hesitated what he should do. "If I deny that I have the jewel," thought he, "they will search my person and find the gem hidden amongst my clothes. I cannot submit to a search." So reflecting, Akrūra said to Nārāyaṇa, the cause of the whole world, "It is true that the Syamantaka jewel was entrusted to me by Śatadhanvan, when he went from hence. I expected every day that you would ask me for it and with much inconvenience therefore I have kept it until now. The charge of it has subjected me to so much anxiety, that I have been incapable of enjoying any pleasure and have never known a moment's ease. Afraid that you would think me unfit to retain possession of a jewel so essential to the welfare of the kingdom, I forbore to mention to you its being in my hands; but now take it yourself and give the care of it to whom you please." Having thus spoken, Akrūra drew forth from his garments a small gold box and took from it the jewel. On displaying it to the assembly of the Yādavas, the whole chamber where they sat was illuminated by its radiance.

अथाहाक्रूर:,-एष मणिर्य: शतधन्वनास्माकं समर्पित: यस्यायं, स एनं गृह्णात्विति। तन्मणिरत्नमालोक्य सर्वयादवानां साधु साध्विति विस्मितमनसां वाचाऽश्रूयन्त। तमालोक्य ममायमुच्युतेनैव सामान्य: समन्विच्छित इति बलभद्र: सस्पृहोऽभवत्॥ ६५॥

ममैवेदं पितृधनमित्यतीव च सत्यभामापि स्पृहयाञ्चकार। बल-सत्यानना-वलोकनात् कृष्णोऽप्यात्मानं चक्रान्तरावस्थितमिव मेने॥ ६६॥

सकलयादवसमक्षञ्चाक्रूरमाह, -एतद्धि मणिरत्नमात्मशोधनायैषां यदूनां दर्शितम्। एतच्च मम बलभद्रस्य तच्च सामान्यं, पितृधनञ्चैतत् सत्यभामाया नान्यस्य॥ ६७॥

एतच्च सर्वकालं शुचिना ब्रह्मचर्यगुणवता ध्रियमाणमशेषराष्ट्रस्योपकारकम्, अशुचिना ध्रियमाणमाधारमेव हन्ति॥ ६८॥

"This", said Akrūra, "is the Syamantaka gem, which was consigned to me by Śatadhanvan : let him to whom it belongs now take it." When the Yādavas beheld the jewel, they were filled with astonishment and loudly expressed their delight. Balabhadra immediately claimed the jewel as his property jointly with Acyuta, as formerly agreed upon; while Satyabhāmā demanded it as her right, as it had originally belonged to her father.

Between these two Kṛṣṇa considered himself as an ox between the two wheels of a cart and thus spoke to Akrūra in the presence of all the Yādavas : "This jewel has been exhibited to the assembly in order to clear my reputation; it is the joint right of Balabhadra and myself and is the patrimonial inheritance of Satyabhāmā. But this jewel, to be of advantage to the whole kingdom, should be taken charge of by a person who leads a life of perpetual continence : If worn by an impure individual, it will be the cause of his death.

अतोऽहमस्य षोडशस्त्रीसहस्रपरिग्रहदसमर्थो धारणे॥६९॥

कथञ्चैतत्, सत्यभामा स्वीकरोतु? आर्य्येण बलभद्रेणापि मदिरापानाद्यशेषोपभोगपरित्यागः कथं कार्यः। तदयं यदुलोकोऽयं बलभद्रोऽहं सत्या च त्वां दानपते! प्रार्थयामः, एतद् भवानेव धारयितं समर्थः, त्वत्स्थञ्चास्य राष्ट्रस्योपकारकं, तद्भवानशेषराष्ट्रोपकारनिमित्तमेतत् पूर्ववद् धारयतु। त्वयान्यथा न वक्तव्यमित्युक्ते दानपतिस्तथेत्युक्त्वा जग्राह तन्महामणिरत्नम्। ततः प्रभृति चाक्रूरः प्रकटेनैवातीव तेजसा जाज्वल्यमानेनात्मकण्ठासक्तेनादित्य इवांशुमाली चचार॥७०॥

Now as I have sixteen thousand wives, I am not qualified to have the care of it. It is not likely that Satyabhāmā will agree to the conditions that would entitle her to the possession of the jewel; and as to Balabhadra, he is too much addicted to wine and the pleasures of sense to lead a life of self-denial. We are therefore out of the question and all the Yādavas, Balabhadra, Satyabhāmā and myself, request you, most bountiful Akrūra, to retain the care of the jewel, as you have done hitherto, for the general good; for you are qualified to have the keeping of it and in your hands it has been productive of benefit to the country. You must not decline compliance with our request." Akrūra, thus urged, accepted the jewel and thenceforth wore it publicly round his neck, where it shone with dazzling brightness; and Akrūra moved about like the sun, wearing a garland of light.

इत्येतां भगवतो मिथ्याभिशस्तिक्षालनां : स्मरति, न तस्य कदाचिदल्पापि मिथ्याभिशस्तिर्भवति, अव्याहतेन्द्रियश्चाखिलपापमोक्षमवाप्नोति॥७१॥

इति श्रीविष्णुपुराणे चतुर्थांशे त्रयोदशः अध्यायः॥

He who calls to mind the vindication of the character of Kṛṣṇa from false aspersions, shall never become the subject of unfounded accusation in the least degree and living in the full exercise of his sense shall be cleansed from every sin.[16]

NOTES

1. The Agni acknowledges but four sons, but all the rest agree in the number and mostly in the names. Mahābhoja is sometimes read Mahābhāga.

2. Kṛmi : Brahma, Agni, Kūrma.

3. Panava : Vāyu. Kramana : Brahma. Kṛpaṇa : Padma. Kinkiṇa : Bhāgavata.

4. Dhṛṣṭhi : Bhāgavata, Brahma.

5. The Brahma and Hari Vaṁśa add to the first three Śūra and Purañjaya and to the second Dāsaka.

6. By the Parṇāśā river : Brahma Purāṇa : a river in Malva.

7. These are made incorrectly the descendants of Babhru in the Hari Vaṁśa.

8. The Bhāgavata, Matsya and Vāyu agree in the main, as to the genealogy that follows, with our text. The Vāyu states that Vṛṣṇi had two wives, Mādrī and Gāndhārī by the former he had Yudhājit and Anamitra and by the latter Sumitra and Devamīḍhuṣa. The Matsya also names the ladies, but gives Sumitra to Gāndhārī and makes Mādrī the mother of Yudhājit, Devamīḍhuṣa, Anamitra and Śini. The Agni has a similar arrangement, but substitutes Dhṛṣṭa for Vṛṣṇi and makes him the fifteenth in descent from Satvata. The Liṅga, Padma, Brahma Purāṇa and Hari Vaṁśa have made great confusion by altering, apparently without any warrant, the name of Vṛṣṇi of Kroṣṭri.

9. The Bhāgavata makes them sons of Yudhājit; the Matsya and Agni, as observed in the preceding note, his brothers as well as Sumitra's.

10. This alludes to events detailed in the Mahābhārata.

11. The Vāyu calls Sudhanvan or Śatadhanvan king of Mithilā.

12. A rather violent anachronism to make Janaka contemporary with Balarāma.

13. The text gives the commencement of the prayer, but commentator does not say whence it is taken : सवनगतौ क्षत्रियवैश्यौ निघ्नन् ब्रह्महा भगवति। 'Oh, goddess! The murderer of a Kṣatriya or Vaiśya, engaged in religious duties, is the slayer of a Brāhmaṇa;' i.e. the crime is equally heinous. Perhaps the last word should be भवति 'is'.

14. Some of the circumstances of this marvellous gem seem to identify it with a stone of widely diffused celebrity in the East and which, according to the Mohamedan writers, was given originally by Noah to Japhet; the Hijer al mattyr of the Arabs, Sang yeddat of the Persians and Jeddah tash of the Turks, the possession of which secures rain and fertility. The author of the *Habib-us-Sier* gravely asserts that this stone was in the hands of the Mongols in his day or in the tenth century.

15. Kṛṣṇa's reflecting, the commentator observes, is to be understood of him only as consistent with the account here given of him, as if he were a mere man; for, as he was omniscient, there was no occasion for him to reflect or reason. Kṛṣṇa however appears in this story in a very different light from that in which he is usually represented; and the adventure, it may be remarked, is detached from the place in which we might have expected to find it, the narrative of his life, which forms the subject of the next book.

16. The story of the Syamantaka gem occurs in the Bhāgavata. Vāyu, Matsya, Brahma and Hari Vaṁśa and is alluded to in other Purāṇas. It may be considered as one common to the whole series. Independently of the part borne in it by Kṛṣṇa, it presents a curious and no doubt a faithful picture of ancient manners, in the loose self-government of a kindred clan, in the acts of personal violence which are committed, in the feuds which ensue, in the public meetings which are held and the part that is taken by the elders and by the women in all the proceedings of the community.

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CHAPTER 14

चतुर्दशः अध्यायः

(अनमित्रान्धकयोर्वंशवर्णनम्)

पराशर उवाच

अनमित्रस्यानुजः शिनिर्नामाभवत्। तस्यापि सत्यकः सत्यकात् सात्यकिर्युयुधाननामा, ततोऽप्यसङ्गः, तत्पुत्रश्च तूणिः, तूणेर्युगन्धर इति शैनेयाः॥ १॥

The younger brother of Anamitra was Śini; his son was Satyaka; his son was Yuyudhāna, also known by the name of Sātyaki; his son was Asaṅga; his son was Tūni;[1] his son was Yugandhara.[2] These princes were termed Śaineyas.

अनमित्रस्यैवान्वये पृश्निः तस्माच्च श्वफल्कः। तत्प्रभावः कथित एव। श्वफल्कस्य कनीयांश्चित्रको नामाभवद् भ्राता, श्वफल्कादक्रूरो गान्दिन्यामभवत्। तथोपमद्गु-मृदल-विशारि-मेजय-गिरि-क्षत्रोपक्षत्र-शत्रुघ्न-विमर्द्दनधर्म-धृगद्दष्टशर्म-गन्धमोजावाह-प्रतिवाहाख्याः पुत्राः सुताराख्या च कन्या। देववान् उपदेवश्च अक्रूरपुत्रौ। पृथु-विपृथुप्रमुखाश्चित्रकस्य पुत्रा बहवोऽभवन्॥ २॥

कुकुर-भजमान-शुचि-कम्बलबर्हिषाख्यास्तथान्धकस्य चत्वारः पुत्राः॥ ३॥

कुकुलाद् धृष्टः तस्माच्च कपोतरोमा, ततश्च विलोमा, तस्मादपि तुम्बुरुसखा भवसंज्ञकश्चन्दोदकदुन्दुभिः। ततश्चाभिजित्, ततः पुनर्वसुः, तस्याप्याहुकः पुत्रः, आहुकी कन्याभूत्॥ ४॥

आहुकस्य देवकोग्रसेनौ द्वौ पुत्रौ। देववानुपदेवश्च सुदेवो देवरक्षितो देवकस्यापि चत्वारः पुत्राः। तेषाञ्च वृकदेवा उपदेवा देवरक्षिता श्रीदेवाशान्तिदेवा सहदेवा देवकी च सप्त भगिन्यः। ताश्च सर्वा एव वसुदेव उपयेमे। उग्रसेनस्यापि कंसन्यग्रोध-सुनाम-कङ्क-शङ्कु-स्वभूमि-राष्ट्रपाल-युद्धमुष्टि-तुष्टिमत्-संज्ञाः पुत्राः, कंसा कंसवती सुतनू राष्ट्रपाली कङ्की चोग्रसेनतनुजाः॥ ५॥

In the family of Anamitra, Pṛśni was born; his son was Śvaphalka,[3] the sanctity of whose character has been described : the younger brother of Śvaphalka was named Citraka.

Śvaphalka had by Gāndini, besides Akrūra, Upamadgu, Mṛdura, Śārimejaya, Giri, Kṣatropakṣatra. Śatrughna, Arimarddana, Dharmadhris, Dhṛṣṭasarman, Gandhamojavāha and Prativāha. He had also a daughter, Sutārā.[4]

Devavat and Upadeva were the sons of Akrūra. The sons of Citrika were Pṛthu and Vipritha and many others.[5] Andhaka had four sons, Kukkura, Bhajamāna, Śuci,[6] Kambalavarhiṣa. The son of Kukkura was Vṛṣṭa;[7] his son was Kapotaroman; his son was Viloman;[8] his son was Bhava;[9] who was also called Candanodakadundubhi;[10] he was a friend of the Gandharva Tumburu; his son was Abhijit, his son was Punarvasu; his son was Āhuka and he had also a daughter named Āhukī. The sons of Āhuka were Devaka and Ugrasena. The former had four sons, Devavat, Ūpadeva, Sudeva and Devarakṣita and seven daughters, Vṛkadevā, Upadevā, Devarakṣitā, Śrīdevā, Śāntidevā, Sahadevā and Devakī : all the daughters were married to Vasudeva. The sons of Ugrasena were Kaṅsa, Nyagrodha, Sunāman, Kaṅka, Śaṅku, Subhūmi, Rāṣṭrapāla, Yuddhamuṣṭhī and Tuṣṭimat; and his daughters were Kansā, Kansavatī, Sutanu, Rāṣṭrapālī and Kaṅkī.

भजमानाद्य विदूरथः पुत्रोऽभवत्। विदूरथात् शूरः शूरात् शमी शमिनः प्रतिक्षत्रः, तस्मात् स्वयम्भोजः, ततश्च हृदिकः॥ ६॥

ततश्च कृतवर्मा, तस्मात् शतधनुर्देवमीढुषाद्या बभूवुः॥ ७॥

देवमीढुषस्य शूरः शूरस्यापि मारिषा नाम पत्न्यभवत्॥ ८॥

अस्याञ्चासौ दश पुत्रानजनयद् वासुदेवपूर्वान्। वासुदेवस्य जातमात्रस्यैव एतद्गृहे भगवदंशावतारमव्याहतदृष्ट्या पश्यद्भिर्देवैर्दिव्या आनका दुन्दुभयश्च वादिताः॥ ९॥

ततस्तदैवानकदुन्दुभिसंज्ञामवाप। तस्यापि देवभाग-देवश्रवोऽनाधृष्टि-करुन्धक-वत्सबालकसृञ्जय-श्याम-शमीक-गण्डूषसंज्ञा नव भ्रातरो बभूवुः, पृथा श्रुतदेवा श्रुतकीर्त्तिः, श्रुतश्रवाः राजाधिदेवी च वसुदेवादीनां पञ्चभगिन्योऽभवन्। शूरस्य च कुन्तिभोजनामा सखाभवत्। तस्मै चापुत्राय पृथामात्मजां विधिना शूरोऽददात्। ताञ्च पाण्डुरुवाह। तस्याञ्च

धर्मनिलशक्रैर्युधिष्ठिर भीमार्जुनाख्यास्त्रय: पुत्रा: समुत्पादिता:। पूर्वमनढायाश्च भगवता भास्वता कर्णाख्य: कानीत: पुत्रोऽजन्यत॥ १०॥

The son of Bhajamāna[11] was Vidūratha; his son was Śūra; his son was Śamin;[12] his son was Pratikṣatra;[13] his son was Svayambhoja;[14] his son was Hridika, who had Kṛtavarman, Śatadhanu, Devamīdhuṣa and others.[15] Śūra, the son of Devamīdhuṣa,[16] was married to Māriṣā and had by her ten sons. On the birth of Vasudeva, who was one of these sons, the gods, to whom the future is manifest, foresaw that the divine being would take a human form in his family and thereupon they sounded with joy the drums of heaven; from this circumstance Vasudeva was also called Ānakadundubhi.[17] His brothers were Devabhāga, Devaśravas, Anādhṛṣṭi, Karundhaka, Vatsabālaka, Sṛñjaya, Śyāma, Śamīka and Gaṇdūṣa; and his sisters were Pṛthā, Śrutadevā, Śrutakīrtti, Śrutaśravas and Rājādhidevī. Śūra had a friend named Kuntibhoja, to whom, as he had no children, he presented in due from his daughter Pṛthā. She was married to Pāṇḍu and bore him Yudhiṣṭhira, Bhīma and Arjuna, who were in fact the sons of the deities Dharma, Vāyu (air) and Indra. While she was yet unmarried, also, she had a son named Karṇa, begotten by the divine Āditya (the sun).

तस्याश्च सपत्नी माद्री नामाभवत्। तस्याञ्च नासत्यदस्राभ्यां नकुलसहदेवौ पाण्डो: पुत्रौ जनितौ। श्रुतदेवान्तु वृद्धशर्मा नाम कारूष उपयेमे। तस्यां दन्तवक्रो नाम महासुरो जज्ञे। श्रुतकीर्त्तिमपि कैकेयराज उपयेमे तस्यां सन्तर्द्दनादय: पञ्च कैकेया: पुत्रा बभूवु:। राजधिदेव्यामावन्त्यौ विन्दानुविन्दौ जज्ञाते॥ ११॥

श्रुतश्रवसमपि चेदिराजो दमघोषनामा उपयेमे। तस्यां शिशुपालमुत्पादयामास। स हि पूर्वमप्यनाचारविक्रमसम्पन्नो दैत्यादिपुरुषो हिरण्यकशिपुरभूत्॥ १२॥

यश्च भगवता सकललोकगुरुणा घातित: पुनरप्यक्षतवीर्यशौर्यसम्पत्पराक्रमगुण: समाक्रान्तसकलत्रैलोक्येश्वरप्रभावो दशाननोऽभवत्॥ १३॥

बहुकालोपभुक्त-भगवत्सकाशादेवाप्त-शरीर-पातोद्भव-पुण्यफलोशऽथ भगवतैव राघवरूपिणा सोऽपि निधनमुपनीतः, पुनश्चेदिराज-दमघोषपुत्रः शिशुपाल-नामाभवत्।। १४।।

शिशुपालत्वे च भगवतो भूभारावतारणायावतीर्णांशस्य पुण्डरीकनयनाख्यस्य उपरि द्वेषानुबन्धमतितरां चकार। भगवता च निधनमुपनीतस्तत्रैव परमात्मभूते मनसस्तदेकाग्रतया तत्रैव सायुज्यमवाप।। १५।।

भगवान् हि प्रसन्नो यथाभिलषितं ददाति, अप्रसन्नोऽपि निघ्नन् दिव्यमनुपमं स्थानं प्रयच्छति।। १६।।

इति श्रीविष्णुपुराणे चतुर्थांशे चतुर्दशः अध्यायः।

Pāṇḍu had another wife, named Mādrī who had by the twin sons of Āditya, Nāsatya and Dasra, two sons, Nakula and Sahadeva.[18]

Śrutadevā was married to the Kāruṣa prince Vṛddhaśarman and bore him the fierce Asura Dantavaktra. Dhṛṣṭaketu, Rājā of Kaikeya,[19] married Śrutakīrtti and had by her Santarddana and four other sons, known as the five Kaikeyas. Jayasena, king of Avantī, married Rājādhidevī and had Vinda and Anuvinda. Śrutaśravas was wedded to Damaghoṣa, Rājā of Cedi and bore him Śiśupāla.[20] This prince was in a former existence the unrighteous but valiant monarch of the Daityas, Hiraṇyakaśipu, who was killed by the divine guardian of creation (in the man-lion Avatāra). He was next the ten-headed sovereign Rāvaṇa, whose unequalled prowess, strength and power were overcome by the lord of the three worlds, Rāma. Having been killed by the deity in the form of Rāghava, he had long enjoyed the reward of his virtues in exemption from an embodied state, but had now received birth once more as Śiśupāla, the son of Damaghoṣa, king of Cedi. In this character he renewed, with greater inveteracy than ever, his hostile hatred towards the god surnamed Puṇḍarīkākṣa, a portion of the supreme being, who had descended to lighten the burdens of the earth; and was in consequence slain by him : but from the circumstance of his thoughts being constantly engrossed by the supreme being, Śiśupāla was united with him after death; for the lord give to those to whom he is favourable whatever they desire and he bestows a heavenly and exalted even upon those whom he slays in his displeasure.

NOTES

1. Bhūti : Vāyu. Kuni : Bhāgavata. Dyumni : Matsya.

2. The Agni makes these all brother's sons of Satyaka and adds another, Ṛṣabha, the father of Śvaphalka.

3. The authorities are not agreed here. Śvaphalka, according to the Agni, as just remarked, comes from Śimi, the son of Anamitra. The Bhāgavata, instead of Pṛśni, has Vṛṣṇi, son of Anamitra; the Brahma and Hari Vaṁśa have Vṛṣṇi; and the Agni, Pṛṣṇi, son of Yudhājit. The Matsya also makes Yudhājit the ancestor of Akrūra, through Ṛṣabha and Jayanta. Yudhājit in the Brahma, is the son of Kroṣṭri.

4. The different authorities vary in the reading of these names, though they generally concur in the number.

5. The Matsya and Padma call them sons of Akrūra, but no doubt incorrectly.

6. Śami : Vāyu. Śaśi : Matsya. Śini : Agni. This last makes them the sons of Babhru and calls the first Sundara.

7. Vṛṣṇi : Bhāgavata, Vāyu, Matsya, Dhṛṣṭa : Agni. Dhṛṣṇu : Brahma, Hari Vaṁśa.

8. The Bhāgavata puts Viloman first. The Liṅga makes it an epithet of Kapotaroman, saying he was Vilomaja, 'irregularly begotten.' In place of Viloman we have Raivata, Vāyu; Taittiri, Matsya; Tittiri, Agni.

9. Nava : Agni. Bala : Liṅga. Nala : Matsya. Tamas : Kūrma. Anu : Bhāgavata.

10. The Matsya, Vāyu and Agni agree with our text. The Liṅga, Padma and Kūrma read Ānakadundubhi as a synonym of Bala. The Brahma and Hari Vaṁśa have no such name, but here insert Punarvasu, son of Taittiri. The Bhāgavata has a different series or Anu, Andhaka, Dundubhi, Arijit, Punarvasu, Āhuka.

11. This Bhajamāna is the son of Andhaka, according to all the best authorities; so the Padma calls this branch the Andhakas. The Agni makes him the son of Babhru.

12. Vāta, Nivāta, Śamin : Vāyu.

13. Sonāśva : Matsya. Sonākṣa : Padma. Śini : Bhāgavata.

14. Bhojaka : Agni. Bhoja : Padma.

15. Ten sons : Matsya.

16. Devārha : Vāyu, Padma, Agni and Matsya; and a different series follows or Kambalavarhiṣa, Asamaujas, Samaujas, Sudanṣṭra, Suvaśa, Dhṛṣṭa, Anamitra, Nighna, Satrajit. They all make Vasudeva the son of Śūra, however; but the three first leave it doubtful whether that Śūra was the son of Bhajamāna or not. The Bhāgavata and Brahma agree with the text, which is probably correct. The Brahma has Śūra, son of Devamīḍhuṣa, although it does not specify the latter amongst the sons of Hridika.

17. Ānaka a larger and Dundubhi a smaller drum.

18. The Mahābhārata is the best authority for these circumstances.

19. The Padma calls him king of Kashmir.

20. The Brahma Purāṇa and Hari Vaṁśa make Śrutadevā mother of Śiśupāla and Pṛthukīrtti of Dantavaktra.

***

CHAPTER 15

पञ्चदशोऽध्यायः

(शिशुपालस्य पूर्व-पूर्वजन्मवृत्तान्तस्य वसुदेवस्य च सन्तानानां वर्णनम्।)

मैत्रेय उवाच

हिरण्यकशिपुत्वे च रावणत्वे च विष्णुना।
अवाप निहतो भोगानप्राप्यानमरैरपि॥
न लयं तत्र तेनैव निहतः स कथं पुनः।
सम्प्राप्तः शिशुपालत्वे सायुज्यं शाश्वते हरौ॥
एतदिच्छाम्यहं श्रोतुं सर्वधर्मभृतां वर!
कौतूहलपरेणैतत् पृष्टो मे वक्तुमर्हसि॥ १॥

Maitreya said– Most eminent of all who cultivate Piety, I am curious to hear from you and you are able to explain to me, how it happened that the same being who when killed by Viṣṇu as Hiraṇyakaśipu and Rāvaṇa obtained enjoyments which, though scarcely

attainable by the immortals, were but temporary, should have been absorbed into the eternal Hari when slain by him in the person of Śiśupāla.

दैत्येश्वरस्य तु वधायाखिललोकोत्पत्तिस्थितिविनाशकारिणा पूर्वतनुं गृह्णता नृसिंहरूपमाविष्कृतम्। तत्र हिरण्यकशिपोर्विष्णुरयमित्येवं न मनस्यभूत्॥ २॥

निरतिशयपुण्यजातसम्भूतमेतत् सत्त्वमिति रजोद्रेकप्रेरितैकाग्रमतिस्तद्भावनायोगात् ततोऽवाप्तवधहेतुकां निरतिशयामेवाखिलत्रैलोक्याधिक्यधारिणीं दशाननत्वे भोगसम्पदमवाप॥ ३॥

नातस्तस्मिन्ननादिनिधने परब्रह्मभूते भगवत्यनालम्बनीकृते मनसस्तत्र लयम्॥ ४॥

दसाननन्त्वेऽप्यनङ्गपराधीनतया जानकीसमासक्तचेतसो दाशरथिरूपधारिणस्तद्रूपदर्शनमेवासीत्, नायमच्युत इत्यासक्तिर्विपद्यतोऽन्त:करणस्य मानुषबुद्धिरेव केवलमभूत्॥ ५॥

पुनरच्युतविनिपात मात्रफलमखिल-भूमण्डलश्लाघ्यचेदिराजकुलजन्माव्याहतञ्चैश्वर्य्यं शिशुपालत्वे चावाप॥ ६॥

तत्र त्वखिलान्येव भगवन्नामकारणान्यभवन्। ततश्च तत्कारणकृतानां तेषामशेषाणामेवाच्युतनाम्नामनवरतमनेकजन्मसंवर्द्धितविद्वेषानुबन्धिचित्तो विन्दिन् सन्तर्जनादिषु उच्चारणमकरोत्॥ ७॥

तच्च रूपमुत्फुल्लपद्मदलामलाक्षमत्युज्ज्वलपीतवस्त्रधारि अमल-किरीट-केयूर-कटकोपशोभितमुदारपीवरचतुर्बाहु-शङ्ख-चक्र-गदासिधरमतिप्रौढ़वैरानुभावादटन-भोजन-स्नानासनशयनादिष्टवस्थान्तरेषु नैवापययावस्यात्मचेतस:॥ ८॥

ततस्तेमेवाक्रोशेषूच्चारयन् तमेव हृदये धारयनात्मवधाय भगवदस्तचक्रांशुमालोज्ज्वलमक्षयतेज: स्वरूपं परमब्रह्मस्वरूपमपगतरागद्वेषादिदोषं भगवन्तमद्राक्षीत् तावच्च भगवच्चक्रेणाशु व्यापादित:। तेन तत्स्मरणदग्धाखिलाघसञ्चयो भगवतैवान्तमुपनीतस्तस्मिन्नेव लयमुपययौ॥ ९॥

एतत् तवाखिलं मयाभिहितम्। भगवानिह कीर्त्तित: संस्मृतश्च द्वेषानुबन्धेनाप्यखिलसुरासुरादिदुर्लभं फलं प्रयच्छति किमुत सम्यग् भक्तिमताम्॥ १०॥

Parāśara said– When the divine author of creation, preservation and destruction of the universe accomplished the death of

Hiraṇyakaśipu, he assumed a body composed of the figures of a lion and a man, so that Hiraṇyakaśipu was not aware that his destroyer was Viṣṇu : although therefore the quality of purity, derived from exceeding merit, had been attained, yet his mind was perplexed by the predominance of the property of passion; and the consequence of that intermixture was, that he reaped, as the result of his death by the hands of Viṣṇu, only unlimited power and enjoyment upon earth, as Daśānana, the sovereign of the three spheres; he did not obtain absorption into the supreme spirit, that is without beginning or end because his mind was not wholly dedicated to that sole object. So also Daśānana being entirely subject to the passion of love and engrossed completely by the thoughts of Jānakī, could not comprehend that the son of Daśaratha whom he beheld was in reality the divine Acyuta. At the moment of his death he was impressed with the notion that his adversary was a mortal and therefore the fruit he derived from being slain by Viṣṇu was confined to his birth in the illustrious family of the kings of Cedi and the exercise of extensive dominion. In this situation many circumstances brought the names of Viṣṇu to his notice and on all these occasions the enmity that had accumulated through successive births influenced his mind; and in speaking constantly with disrespect of Acyuta, he was ever repeating his different appellations. Whether walling, eating, sitting or sleeping, his animosity was never at rest and Kṛṣṇa was ever present to his thoughts in his ordinary semblance, having eyes as beautiful as the leaf of the lotus, clad in bright yellow raiment, decorated with a garland, with bracelets on his arms and wrists and a diadem on his head; having four robust arms, bearing the conch, the disc, the mace and the lotus. Thus uttering his names, even though in malediction and dwelling upon his image, though in enmity, he beheld Kṛṣṇa, when inflicting his death, radiant with resplendent weapons, bright with ineffable splendour in his own essence as the supreme being and all his passion and hatred ceased and he was purified from every defect. Being killed by the discus of Viṣṇu at the instant he thus meditated, all his sins were consumed by his divine adversary and he was blended with him by whose might he had been slain. I have thus replied to your inquiries. He by whom the divine Viṣṇu is named or called to recollection, even in enmity, obtains a reward that is difficult of attainment to the demons and the gods : how much greater shall be his recompense who glorifies the deity in fervour and in faith!

वसुदेवस्यानकदुन्दुभेः पौरवी-रोहिणी-मदिरा-भद्रा-देवकी-प्रमुखा बह्वयः पत्नोऽभवन्।

बलभद्र-शारण-शठ-दुर्मदादीन् पुत्रान् रोहिण्यामानकदुन्दुभिरुत्पादयामास। बलभद्रोऽपि रेवत्यां निशठोल्मुकौ पुत्रावजनयत्। मार्ष्टि-मार्षिम-च्छिशिशिशु-सत्यधृतिप्रमुखाः शारणस्यात्मजाः॥ ११॥

भद्राश्व-भद्रबाहु-दुर्द्दम-भूताद्या रोहिण्याः कुलजाः॥ १२॥

नन्दोपनन्दकृतकाद्या मदिरायास्तनयाः। भद्रायाश्चोपनिधि-गदाद्याः। वैशाल्यां च कौशिकमेकमजनयदानकदुन्दुभिः। देवक्यामपि कीर्त्तिमत्सुषेणोदापि-भद्रसेन-ऋजुदास-भद्रदेहाख्याः षट् पुत्रा जज्ञिरे। तांश्च सर्वनिव कंसो घातितवान्॥ १३॥

Vasudeva, also called Ānakadundubhi, had Rohiṇī, Pauravī,[1] Bhadrā, Madirā, Devakī and several other wives. His sons by Rohiṇī were Balabhadra, Sāraṇa, Śaru, Durmada and others. Balabhadra espoused Revatī and had by her Nisaṭha and Ulmuka. The sons of Sāraṇa were Mārṣṭi, Mārṣṭimat, Śiśu, Satyadhṛti and others. Bhadrāśva, Bhadrabāhu, Durgama, Bhūta and others, were born in the family of Rohiṇī (of the race of Puru). The sons of Vasudeva by Madirā were Nanda, Upananda, Krītaka and others. Bhadrā bore him Upanidhi, Gada and others. By his wife Vaiśālī he had one son named Kauśika. Devakī bore him six sons, Kīrttimat, Suṣeṇa, Udāyin, Bhadrasena, Rijudāsa and Bhadradeha; all of whom Kaṅsa put to death.[2]

अनन्तरञ्च सप्तं गर्भमर्द्धरात्रे भगवत् प्रहिता योगनिद्रा रोहिण्या जठरमपकृष्य नीतवती॥ १४॥

कर्षणाच्चासावपि सङ्कर्षणाख्यमवाप॥ १५॥

ततः सकलजगन्मरातरुमूलभूतो भूतातीतभविष्यदादिसकलसुरासुर-मुनि-मनुज-मनसामप्यगोचरोऽब्जभवप्रमुखैरनलप्रमुखैश्च प्रणम्यावनि-भारावतारणाय प्रसादितो भगवाननादिमध्यो देवकीगर्भे समवततार वासुदेवः॥ १६॥

तत्प्रसादविवर्द्धितमानाभिमाना च योगनिद्रा नन्दगोपपत्न्या यशोदाया दर्भमधिष्ठितवती॥ १७॥

When Devakī was pregnant the seventh time, Yoganidrā (the sleep of devotion), sent by Viṣṇu, extricated the embryo from its maternal womb at midnight and transferred it to that of Rohiṇī; and from having been thus taken away, the child (who was Balarāma) received the name of Saṅkarṣaṇa. Next, the divine Viṣṇu himself, the root of the vast universal tree, inscrutable by the understandings of all gods, demons, sages and men, past, present or to come, adored by Brahmā and all the deities, he who is without beginning, middle or end, being moved to relieve the earth of her load, descended into the womb of Devakī and was born as her son Vāsudeva. Yoganidrā, proud to execute his orders, removed the embryo to Yaśodā, the wife of Nanda the cowherd.

सुप्रसन्नादित्यचन्द्रादिग्रहमव्यालादिभयं सुस्थमानसमखिलमेवैतज्जगदपास्ताधर्ममभवत् तस्मिंश्च पुण्डरीकनयने जायमाने॥ १८॥

At his birth the earth was relieved from all iniquity; the sun, moon and planets shone with unclouded splendour; all fear of calamitous portents was dispelled; and universal happiness prevailed.

जातेन च तेनाखिलमेवैतत् सन्मार्गवर्त्ति जगद्क्रियत। भगवतोऽप्यत्र मर्त्यलोकेऽवतीर्णस्य षोडशसहस्राण्येकोत्तरशताधिकानि स्त्रीणामभवन्। तासाञ्च रुक्मिणीसत्यभामाजाम्बवती जालहासिनी-प्रमुखा अष्टौ पत्न्यः प्रधानाः। तासु चाष्टायुतानि लक्षञ्च पुत्राणां भगवानखिलमुर्त्तिरनादिमानजनयत्॥ १९॥

तेषाञ्च प्रद्युम्न-चारुदेष्ण-साम्बादयस्त्रयोदश प्रधानाः। प्रद्युम्नो हि रुक्मिणस्तनयां ककुद्वतीं नामोपयेमे। तस्यामस्यानिरुद्धो जज्ञे। अनिरुद्धोऽपि रुक्मिण एव पौत्रीं सुभद्रां नामेपयेमे। तस्यामस्य वज्रोऽभवत्। वज्रस्य प्रतिबाहुः तस्यापि सुचारुः।

From the moment he appeared, all mankind were led into the righteous path in him. While this powerful being resided in this world of mortals, he had sixteen thousand and one hundred wives; of these the principal were Rukmiṇī, Satyabhāmā, Jāmbavantī, Jātahaśinī and four others. By these the universal form, who is without beginning, begot a hundred and eighty thousand sons, of whom thirteen are most renowned, Pradyumna, Carudeṣṇa, Sāmba and others. Pradyumna married Kakudvatī, the daughter of Rukmin and had by her Aniruddha. Aniruddha married Subhadrā, the grand-daughter of the same Rukmin and she bore him a son named Vajra. The son of Vajra was Bāhu; and his son was Sucāru.[3]

एवमनेकशतसाहस्रपुरुषसङ्घस्य यदुकुलस्य पुरुषसंख्या वर्षशतैरपि ज्ञातुं न शक्यते। यतो हि श्लोकावत्र चरितार्थौ॥२०॥

तिस्रः कोट्यः सहस्राणामष्टाशीतिशतानि च।

कुमाराणां गृहाचार्याश्चापयोग्यासु ये रताः॥२१॥सङ्ख्यानं यादवानां कः करिष्यति महात्मनाम्।

यत्रायुतानामयुतं लक्षेणास्ते शताधिकम्॥२२॥

देवासुरहता ये तु दैतेयाः सुमहाबलाः.

ते चोत्पन्ना मनुष्येषु जनोपद्रवकारिणः॥२३॥

तेषामुत्सादनार्थाय भुवि देवो यदोः कुले।

अवतीर्णः कुलशतं यत्रैकाभ्यधिकं द्विज॥२४॥

विष्णुस्तेषां प्रमाणे च प्रभुत्वे च व्यवस्थितः।

निदेशस्थायिनस्तस्य बभूवुः सर्वयादवाः॥२५॥

In this manner the descendants of Yadu multiplied and there were many hundreds of thousands of them, so that it would be impossible to repeat their names in hundreds of years. Two verses relating to them are current; the domestic instructors of the boys in the use of arms amounted to three crores and eighty lacs (or thirty-eight millions). Who shall enumerate the whole of the mighty men of the Yādava race, who were tens of ten thousands and hundreds of hundred thousands in number?" Those powerful Daityas who were killed in the conflicts between them and the gods were born again upon earth as men, as tyrants and oppressors; and in order to check their violence, the gods also descended to the world of mortals and became members of the hundred and one branches of the family of Yadu. Viṣṇu was to them a teacher and a ruler and all the Yādavas were obedient to his commands.

प्रसूति वृष्णिवीराणां यः शृणोति नरः सदा।
स सर्वपातकैर्मुक्तो विष्णुलोकं प्रपद्यते॥२६॥
इति श्रीविष्णुपुराणे चतुर्थांशे पञ्चदशः अध्यायः॥

Whoever listens frequently to this account of the origin of the heroes of the race of Vṛṣṇi, shall be purified from all sins and obtain the sphere of Viṣṇu.

NOTES

1. Pauravī is rather a title attached to a second Rohiṇī, to distinguish her from the first, the mother of Balarāma : she is also said by the Vāyu to be the daughter of Bāhlīka.

2. The enumeration of our text is rather imperfect. The Vāyu names the wives of Vasudeva, Pauravī, Rohiṇī, Madirā, Rudrā, Vaiśākhī, Devakī; and adds two bond-maids, Sugandhī and Vanarajī. The Brahma Purāṇa and Hari Vaṁśa name twelve wives and two slaves; Rohiṇī, Madirā, Vaiśākhī, Bhadrā, Sunāmnī, Sahadevā, Śāntidevā, Śrīdevā, Devarakṣitā, Vṛkadevī, Upadevī, Devakī; and Śāntanu and Bāravā. The children of the two slaves, according to the Vāyu, were Puṇḍra, who became a king and Kapila, who retired to the woods. In the Bhāgavata we have thirteen wives, Pauravī, Rohiṇī, Bhadrā, Madirā, Rocanā, Ilā, Devakī, Dhṛtadevī, Śāntidevā, Upadevī, Śrīdevā, Devarakṣitā and Sahadevā : the last seven in this and the preceding list are the daughters of Devaka.

3. The wives and children of Kṛṣṇa are more particularly described in the next book. The Brahma Purāṇa and Hari Vaṁśa add some details of the descendants of Vasudeva's brothers : thus

Devabhāga is said to be the father of Uddhava; Anadhṛṣṭi of Devaśravas, a great scholar or Paṇḍit. Devaśravas, another brother of Vasudeva, had Śatrughna and another son called Ekalavya, who for some cause being exposed when an infant, was found and brought up by the Niṣādas and was then termed Niṣādin, Vatsavat (Vatsabālaka) and Gaṇḍūṣa being childless, Vasudeva gave his son Kauśika to be adopted by the former and Kṛṣṇa gave Cārudeṣṇa and three others to the latter. Kanaka (Karundhakā) had two sons, Tantrija and Tantripāla. Avākṣrinjima (Sṛñjaya) had also two, Vīra and Aśvahanu. The gracious Śamīka became as the son (although the brother) of Śyāma and disdaining the joint rule which the princes of the house of Bhoja exercised, made himself paramount. Yudhiṣṭhira was his friend. The extravagant numbers of the Yādavas merely indicate that they were, as they undoubtedly were, a powerful and numerous tribe, of whom many traces exist in various parts of India.

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CHAPTER 16

षोडशोऽध्याय:

(तुर्वसुवंशकथनम्)

पराशर उवाच

इत्येष समासतस्ते कथित: तुर्वसोर्वशमवधारय॥ १॥

तुर्वसोर्वह्निरात्मज: वह्नेर्गोभानु:, ततश्च त्रैशाम्ब:, तस्माद्य करन्धम:, तस्मादपि मरुत्त: सोऽनपत्योऽभवत्। ततश्च पौरवं दुष्मन्तं पुत्रमकल्पयत्व एवं ययातिशापात् तद्वंश: पौरवं वंशमाश्रितवान्॥ २॥

इति श्रीविष्णुपुराणे चतुर्थांशे षोडश: अध्याय:॥

Parāśara said– I shall now summarily give you an account of the descendants of Turvasu.

The son of Turvasu was Vahni;[1] his son was Gobhānu;[2] his son was Traiśāmba;[3] his son was Karandhama; his son was Marutta. Marutta had no children and he therefore adopted Duṣyanta, of the family of Puru; by which the line of Turvasu merged into that of Puru.[4] This took place in consequence of the malediction denounced on his son by Yayāti.[5]

NOTES

1. Varga : Agni.

2. Bhānumat : Bhāgavata, which also inserts Bhaga before him.

3. Tribhānu : Vāyu. Triśānu : Brahma. Traisāli : Agni. Trīśāri : Matsya.

4. Besides Bharata, who, as will be hereafter seen, was the son of Duṣyanta, the Vāyu, Matsya, Agni and Brahma Purāṇas enumerate several descendants in this line, for the purpose evidently of introducing, as the posterity of Turvasu, the nations of the south of India : the series is Varuttha, (Karutthāma, Brahma), Āndīra (Ākrīra, Brahma); whose sons are Pāṇḍya, Karaṭa, Cola, Kerala; the Hari Vaṁśa adds Kola and the Agni very incorrectly Gandhāra.

5. The curse alluded to is the failure of his line (Prajāsamuccheda), denounced upon Turvasu as the punishment of refusing to take his father's infirmities upon him (see Bk. IV. Ch. XI). He was also sentenced to rule over savages and barbarians, Mlecchas or people not Hindus. The Mahābhārata adds that thc Yavanas sprang from Turvasu. As sovereign of the south-east, he should be the ancestor of the people of Arakan, Ava; but the authorities cited in the preceding note refer the nations of the Peninsula to him and consequently consider them as Mlecchas; and these and similar passages indicate a period prior to the introduction of Hinduism into the south of India.

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CHAPTER 17

सप्तदशोऽध्यायः

(द्रुह्युवंशविवरणम्)

पराशर उवाच

द्रुह्योस्तु तनयो बभ्रुः॥ १॥

ततः सेतुः सेतुपुत्र आरद्वान् नाम, तदात्मजो गान्धारः, ततो धर्मः, धर्माद् धृतः धृताद् दुर्गमः, ततः प्रचेताः, प्रचेतसः पुत्रशतमधर्मबहुलानां म्लेच्छानामुदीच्यादीनामाधिपत्यमकरोत्॥ २॥

इति श्रीविष्णुपुराणे चतुर्थांशे सप्तदशः अध्यायः॥

The son of Druhyu was Babhru; his son was Setu; his son was Āradvat;[1] his son was Gāndhāra;[2] his son was Dharma;[3] his son was Dhṛita;[4] his son was Duryāman;[5] his son was Pracetas, who had a hundred sons and they were the princes of the lawless Mlecchas or barbarians of the north.[6]

NOTES

1. Also Āraddha in MSS., and Āraṭṭa, Matsya, which last seems to be the preferable reading. The Vāyu has Āruddha; the Brahma, Angārasetu; but Āraṭṭa is a northern country, contiguous to or synonymous with, Gāndhāra.

2. Of Gāndhāra it is said in the Vāyu that it is a large country named after him and is famous for its breed of horses : ख्यायते तस्य नाम्ना तु गान्धारविषयो महान्। गान्धार देशजाश्चापि तुरगा वाजिनां वराः॥ The Matsya reads the beginning of the second line, आरट्टदेशजातास्तु। showing that Āraṭṭa and Gāndhāra are much the same. See Bk. II. Ch. III. n.83.

3. The Brahma Purāṇa and Hari Vaṁśa, in opposition to all the rest, make Dharma and his successors the descendants of Anu.

4. Ghṛta : Agni.

5. Durddama : Vāyu and Bhāgavata. The Matsya, Brahma and Agni insert a Vidupa, Duduha or Vidula, before Pracetas.

6. So the Bhāgavata and Matsya. The Mahābhārata says the descendants of Durhya are the Vaibhojas, a people unacquainted with the use of cars or beasts of burden and who travel on rafts : they have no kings.

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CHAPTER 18

अष्टादशोऽध्यायः

(ययातिपुत्रस्यानोर्वंशवर्णनम्)

पराशर उवाच।

ययातेश्चतुर्थस्य पुत्रस्य अनोः सभानर-चाक्षुषपरमेक्षुसंज्ञास्त्रयः पुत्र बभूवुः; सभानरपुत्रः कालनरः कालानरात् सृञ्जयः, सृञ्जयात् पुरञ्जयः, तस्माज्जनमेजयः, ततो महामणिः, तस्माच्च महामनाः, तस्मादप्युशीनर-तितिक्षु

द्वौ पुत्रावुत्पन्नौ। उशीनरस्यापि शिवि-नृप-नर-कृमिखर्वाख्याः पञ्च पुत्रा बभूवुः। वृषदर्भ-सुवीर-कैकय-मद्रकाश्चत्वारः शिविपुत्राः, तितिक्षोरुषद्रथः पुत्रोऽभूत। ततो हेमः हेमात् सुतपाः, तस्माद् बलिः, यस्य क्षेत्रे दीर्घतमसा अङ्ग-वङ्ग-कलिङ्ग-सुह्य-पुण्ड्राख्यं बालेयं क्षत्रमजन्यत॥ १॥

तन्नामसन्ततिसंज्ञाश्च पञ्च विषया बभूवुः॥ २॥

Anu,[1] the fourth son of Yayāti, had three sons, Sabhānara, Cākṣuṣa and Paramekṣu.[2] The son of the first was Kālānara;[3] his son was Sṛñjaya; his son was Parañjaya; his son was Janamejaya; his son was Mahāmani;[4] his son was Mahāmanas, who had two sons, Uśīnara and Titikṣu. Uśīnara had five sons, Śivi, Tṛṇa,[5] Gara,[6] Kṛmi, Dārvan.[7] Śivi had four sons, Vṛṣadarbha, Suvīra, Kaikeya and Madra.[8] Titikṣu had one son, Uṣadratha;[9] his son was Hema;[10] his son was Sutapas; his son was Bali, on whose wife five sons were begotten by Dīrghatamas or Aṅga, Baṅga, Kaliṅga, Suhma and Puṇḍra;[11] and their descendants and the five countries they inhabited, were known by the same names.[12]

अङ्गसुतः पारः ततो दिविरथः, तस्माद् धर्मरथः, ततश्चित्ररथः। रोमपादसंज्ञो यस्य पुत्रो दशरथो यज्ञे। यस्मै अजपुत्रो दशरथः शान्तां नाम कन्यामनपत्याय दुहितृत्वे युयोज॥ ३॥

रोमपादाच्च तुरङ्गः तस्माच्च पृथुलाक्षः ततश्चम्पः । यश्चम्पां निवेशयामास॥ ४॥

चम्पस्य हर्यङ्गः, ततो भद्ररथो बृहद्रथो बृहत्कर्मा च। बृहतकर्मणश्च बृहद्भानुः, तस्माद् बृहन्मनाः, ततो जयद्रथः, जयद्रथस्तु ब्रह्मक्षत्रान्तरालसम्भूत्यां पत्न्यां विजयं नाम पुत्रमजीजनत्॥ ५॥

विजयश्च धृतिं पुत्रमवाप। तस्यापि धृतव्रतः पुत्रोऽभूत्। धृतव्रतात् सत्यकर्मा, सत्यकर्मणस्त्वधिरथः। योऽसौ गङ्गां गतो मञ्जूषागतं पृथापविद्धं कर्णं पुत्रमवाप॥ ६॥

कर्णाद् वृषसेन इत्येते अङ्गाः॥ ७॥

अतश्च पुरोर्वंशं श्रीतुमर्हसीति॥ ८॥

इति श्रीविष्णुपुराणे चतुर्थांशे अष्टादशः अध्यायः॥

The son of Aṅga was Pāra;[13] his son was Divaratha; his son was Dharmaratha;[14] his son

was Citraratha; his son was Romapāda,[15] also called Daśaratha, to whom, being childless, Daśaratha, the son of Aja, gave his daughter Śāntā to be adopted.[16] After this, Romapāda had a son named Caturaṅga; his son was Pṛthulākṣa; his son was Campa, who founded the city of Campā.[17] The son of Campa was Haryyaṅga; his son was Bhadraratha, who had two sons, Vṛhatkarman and Vṛhadratha. The son of the first was Vṛhadbhānu;[18] his son was Vṛihanmanas; his son was Jayadratha, who, by a wife who was the daughter of a Kṣatriya father and Brāhmaṇī mother, had a son named Vijaya;[19] his son was Dhṛti; his son was Dhṛtavrata; his son was Satyakarman; his son was Adhiratha[20] who found Karṇa in a basket on the banks of the Ganges, where he had been exposed by his mother, Pṛthā. The son of Karṇa was Vṛṣasena.[21] These were the Aṅga kings. You shall next hear who were the descendants of Puru.

NOTES

1. By some unaccountable caprice the Brahma Purāṇa and Hari Vaṁśa, unsupported by any other authority, here substitute for Anu the name of Kakṣeyu, a descendant of Puru and transfer the whole series of his posterity to the house of Puru.

2. Pakṣa and Parapakṣa : Vāyu. Parameśu : Matsya. Parokṣa : Bhāgavata.

3. Kālānala : Vāyu. Kolāhala : Matsya.

4. Mahāśāla : Agni. Mahāśīla : Bhāgavata.

5. Nṛga : Agni. Vana : Bhāgavata.

6. Nava : Matsya. Śama : Bhāgavata.

7. Vrata : Agni. Suvrata : Matsya. Dakṣa : Bhāgavata. According to the Brahma Purāṇa and Hari Vaṁśa the five sons of Uśīnara were the ancestors of different tribes. Śivi was the progenitor of the Śaivas; Nṛga of the Yaudheyas; Nava of the Navarāṣṭras; Vrata of the Āmbaṣṭhas; and Kṛmi founded the city Kṛmilā.

8. Bhadra and Bhadraka : Matsya, Agni. These sons of Śivi give name to different provinces and tribes in the west and north-west of India.

9. Ruṣadratha : Agni. Tuṣadratha : Matsya.

10. Pheṇa : Agni. Sena : Matsya.

11. Odra or in some copies Andhra : Bhāgavata.

12. See Bk. II. Ch. III. n. 3, 46, 49, 50 and 73. of Suhma it may be remarked, that it is specified in the Siddhānta Kaumudī as an example of Pāṇinī's rule; प्राचां नगरान्ते। 7.3.24; by which Nagara compounded with names of countries in the east becomes Nāgara, as Sauhmanāgara (सौह्मनागरः), 'produced, in a city of Suhma'. The descendants of Anu, according to the Mahābhārata were all Mlecchas. The last named work, as well as the Vāyu and Matsya Purāṇas, have an absurd story of the circumstances of the birth of Dīrghatamas, who was the son of Ujāsi or Utathya, the elder brother of Bṛhaspati by Mamatā and of his begetting Aṅga and the rest. They agree in assigning descendants of all four castes to them; the Vāyu stating that Bali had पुत्रान् चातुर्व्वर्ण्यकरान्। and the Matsya ascribing it to a boon given by Brahmā to Bali : चतुरो नियतान् वर्णान् त्वं स्थापयेति। 'Do you establish the four perpetual castes.' Of these, the Brāhmaṇas are known as Bāleyas : बालेषाः ब्राह्मणाश्चवै। The Matsya calls Bali, the son of Virocana and आयुकल्पप्रमाणिकः। 'existing for a whole Kalpa;' identifying him therefore, only in a different period and form, with the Bali of the Vāmana Avatāra.

13. Anāpāna : Vāyu. Khanāpāna : Bhāgavata, Adhivāhana : Agni. Dadhivahana : Matsya.

14. This prince is said in the Vāyu to have drunk the Soma juice along with Indra : येन विष्णुपदे गिरौ सोमः शक्रेणसह वै पीतो महात्मना।

15. The Matsya and Agni insert a Satyaratha.

16. This is noticed in the Rāmāyaṇa, in the story of the hermit Ṛsyaśṛṅga, to whom Śāntā was given in marriage. Her adoptive father is called in the Rāmāyaṇa, as he is in the Agni and Matsya, Lomapāda : the meaning is the same, 'hairy foot.' Rāmāyaṇa, IX. X. See also Prelude to the Uttara Rāma Caritra, *Hindu Theatre*, I. 289.

17. The Bhāgavata differs here from all the other authorities in omitting Campā, the founder of Campāpurī, a city of which traces still remain in the vicinity of Bhagalpur, having inserted him previously amongst the descendants of Ikṣvāku (see Bk. IV. Ch. III. n. 12). Campā is every where recognised as the capital of Aṅga and the translators of the Rāmāyaṇa were very wide off the truth, when they conjectured that it might be Aṅgva or Ava.

18. Vṛhaddarbha : Brahma. The Bhāgavata omits the two successors of Campā and makes

Vṛhadratha, Vṛhatkarman and Vṛhadbhānu, sons of Pṛthulākṣa.

19. The Vāyu, Matsya and Hari Vaṁśa make Vijaya the brother of Jayadratha. The Bhāgavata agrees with our text. The mother of Vijaya from her origin was of the Sūta caste, the genealogist and charioteer. Manu, X. 47. Her son was of the same caste, children taking the caste of the mother : consequently the descendants of Vijaya, kings of Aṅga, were Sūtas; and this explains the contemptuous application of the term Sūta to Karṇa, the half brother of the Pāṇḍus; for he, as will presently be mentioned, was adopted into the Aṅga family and succeeded to the crown.

20. Some variety prevails in the series of princes here, but this arises from not distinguishing the collateral lines, the descendants of Jayadratha from those of Vijaya. The Vāyu and Matsya give the latter as in our text, but they agree also with the Agni and Brahma in the successors of Jayadratha, as Dṛḍharatha or Vṛhadratha and Janamejaya or Viśvajit.

21. Sūrasena : Vāyu. Vikarṇa : Brahma.

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CHAPTER 19

एकोनविंशः अध्यायः

(पुरुवंशकथनम्।)

पराशर उवाच

पुरोर्जनमेजयः पुत्रस्तस्यापि प्रचिन्वान्, प्रचिन्वतः प्रवीरः, तस्मान्मनस्युः, मनस्योश्चाभयदस्तस्यापि सुद्युम्नः, ततो बहुगवः, तस्य सम्पातिः, सम्पातेरहम्पातिस्ततो रौद्राश्वः। ऋतेयु कृतेयु-कक्षेयु-स्थण्डिलेयु-धृतेयु-स्थलेयु-सन्ततेयु-धनेयु-वनेयुनमानो रौद्राश्वस्य दशात्मजा बभूवुः॥ १॥

ऋतेयो रन्तिनारः पुत्रोऽभूत्। तंसुमप्रतिरथं ध्रुवञ्च रत्निनारः पुत्रानवाप। अप्रतिरथात् कण्वस्तस्यापि मेधातिथिः, यतः काण्वायना द्विजा बभूवुः। तंसोरैनिलः, ततो दुष्मन्ताद्याश्चत्वारः पुत्रा बभूवुः, दुष्मन्ताच्चक्रवर्त्ती भरतोऽभवत्। यन्नामहेतुर्देवैः श्लोको गीयते॥ २॥

माता भस्त्रा पितुः पुत्रो येन जातः स एव सः।
भरस्व पुत्रं दुष्मन्त मावमंस्थाः शकुन्तलाम्॥ ३॥
रेतोधाः पुत्र उन्नयति नरदेव! यमक्षयात्।

त्वञ्चास्य धाता गर्भस्य सत्यमाह शकुन्तला॥४॥

The son of Puru was Janamejaya; his son was Prācinvat; his son was Pravīra; his son was Manasyu; his son was Bhayada;[1] his son was Sudyumna;[2] his son was Bahugava;[3] his son was Samyāti;[4] his son was Ahamyāti;[5] his son was Raudrāśva,[6] who had ten sons, Ṛteyu,[7] Kakṣeyu, Sthaṇḍileyu, Ghṛteyu, Jaleyu, Sthaleyu, Santateyu, Dhaneyu, Vaneyu and Vrateyu.[8] The son of Ṛteyu was Rantināra,[9] whose sons were Taṅsu, Apratīratha and Dhruva.[10] The son of the second of these was Kaṇva and his son was Medhātithi, from whom the Kāṇvāyāna Brahmanas[11] descended. Anila[12] was the son of Taṅsu and he had four sons of whom Duṣyanta was the elder.[13] The son of Duṣyanta was the emperor Bharata; a verse explanatory of his name is chanted by the gods; "The mother is only the receptacle; it is the father by whom a son is begotten. Cherish they son, Duṣyanta; treat not Śakuntalā with disrespect. Sons, who are born from the paternal loins, rescue their progenitors from the infernal regions. You are the parent of this boy; Śakuntalā has spoken truth." From the expression 'cherish', Bharasva, the prince was called Bharata.[14]

भरतस्य च पत्नीनां ये नव पुत्रा बभूवु: नैते ममानुरुपा: पुत्रा इत्यभिहितास्तन्मातरो जघ्नु: परित्यागभयात्॥५॥

ततोऽस्य पुत्रजन्मनि वितथे पुत्रार्थिनो मरुतस्तोयाजिनो दीर्घतमसा पाष्पर्यपास्तबृहस्पतिवीर्य्यादुतथ्यपत्नी-ममतासमुत्पन्नो भरद्वाजाख्य: पुत्रो मरुद्भिर्दत्त:। तस्यापि नामनिर्वचनश्लोक: पठ्यते॥६॥

मूढ़े! भर द्वाजमिमं भर द्वाजं बृहस्पते।
यातौ यदुक्त्वा पितरौ भरद्वाजस्ततस्त्वयम्॥७॥इति।

भरद्वाजश्च तस्य वितथे पित्रजन्मनि मरुद्भिर्द्दत्त:, ततो वितथसंज्ञामवाप॥८॥

वितथस्य भवन्मन्यु: पुत्रोऽभूत्। बृहत्क्षत्र-महावीर्य-नर-गर्गाद्या भवन्मन्यु-पुत्रा:। नरस्य सङ्कृति:, रुचिरधी-रन्तिदेवौ. गर्गाच्छिनिस्ततो गार्ग्या: शैन्या: क्षत्रोपेता द्विजातयो बभूवु:॥९॥

महावीर्य्यदुरुक्षयो नाम पुत्रोऽभूत्। तस्य त्रय्यारुण-पुष्करिण्यौ कपिलश्च पुत्रत्रयमभूत्। तच्च त्रितयमपि पश्चाद् विप्रतामुपजगाम्। बृहत् क्षत्रस्य सुहोत्रः, सुहोत्राद् हस्ती, य इदं हस्तिनापुरमारोपयामास। अजमीढ़-द्विमीढ़-पुरुमीढ़ास्त्रयो हस्तिनस्तनयाः, अजमीढ़ात् कण्वः, कण्वाद् मेधातिथिः, यतः काण्वायना द्विजाः॥ १०॥

अजमीढस्यान्यः पित्रो बहदिषुः बृहदिषोबृहद्वसुः, ततश्च बृहत्कर्म्मा, तस्माज्जयद्रथः। ततोऽपि विश्वजित, ततश्च सेनजित्। रुचिराश्व-काश्य-दृढ़-धनुर्वत्-सहनुसंज्ञाः सेनजितः पुत्राः। रुचिराश्वतः पृथुसेनः, तस्मात् पारः पाराद् नीपः। तस्यैकशतं पुत्राणाम्, तेषां प्रधानः काम्पिल्याधिपतिः समरः॥ ११॥

Bharata had by different wives nine sons, but they were put to death by their own mothers, because Bharata remarked that they bore no resemblance to him and the women were afraid that he would therefore desert them. The birth of his sons being thus unavailing, Bharata sacrificed to the Maruts and they gave him Bharadvāja, the son of Bṛhaspati by Mamatā the wife of Utathya, expelled by the kick of Dīrghatamas, his half brother, before his time. This verse explains the purport of his appellation; " 'Silly woman,' said Bṛhaspati, 'cherish this child of two fathers' (bhara dvā-jam). 'No, Bṛhaspati,' replied Mamatā, do you take care of him.' So saying, they both abandoned him; but from their expressions the boy was called Bharadvāja." He was also termed Vitatha, in allusion to the unprofitable (vitatha) birth of the sons of Bharata.[15] The son of Vitatha was Bhavanmanyu;[16] his sons were many and amongst them the chief were Vṛhatkṣatra, Mahāvīrya, Nara and Garga.[17] The son of Nara was Sankṛti; his sons were Ruciradhī and Rantideva.[18] The son of Garga was Śini;[19] and their descendants called Gārgyas and Śainyas, although Kṣatriyas by birth, became Brāhmaṇas.[20] The son of Mahāvīrya was Urukṣaya,[21] who had three sons, Trayyāruṇa, Puṣkarin and Kapi;[22] the last of whom became a Brāhaman. The son of Vṛhatkṣatra was

Suhotra[23] , whose son was Hastin, who founded the city of Hastināpur.[24] The son of Hastin were Ajamīḍha,[25] Dvimīḍha and Purumīdha. One son of Ajamīḍha was Kaṇva, whose son was Medhātithi;[26] his other son was Bṛhadiṣu, whose son was Bṛhadvasu;[27] his son was Bṛhatkarman;[28] his son was Jayadratha;[29] his son was Viśvajit;[30] his son was Senajit, whose sons were Rucirāśva, Kāśya, Dṛḍhadhanuṣ and Vasahanu.[31] The son of Rucirāśva was Pṛthusena; his son was Pāra; his son was Nīpa; he had a hundred sons, of whom Samara, the principal, was the ruler of Kāmpilya.[32] Samara had three sons, Pāra, Sampāra, Sadaśva.

समरस्यापि पार-सम्पार-सदश्वास्त्रय: पुत्रा:। पारात् पृथु:, पृथो: सकृति:, सुकृतेर्विभ्राज:, तत्श्चानुह: स च शुकदुहितरं कीर्त्ति नामोपयेमे॥ १२॥

अनुहाद् ब्रह्मदत:, ततो विष्वक्सेन:, तस्योदकसेन:, ततो भल्लाट:, तस्यात्मजो द्विमीढ:, द्विमीढ़स्य यवीनरसंज्ञ:, तस्मापि धृतिमान्, तत: सत्यधृति:, ततश्च दृढ़नेमि:, तस्माच्च सुपार्श्व: तत:, सुमति:, ततश्य सन्नतिमान्, सन्नतिमत:, कृतोऽभूत। यं हिरण्यनाभो योगमध्यापयामास, यश्चतुर्विंशतिं प्राच्यसामगानां चकारं संहिता:॥ १३॥

The son of Pāra was Pṛthu; his son was Sukṛti; his son was Vibhrātra;[33] his son was Anuha, who married Kṛtvī, the daughter of Śuka (the son of Vyāsa) and had by her Brahmadatta;[34] his son was Viśvaksena; his son was Udaksena;[35] and his son was Bhallāṭa.[36]

The son of Dvimīḍha[37] was Yavīnara; his son was Dhṛtimat;[38] his son was Satyadhṛti; his son was Dṛdhanemi; his son was Supārśva;[39] his son was Sumati; his son was Sannatimat; his son was Kṛta, to whom Hiraṇyanābha taught the philosophy of the Yoga and he compiled twenty-four Saṁhitās (or compendia) for the use of the eastern Brāhmaṇas, who study the Sāmaveda.[40]

कृताद्योग्रायुध: येन प्राचुर्य्येण नृपक्षय: कृत:॥ १४॥

उग्रायुधात् क्षेम्य: तस्मात् सुवीर:, तस्य नृपञ्जय:, ततो बहुरथ:। इत्येते पौरवा:। अजमीढ़स्य नीलिनी, नाम पत्नी,

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तस्यां नीलसंज्ञः पुत्रोऽभवत्। तस्मादपि शान्तिः, शान्तेः सुशान्तिः सुशान्तेः पुरुजानुः ततश्चक्षुः, ततो हर्य्यश्वः, तस्माद् मुद्गलसृञ्जय-बृहदिषु-प्रवीर-काम्पिल्याः। पञ्चानामेतेषां विषयाणां रक्षणायालमेते मत्पुत्राः, इति पित्राभिहिताः, अतस्ते पाञ्चालाः॥ १५॥

मुद्गलाच्च मौद्गल्याः क्षत्रोपेता द्विजातयो बभूवुः। मुद्गलाद् वृद्धश्वः, वृद्धश्वाध् दिवोदासः, अहल्या च मिथुनमभूत्। शरद्वतोऽहल्यायां शतानन्दोऽभवत्। शतानन्दात् सत्यधृतिः धनुर्वेदान्तगो जज्ञे। सत्यधृतेस्तु वराप्सरसमुर्व्वशीं दृष्ट्वा रेतःस्कन्नं शरस्तम्बे पपात॥ १६॥

तच्च द्विधागतमपत्यद्वयं कुमारः कन्यका च अभवत्। मृगयामुपागतः शान्तनुर्दृष्टवा कृपया जग्राह॥ १७॥

ततः स कुमारः कृपः, कन्या चाश्वत्थाम्नो जननी कृपी द्रोणपत्न्यभवत्।

The son of Kṛta was Ugrāyudha, by whose prowess the Nīpa race of Kṣatriyas was destroyed;[41] his son was Kṣemya; his son was Suvīra, his son was Nṛpañjaya;[42] his son was Bahuratha. These were called Pauravas.

Ajamīḍha had a wife called Nīlinī and by her he had a son named Nīla; his son was Śānti; his son was Śuśānti; his son was Purujānu;[43] his son was Cakṣu;[44] his son was Haryyasva,[45] who had five sons, Mudgala, Sṛñjaya,[46] Vṛhadiṣu, Pravīra[47] and Kāmpilya.[48] Their father said, "These my five (pañca) sons are able (alam) to protect the countries;" and hence they were termed the Pāñcālas.[49] From Mudgala descended the Maudgalya Brāhmaṇas;[50] he had also a son named Bahvaśva,[51] who had two children, twins, a son and daughter, Divodāsa and Ahalyā. The son of Śatadvat of Gautama by Ahalyā was Śatānanda;[52] his son was Satyadhṛti, who was a proficient in military science. Being enamoured of the nymph Urvaśī, Satyadhṛti was the parent of two children, a boy and girl. Śāntanu, a Rājā, while hunting, found these children exposed in a clump of long Śara grass; and compassionating their condition, took them and brought them up. As they were nurtured through pity (kṛpā), they were called

Kṛpa and Kṛpī. The latter became the wife of Droṇa and the mother of Asvatthāman.

दिवोदासस्य मित्रयु:, मित्रयोश्च्यवनो नाम राजा, च्यवनात् सुदास:, तत: सौदास: सहदेव:, तस्यापि सोमक:, ततो जन्तु: शतपुत्रज्येष्ठोऽभवत्। तेषां यवीयान् पृषत:, पृषताद् द्रुपद:, तस्माद धृष्टद्युम्न:, तस्माद् धृष्टकेतु:।

The son of Divodāsa was Mitrayu;[53] his son was Cyavana; his son was Sudāsa; his son was Saudāsa, also called Sahadeva; his son was Somaka; he had a hundred sons, of whom Jantu was the eldest and Pṛṣata the youngest. The son of Pṛṣata was Drupada; his son was Dhṛṣṭadyumna; his son was Dṛṣṭaketu.

अजमीढ़स्यान्य ऋक्षनामा पुत्रोऽभूत। ऋक्षात् संवरण:, संवरणात् कुरु:, य इदं धर्मक्षेत्रं कुरुक्षेत्रं चकार॥ १८॥

सुधनु-जह्नु-परिक्षित्-प्रमुखा: कुरो: पुत्रा बभूवु:। सुधनुष: सुहोत्र:, तस्माच्चयवन:, च्यवनात् कृतक:, ततश्चोपरिचरो वसु:। बृहद्रथ-प्रत्यग्र-कुशाम्ब-मावेल्ल-मत्स्यप्रमुखा वसो: पुत्रो: सप्ताजायन्त। बृहद्रथात् कुशाग्र: तस्मादृषभ:, तत: पुष्पवान्, तस्मात् सुधन्वा, तस्य च जन्तु:। बृहद्रथाच्चान्य: शकलद्वयजन्मा जरया सन्धितो जरासन्धो नाम। तस्मात् सत्यधृत: तस्मात् सहदेव:, तत: सोमापि: तत: श्रुतश्रवा:. इत्येते मागधा भूभृत:॥ १९॥

इति श्रीविष्णुपुराणे चतुर्थांशे एकोनविंश: अध्याय:॥

Another son of Ajamīḍha was named Ṛkṣa;[54] his son was Samvaraṇa; his son was Kuru, who gave his name to the holy district Kurukṣetra; his sons were Sudhanuṣ, Jahnu, Parīkṣit and many others.[55] The son of Sudhanuṣ was Suhotra; his son was Cyavana; his son was Kṛtaka;[56] his son was Uparicara the Vasu,[57] who had seven children, Vṛhadratha, Pratyagra, Kuśāmba, Māvella, Matsya and others. The son of Vṛhadratha was Kuśāgra; his son was Ṛṣabha;[58] his son was Puṣpavat; his son was Satyadhṛta;[59] his son was Sudhanvan; and his son was Jantu. Vṛhadratha had another son, who being born in two parts, which were put together (sandhita) by a female fiend named Jatā, he was denominated Jarāsandha;[60] his son was Sahadeva; his son was Somāpi;[61] his son was Śrutaśravas.[62] These were kings of Magadha.

NOTES

1. Abhayada : Vāyu. Vītamaya : Agni. Vātāyudha : Matsya. Cārupāda : Bhāgavata. The Mahābhārata, Ādi Parva, p. 136, 138, has two accounts of the descendants of Puru, differing materially in the beginning from each other and from the lists of the Purāṇas. In the first, Pravīra is made the son of Puru; his son is Manasyu, who has three sons, Śakta, Sanhanana and Vāgmin; and there the line stops. Another son of Puru is Raudrāśva, whose sons are Riceyu and the rest, as in our text; making them the second in descent, instead of the eleventh. In the second list, the son of Puru is Janamejaya, whose successors are Prācinvat, Samyāti, Ahamyāti, Śarvabhauma, Jayatsena, Avācīna, Ariha, Mahābhauma, Ayutanāyin, Akrodhana, Devātithi, Ariha, Rikṣa, Matināra, who is therefore the fifteenth from Puru, instead of the fourth as in the first account or the twelfth as in the text.

2. Dhundu : Vāyu. Śambhu : Agni, Sudhanvan : Brahma.

3. Bahuvidha : Agni and Matsya.

4. Sampāti : Agni.

5. Omitted : Vāyu. Bahuvādin : Matsya.

6. Bhadrāśva : Matsya.

7. Rājeyu : Vāyu. Riceyu : Agni. They were the sons of the Apsarās Ghṛtācī : or of Misrakeśī : Mahābhārata. The Brahma Purāṇa and Hari Vaṁśa, have very unaccountably and in opposition to all other authorities, transferred the whole of the descendants of Anu of this family; substituting for Anu the second name in our text, Kakṣeyu, (Bk. IV. Ch. XVII.)

8. The Vāyu names also ten daughters, Rudrā, Śūdrā, Madrā, Subhāgā, Amalajā, Talā, Khalā, Gopajālā, Tāmrarasā and Ratnakūṭī; and adds that they were married to Prabhākara, a Ṛṣi of the race of Atri. The Brahma Purāṇa and Hari Vaṁśa have a legend of the birth of Soma, the moon, from him and one of these ten; who succeeded to the power and prerogatives of Atri. The sons of the other wives were less distinguished, but they formed families eminent amongst holy Brāhmaṇas, called Svastyātreyas.

9. Atimāra or Atibhāra : Bhāgavata. Antināra : Matsya. Matināra : Mahābhārata, Agni and Brahma. According to the Matsya and Hari Vaṁśa (not in the Brahma Purāṇa), Gaurī the daughter of this prince, was the mother of Māndhātri, of the family of Ikṣvāku.

10. In place of these the Matsya has Amūrttirayas and Nṛcandra and there are several varieties in the nomenclature. In place of the first we have Vasu or Trasu, Vāyu; Taṅsurogha, Agni; Taṅsurodha, Brahma; and Sumati, Bhāgavata. Pratiratha is read for the second of the Agni and Brahma; and for the third, Suratha, Agni; Subahu, Hari Vaṁśa.

11. Medhātithi is the author of many hymns in the Ṛgveda and we have therefore Brāhmaṇas and religious teachers descended from Kṣatriyas.

12. Malina : Vāyu. Raibhya : Bhāgavata. Dharmanetra: Brahma Purāṇa. The Hari Vaṁśa omits him, making sad blundering work of the whole passage. Thus the construction is such as to intimate that Taṅsu or Taṅsurodha had a wife named Ilā, the daughter of Medhātithi; that is, his brother's great-granddaughter : मेधातिथिस्सुतस्तस्य......इला नाम तु यस्यासीत् कव्या वै जनमेजय। ब्रह्मवादिन्यपि स्त्री च तंपुस्तामभ्यगच्छत।। but this, as the commentator observes, is contrary to common sense (अर्थकत्वादयुक्तं) and he would read it therefore, इली नाम यस्यासीत्कन्या। 'The daughter of him who was named Ilin,' a Rājā so called : but in the Vāyu and Matsya we have Ilinā, the daughter of Yama, married to Taṅsu and mother of Malina or Anila; more correctly perhaps Ailina : इलिना तु यमस्यासीत्कन्या सा जनयत् सुतम्। त्रसो (तंसो) सुदयितं पुत्रं मलिनं ब्रह्मवादिनं। उपदानवी ततो लेभे चतुरस्त्विलिनात्मजात्। सुष्यन्तंमिति।। The blunder of the Hari Vaṁśa therefore arises from the compiler's reading Yasya, 'of whom', instead of Yamasya, 'Yama'. It is not an error of transcription, for the metre requires Yasya and the remark of the commentator proves the correctness of the reading. The name occurs Īlina (ईलिन), the son of Taṅsu, in the Mahābhārata, agreeably to the Anuvaṅśa śloka, which is there quoted. 'Sarasvatī bore Taṅsu to Matināra and Taṅsu begot a son, Īlina, by Kāliṅgī :' तंसुं सरस्वतीपुत्रं मतिनारादजीजनत्। ईलिनं जनयामास कालिंग्यां तंसुरात्मजं।।

13. The Vāyu, Matsya and Bhāgavata agree with out text in making these the grandsons of Taṅsu : even the Brahma Purāṇa concurs, but the Hari

Vaṁśa makes them his sons, having apparently transformed Ṭaṅsosuta (टंसो सुतः), the son of Taṅsu, into a synonym of Taṅsu or Taṅsurodha as in these parallel passages : तंसो सुतोऽथराजर्षिर्धर्म्मनेत्रः प्रतापवान्। उपदानवी ततो पुत्रान् चतुरोऽजनयच्छुभान्।। 'The son of Taṅsu was the illustrious sage Dharmanetra : Upadānavī had from him four excellent sons.'· Brahma Purāṇa तंसुरोधोऽथराजर्षि धर्म्मनेत्रः प्रतापवान्। उपदा नवी सुतान् लेमे चतुरस्तंसुरोधतः।। 'Taṅsurodha was a royal sage, the illustrious institution of laws. Upadānavī had four sons from Taṅsurodha.' Hari Vaṁśa. The commentator explains Dharmanetra (धर्म्मनेत्र) to be 'institution of laws' (धर्म्मप्रवर्त्तकः). We have Upadānavī before, as the daughter of Vṛṣaparvan the Daitya, married to Hiraṇyākṣa. Homilton (Buchanan) calls her the wife of Sughora. The four sons are named in other authorities, with some variations : Duṣyanta, Suṣyanta or Ṛsyanta or Sumanta, Pravīra and Aṅgaha or Naya. The Mahābhāraṭa enumerates five, Duṣyanta, Śūra, Bhīma, Vasu and Pravasu, but makes them the sons of Īlina and grandson of Taṅsu.

14. These two ślokas are taken from the Mahābhārata. Ādi Parvan and are part of the testimony borne by a heavenly messenger to the birth of Bharata. They are repeated in the same book, in the account of the family of Puru. They occur, with a slight variation of the order, in other Purāṇas, as the Vāyu, etc., and show the greater antiquity of the story of Śakuntalā, although they do not narrate it. The meaning of the name Bharata is differently explained in Śakuntalā; he is said to be so called from 'supporting' the world : he is also there named Sarvadamana, 'the conqueror of all.'

15. The Brahma Purāṇa and Hari Vaṁśa, the latter especially, appear to have modified this legend, with the view perhaps of reconciling those circumstances which are related of Bharadvāja as a sage with his history as a king. While therefore they state that Bharadvāja was brought by the winds of Bharata, they state that he was so brought to perform a sacrifice by which a son was born, whom Bharadvāja also inaugurated : धर्म्मसंक्रमणं चापि मरुद्भिर्भरताय वै। अयाजयद्भरद्वाजो महद्भिः क्रतुभिर्हितं। पूर्वं तु वितथे तस्य कृते पुत्रजन्मनि। ततोऽर्थ वितथो नाम भरद्वाजात् सुतोऽभवत्।। In the Vāyu, Matsya and Agni, however, the story is much more consistently narrated; and Bharadvāja, being abandoned by his natural parent, is brought by the winds, as a child, not as sage; and

being adopted by Bharata, is one and the same with Vitatha, as our text relates. Thus in the Vāyu, the Maruts bring to Bharata, already sacrificing for progency (भरद्वाजं ततः पुत्रं वार्हस्पत्यं), Bharadvāja, the son of Bṛhaspati; and Bharata receiving him says. "This Bharadvāja shall be Vitatha :', ततः सवितथो नाम भरद्वाजस्तदास्म्यहं। The Matsya also says, the Maruts in compassion took the child and being pleased with Bharata's worship, gave it to him and he was named Vitatha : जगृहुस्तं भरद्वाजं मरुतः कृपयान्विताः। तेन ते मरुतस्तस्य मरुत्सोमेन तुष्टुवुः। उपनिन्यु र्भरद्वाजं पुत्रार्थं भरताय वै। पूर्व्वं तु वितथे तस्मिन् कृते वै पुत्रजन्मनि। ततस्तु वितथो नाम भरद्वाजो नृपो भवान्।। And the Agni tells the whole story in one verse : ततो मरुद्भिरानीय पुत्रस्म तु बृहस्पतेः। संक्रामितो भरद्वाजः क्रतुभिर्वितथोऽभवत्। 'Then the son of Bṛhaspati, being taken by the winds. Bharadvāja was transferred with sacrifice and was Vitatha.' The account given in the Bhāgavata is to the same purpose. The commentator on the text also makes the matter clear enough : भरद्वाजस्यैवभरतपुत्रत्वदशायां वितथेतिनाम्। 'The name of Bharadvāja in the condition of son of Bharata was Vitatha.' It is clear that a new-born infant could not be the officiating priest at a sacrifice for his own adoption, whatever the compiler of the Hari Vaṁśa may please to assert. From Bharadvāja, a Brāhmaṇa by birth and king by adoption, descended Brāhmaṇas and Kṣatriyas, the children of two fathers : तस्मादेव भरद्वाजाद्ब्राह्मणाः क्षत्रिया भुवि। द्वामुख्यायणनामानः स्मृता द्विपितरस्तु वै।। The Mahābhārata, in the Ādi Parvan, tells the story very simple. In one place, v. 3710, it says that Bharata, on the birth of his children proving vain, obtained from Bharadvāja, by great sacrifices, a son, Bhūmanyu; and in another passage it makes Bhūmanyu the son of Bharata by Sunandā, daughter of Sarvasena, king of Kāśī; p. 139, v. 3785. The two are not incompatible.

16. Manyu : Bhāgavata. Suketu : Agni. But the Brahma and Hari Vaṁśa omit this and the next generation and make Suhotra, Anuhotra, Gaya, Garga and Kapila the sons of Vitatha : they then assign to Suhotra two sons, Kāśika and Ghṛtsamati and identify them and their descendants with the progeny of Āyu, who were kings of Kāśī (see Bk. IV. Ch. VIII. n. 15); a piece of confusion unwarranted by any other authority except the Agni.

17. Vṛhat, Ahārya, Nara, Garga : Matsya.

18. Guruvīrya and Trideva : Vāyu. The first is called Gurudhī, Matsya; and Guru, Bhāgavata : they agree in Rantideva. The Bhāgavata describes the great liberality of this prince and his practice of Yoga. According to a legend preserved in the Megha Duta, his sacrifices of kine were so numerous, that their blood formed the river Carmanvatī, the modern Cambal.

19. Śivi : Matsya.

20. The other authorities concur in this statement; thus furnishing an additional instance of one caste proceeding from another. No reason is assigned : the commentator says it was from some cause : केनचित् कारणाद्ब्राह्मणाश्चबभूवुः।

21. Durbhakṣaya : Vāyu. Urukṣat : Matsya, Duritakṣaya : Bhāgavata.

22. Trayāruṇi, Puṣkarāruṇi, Kavi; all became Brāhmaṇas : उरुक्षतः सुताह्येते सर्व्वे ब्राह्मणतां गताः। Matsya : and there were three chief branches of the Kāvyas or descendants of Kavi : काव्यानां तु वराह्येते त्रयः प्रोक्ता महर्षयः गर्गाः। संकृतयः काव्याः क्षत्रोपेता द्विजातयः॥ Gargas, Sankṛtis and Kāvyas. Ibid.

23. In the Mahābhārata, Suhotra is the son of Bhūmanyu; and in one place the father of Ajamīḍha, etc., and in another of Hastin. The Brahma Purāṇa in some degree and the Hari Vaṁśa in a still greater, have made most extraordinary confusion in the instance of this name. In our text and in all the best authorities we have three Suhotras, perfectly distinct : 1. Suhotra, great-grandson of Amāvasu, father of Jahnu and ancestor of Viśvāmitra and the Kauśikas (see Bk. III. Ch. XI.); 2. Suhotra son of Kṣatravṛddha and grandson of Ayus and progenitor of the race of Kāśī kings (Bk. IV. Ch. VIII.); and 3. Suhotra the son of Vṛhatkṣatra, grandson of Vitatha and parent of Hastin. In the two blundering compilations mentioned, we have, first (Hari Vaṁśa c. 20), a Suhotra son of Vṛhatkṣatra, of the race of Puru; his descent is not given, but, from the names which follow Suhotra, the dynasty is that of our present text : secondly (Hari Vaṁśa c. 27), Suhotra son of Kāñcana, of the line of Amāvasu and father of Jahnu, etc. thirdly (Hari Vaṁśa c. 29), Suhotra the son of Kṣatravṛddha and progenitor of the Kāśī kings : fourthly (Hari Vaṁśa 32), we have the first and third of these personages confounded; Suhotra is made the son of Vitatha and progenitor of the Kāśī kings, the dynasty of whom is repeated; thus

connecting them with the line of Puru instead of Āyus, in opposition to all authority. Again, we have a notable piece of confusion and Suhotra the son of Vitatha is made the father of Vṛhat, the father of the three princes who in our text and in the Hari Vaṁśa (c. 20) are the sons of Hastin; and amongst whom Ajamīḍha is made the father of Jahnu and ancestor of the Kauśikas, instead of being, as in c. 27 and as every where else, of the family of Amāvasu. The source of all this confusion is obvious. The compilers extracted all the authentic traditions accurately enough, but, puzzled by the identity of name, they have also mixed the different accounts together and caused very absurd and needless perplexity. It is quite clear also that the Hari Vaṁśa does not deserve the pains taken and taken fruitlessly, by Hamilton and M. Langlois to reduce it to consistency. It is of no weight whatever as an authority for the dynasties of kings, although it furnishes some particular details, which it has picked up possibly from authentic sources not now available.

24. It was finally ruined by the encroachments of the Ganges, but vestiges of it were, at least until lately, to be traced along the river, nearly in a line with Delhi, about sixty miles to the east.

25. In one place, son of Suhotra; in another, grandson of Hastin : Mahābhārata.

26. The copies agree in this reading, yet it can scarcely be correct. Kaṇva has already been noticed as the son of Apratiratha. According to the Bhāgavata, the elder son of Ajamīḍha was Priyamedhas, from whom a tribe of Brāhmaṇas descended. The Matsya has Vṛhaddanuṣ and names the wife of Ajamīḍha, Dhūminī. It also however, along with the Vāyu, makes Kaṇva the son of Ajamīḍha by his wife Keśinī.

27. Vṛhaddanuṣ : Bhāgavata. Also called Vṛhaddarman : Hari Vaṁśa.

28. Vṛhatkaya : Bhāgavata.

29. Satyajit : Hari Vaṁśa.

30. Aśvajit : Matsya, Viśada : Bhāgavata.

31.	Bhāgavata	Matsya	Hari Vaṁśa
	Rucirāśva	Rucirāśva	Rucira
	Kāśya	Kāśya	Śvetaketu
	Dṛḍhahanu	Dṛḍhāśva	Mahimnāra
	Vatsa	Vatsa k. of Avanti.	Vatsa k. of Avanti.

32. Kāmpilya appears to be the Kampil of the Mohammedans, situated in the Doab. It was included in southern Pāñcāla. The Matsya makes Samara the son of Kāśya.

33. Vibhrāja in MSS., also in the Vāyu,

34. The Bhāgavata omits the descents subsequent to Nīpa and makes Brahmadatta the son of Nīpa by Sukṛti. In the Hari Vaṁśa is a curious legend of the different transmigrations of Brahmadatta and his six companions, who were successively as many Brāhmaṇas, then foresters, then deer, then water-fowl, then swans and finally Brāhmaṇas again, when with the king they obtained liberation. According to the Bhāgavata, Brahmadatta composed a treatise on the Yoga, a Yogatantra.

35. Daṇḍasena : Hari Vaṁśa.

36. Bhallāka : Vāyu. Bhallāda : Bhāgavata. The Vāyu makes him the last of the race. The Hari Vaṁśa adds that he was killed by Kārṇa. The Matsya names his successor Janamejaya, when the race of the Nīpas was exterminated by Ugrāyudha; as noticed below.

37. So the Vāyu and Bhāgavata. The Matsya and Hari Vaṁśa, with less consistency, derive this family also from Ajamīḍha.

38. Kṛtimat : Bhāgavata.

39. Between these two the Vāyu inserts Mahat and Rukmaratha. The Matsya, Sudhanvan, Śarvabhauma., Mahāpaurava and Rukmadhara. The Brahma Purāṇa, Sudharman, Śarvabhauma, Mahat and Rukmaratha.

40. The Bhāgavata says he was the author of six Saṁhitās of the Sāmaveda. (See Bk. III. Ch. VI).

41. The Hari Vaṁśa says he killed Nīpa, the grandfather of Pṛṣata, but it had previously stated that it was the son of Bhallāṭa, several descents after Nīpa, who was killed by Ugrāyudha : and again (c. 32), Pṛṣata, conformably to other authorities, appears as the father of Drupada, in the family of Sṛñjaya. The Hari Vaṁśa relates the destruction of Ugrāyudha by Bhīṣma, in consequence of his demanding in marriage the widow of Śāntanu : after which, Pṛṣata, it is said, recovered possession of Kāmpilya.

42. Purañjaya : Bhāgavata.

43. Purujāti : Vāyu. Puruja : Bhāgavata. The Brahma Purāṇa and Hari Vaṁśa omit Nīla and Śānti.

44. Rikṣa : Vāyu. Pṛthu : Matsya. Arka : Bhāgavata. Omitted : Brahma.

45. Bāhyāsva : Agni. Bhadraśva : Matsya Bharmyasva : Bhāgavata.

46. Jaya : Matsya. Sañjaya : Bhāgavata.

47. Yavinara : Agni and Bhāgavata. Javīnara : Matsya.

48. Kapila : Matsya. Kṛmilāśva : Brahma.

49. Pāñcāla was at first the country north and west of Delhi, between the foot of the Himālaya and the Cambal. It was afterwards divided into northern and southern Pāñcāla, separated by the Ganges. Mākandi on the Ganges and Kāmpilya were the chief cities of the latter; Ahikṣetra in the former. The Pāñcālas, according to the Mahābhārata, expelled Samvaraṇa from Hastināpur, but it was recovered by Kuru. The purpose of the term Pāñcāla is similarly explained in other Purāṇas. In the Mahābhārata they are the grandsons of Ajamīḍha.

50. The Matsya says that they, as well as the Kaṇvas, were all followers or partisans of Aṅgiras : मुद्गलस्यापिमौद्गल्याः क्षत्रोपेता द्विजातयः एतेह्यङ्गिरसः पक्षे संस्थिताः कण्वमुद्गलाः। The Hari Vaṁśa has nearly the same words.

51. Bhadrayāśva : Vāyu. Pañcāśva : Agni. Bandhyāśva : Matsya. Bhārmya : Bhāgavata. But there is some indistinctness as to his descent. The Matsya and Hari Vaṁśa give the son of Mudgala only his patronymic Maudgalya. According to the first, his son was Indrasena; and his son, Bandhyāśva. The second makes Badhryāśva the son of Maudgalya by Indrasena. The Bhāgavata makes Bhārmya, the patronymic of Mudgala, the son of Bharmyāśva and who is the father of Divodāsa and Ahalyā : मिथुनं मुद्गलाद्भाम्र्याद् द्विवोदासः पुमामभूत्। The commentator has, भाम्र्यात् भम्र्याश्वपुत्रात्।

52. In the Rāmāyaṇa, Śatānanda appears as the family priest of Janaka, the father of Sītā.

53. From whom the Maitreya Brāhmaṇas were descended : Hari Vaṁśa. In the Matsya and Agni the son of Mītrāyu is called Maitreya (Bk. I. Ch. I). The Brahma Purāṇa and Hari Vaṁśa here close the lineage of Divodāsa : the Agni adds but one name, Somāpi. They then proceed with the descendants of Sṛñjaya, one of the Pāñcālas or Pañcadhanuṣ, Somadatta, Sahadeva and then as in our text. The Vāyu and Bhāgavata agree with the latter in making the line continuous from Divodāsa. According to

the Matsya and Brahma Purāṇa the race of Ajamīḍha became extinct in the person of Sahadeva, but Ajamīḍha was thence called. the Somaka family. It was in the reign of Drupada that the possessions of the Pāñcālas were divided; Droṇa, assisted by the Pāṇḍavas, conquering the country and proceeding the southern portion again to Drupada, as related in the Mahābhārata. The two princes last named in the list figure in the great war.

54. The Hari Vaṁśa gives him two brothers, Dhūmravarṇa and Sudarśana. In the Mahābhārata one list agrees with the text; the other calls Samvaraṇa the son of Ajamīḍha by his wife Rikṣā.

55. One other is named in the Bhāgavata, Matsya, Brahma and Agni; Animejaya, Arimarddana and Niṣadhāśva. The Hari Vaṁśa has Sudhanvat in place of Jahnu; having also Sudhanuṣ.

56. Kṛta : Vāyu. Kṛtayajña : Brahma. Kṛmi : Matsya, Kṛti : Bhāgavata.

57. The story of Uparicara or a Vasu who by command of Indra became king of Cedi, is told in the Mahābhārata, Ādi Parvan. He is there said to have at first five sons, Vṛhadratha, king of Magadha, Pratyagra, Kuśāmba, also called Manivāhana, Māvella and Yadu, by his wife Girikā; afterwards he has, by Adrikā, an Apsarās condemned to the form of a fish, Matsya a son and Satyavati or Kālī a daughter : the latter was the mother of Vyāsa. The same legend is referred to in the accounts of Uparicara and his family in the Bhāgavata, Matsya, Hari Vaṁśa, etc.

58. Vṛṣabha : Matsya.

59. Satyajita : Vāyu. Satyahita : Bhāgavata. Satyadhṛtra or Puṣya : Matsya.

60. This story is told in the 16th section of the Sabhā Parvan of the Mahābhārata, where also he is called the son of Vṛhadratha. In the Vāyu he is the son of Satyajita. The Agni has Satyahita, Urjja, Sambhava, Jarāsandha; and the Matsya, Satyadhṛita, Dhanuṣa, Śarva, Sambhava, Jarāsandha.

61. Somādhi : Vāyu. Udāpa : Agni. Udāyus : Brahma. Somavit : Matsya.

62. Śrutakarman : Agni. Śrutaśarman : Brahma.

***

CHAPTER 20

विंशोऽध्याय:

(कुरुवंशरर्णनम्)

पराशर उवाच

परिक्षतो जनमेजय-श्रुतसेनोग्रसेन-भीमसेनाश्चत्वार: पुत्रा:॥ १॥

जह्नोस्तु सुरथो नामात्मजो बभूव॥ २॥

तस्य विदूरथ: विदूरथस्य सार्वभौम:, सार्वभौमाज्जयसेन:, तस्मादारावी, ततश्चायुतायु:, अयुतायोलक्रोधन:, तस्माद् देवातिथि: ततश्च ऋक्षोऽन्य:॥ ३॥

ऋक्षाद् भीमसेन:, ततश्च दिलीप:, दिलीपात् प्रतीप:, तस्यापि देवापि-शान्तनु-बाह्लीकसंज्ञास्त्रय: पुत्रा बभूवु:। देवापिर्बाल्य एवारण्यं विवेश॥ ४॥

यं यं कराभ्यां स्पृशति जीर्णं यौवनमेति स:।
शान्तिञ्चाप्नोति येनाग्र्यां कर्मणा तेन शान्तनु:॥ ५॥

Parāśara said– Parīkṣit, the son of Kuru, had four sons, Janamejaya, Śrutasena, Ugrasena and Bhīmsena.[1] The son of Jahnu. was Suratha; his son was Vidūratha; his son was Sārvabhauma; his son was Jayasena, his son was Ārāvin; his son was Ayutāyus; his son was Akrodhana; one of his sons was Devatithi and another was called Rikṣa, his son was Dilīpa; his son was Pratīpa, who had three sons, Devāpi, Śāntanu and Bāhlīka. The first adopted in childhood a forest life and Śāntanu became king. Of him this verse is spread through the earth; "Śāntanu is his name, because if he lays his hands upon an old man, he restores him to youth and by him men obtain tranquillity (śānti)."

तस्य शान्तनो राष्ट्रे द्वादशवर्षाणि देवो न ववर्ष॥ ६॥

ततश्चाशेषराष्ट्रविनाशमवेक्ष्यासो राजा ब्राह्मणानपृच्छत्, भो:! कस्मादस्मिन् राष्ट्रे देवो न वर्षति, को ममापराध इति। ते तमूचु:–अग्रजस्य तेऽर्हेयमवतिस्त्वया भुज्यते, परिवेत्ता त्वम्, इत्युक्त:। स पुनस्तानपृच्छत्, किं·मया विधेयमिति। ते तस्मै:– यावद् देवापिर्न पतनादिभिर्द्दोषैरभिभूयते, तावत्तस्यार्ह राज्यं, तदलमेतेन, तस्मै दीयताम्, इत्युक्ते तस्य

मन्त्रिप्रवरेणाश्मसारिणा तत्रारण्ये तपस्विने वेदवादविरोधवक्तार: प्रयोजिता:॥७॥

तैरप्यत्यृजुमतेर्महीपतिपुत्रस्य बुद्धिर्वेदविरोधमार्गानुसारिण्यक्रियत॥८॥

राजा च शान्तनुद्विजवचनोत्पन्नपरिवेदनशोकस्तान् ब्राह्मणानग्रणीकृत्य अग्रजराज्यप्रदानायारण्यं जगाम। तदाश्रममुपगताश्च तमवनीपतिपुत्रं देवापिमुपतस्थुं। ते ब्राह्मणा वेदवादानुबद्धानि वचांसि राज्यमग्रजेन कर्त्तव्यमित्यर्थवन्ति तमूचु:। असावपि वेदवादविरोधियुक्तिदूषितमनेकप्रकारं तानाह। ततस्ते ब्राह्मण: शान्तनुमूचु: आगच्छ भो राजन्! अलमत्रातिनिर्बन्धेन, प्रशान्त एवसावनावृष्टिदोष: पतितोऽयनमादिकाल-महितवेदवचनदूषणोच्चारणात्। पतिते चाग्रजे नैव परिवेद्यं भवति, इत्युक्त: शान्तनु: स्वपुरमागत्य राज्यमकरोत्। वेदवादविरोधवचनोच्चारणदूषिते च ज्येष्ठेऽस्मिन् भ्रातरि देवापावखिलशस्यनिष्पत्तये ववर्ष भगवान् पर्ज्जन्य:॥९॥

In the kingdom over which Śāntanu ruled there was no rain for twelve years. Apprehensive that the country would become a desert, the king assembled the Brāhmaṇas and asked them why no rain fell and what fault he had committed. They told him that he was as it were a younger brother married before an elder, for he was in the enjoyment of the earth, which was the right of his elder brother Devāpi. "What then am I to do?" said the Rājā : to which they replied, "Until the gods shall be displeased with Devāpi, by his declining from the path of righteousness, the kingdom is his and to him therefore you should resign it." When the minister of the king Asmarsārīn, heard this, he collected a number of ascetics who taught doctrines opposed to those of the Vedas and sent them into the forest; where meeting with Devāpi, they perverted the understanding of the simple-minded prince and led him to adopt heretical notions. In the meantime, Śāntanu being much distressed to think that he had been guilty of the offence intimated by the Brāhmaṇas, sent them before him into the woods and then proceeded thither himself, to restore the kingdom to his elder

brother. When the Brāhmaṇas arrived at the hermitage of Devāpi, they informed him, that, according to the doctrines of the Vedas, succession to a kingdom was the right of the elder brother : but he entered into discussion with them and in various ways advanced arguments which had the defect of being contrary to the precepts of the Vedas. When the Brāhmaṇas heard this, they turned to Śāntanu and said, "Come hither, Rājā; you need give yourself no further trouble in this matter; the dearth is at an end; this man is fallen from his state, for he has uttered words of disrespect to the authority of the eternal, uncreated Veda; and when the elder brother is degraded, there is no sin in the prior espousals of his junior." Śāntanu thereupon returned to his capital and administered the government as before, and his elder brother Devāpi being degraded from his caste by repeating doctrines contrary to the Vedas, Indra poured down abundant rain, which was followed by plentiful harvests.[2]

वाह्लीकस्य सोमदत्तः पुत्रोऽभूत्। सोमदत्तस्यापि भूरि-भूरिश्रवः शल्य-संज्ञास्त्रयः पित्राः। शान्तनोरप्यमरनद्यां गङ्गायामुदारकीर्त्तिरशेषशास्त्रार्थविद् भीष्मः पुत्रोऽभूत्। सत्यवत्याञ्च चित्राङ्गदविचित्रवीर्य्यौ पुत्रावजनयत् शान्तनुः। चित्राङ्गदस्तु बाल एव चित्राङ्गदेन गन्धर्व्वेणाहवे विनिहतः। विचित्रवीर्य्यौऽपि काशिराजतनये अम्बिकाम्बालिके उपयेमे। तदुपभोगादिखेदाच्च यक्ष्मणा गृहीतः पञ्चत्वमगमत्। सत्यवतीनियोगाच्च मत् पुत्रः कृष्णद्वैपायनो मातुर्वचनमनतिक्रमणीयमिति विचित्रवीर्य्यक्षेत्रे धृतराष्ट्र-पाण्डू तत्प्रहितभुजिष्यायाञ्च विदुरमुतपादयामास॥ १०॥

धृतराष्ट्रोऽपि दुर्य्योधन-दुःशासनादिप्रधानं पुत्रशतं (गान्धार्य्याम्) उत्पादयामास। पाण्डोरप्यरण्ये मृगशापोपहतप्रजाजननसामर्थ्यस्य धर्म्म-वायुशक्रैर्युधिष्ठिर-भीमसेनार्ज्जुनाः कुन्त्यां नकुलं-सहदेवौ च अश्विभ्यां माद्र्यां पञ्च पुत्राः समुत्पादिताः। तेषां द्रौपद्यां पञ्च पुत्रा बभूवुः। युधिष्ठिरात् प्रतिविन्ध्यः, भीमसेनात् सुतसोमः, श्रुतकीर्त्तिरर्ज्जुनात्, शतानीको नकुलात्, श्रुतकर्म्मा सहदेवात्। अपरे चपाण्डवानामात्मजाः, तद्यथा–यौधेयी युधिष्ठिराद्

देवकं पुत्रमवाप। हिडिम्बा घटोत्कचं भीमसेनात् पुत्रमवाप। काशी च भीमसेनादेव सर्वत्रगं पुत्रमवाप। सहदेवाच्च विजया सुहोत्रं नाम पुत्रं प्रासवती। करेणुमयाञ्च नकुलोऽपि निरमित्रमजीजनत्। अर्ज्जुनस्याप्युलूप्यां नागकन्यायामिरावान् नाम पुत्रोऽभूत। मणिपुरपतिपुत्र्याञ्च पुत्रिकाधर्म्मेण बभ्रु वाहनं नाम पुत्रमाजीजनत्॥ ११॥

सुभद्रायाञ्चार्भकत्वेऽपि योऽसावतिबलपराक्रमसमस्तारातिरथविजेता सोऽभिमन्युरजायत। अभिमन्योरुत्तरायां परिक्षीणेषु कुरुष्वश्वत्थामप्रयुक्तब्रह्मास्त्रेण गर्भ एव भस्मीकृतो भगवतः सकलसुरासुरवन्दितचरणयुगलस्यात्मेच्छाकारणमानुषरूप-धारिणोऽनुभावात् पुनर्ज्जीवितमवाप्य परिक्षित् जज्ञे॥ १२॥

योऽयं साम्प्रतमेतद् भूमण्डलमखण्डितायति धर्म्मेण पालयतीति॥ १३॥

इति श्रीविष्णुपुराणे चतुर्थांशे विंशः अध्यायः॥

The son of Bāhlīka was Somadatta, who had three sons, Bhūri, Bhūriśravas and Śala.[3] The son of Śāntanu was the illustrious and learned Bhīṣma, who was born to him by the holy river-goddess, Gaṅgā; and he had by his wife Satyavatī two sons, Citrāṅgada and Vicitravīrya. Citrāṅgada, while yet a youth, was killed in a conflict with a Gandharva, also called Citrāṅgada. Vicitravīrya married Ambā and Ambalikā, the daughters of the king of Kāśī; and indulging too freely in connubial rites, fell into a consumption, of which he died. By command of Satyavatī, my son Kṛṣṇa-dvaipāyana, ever obedient to his mother's wishes,[4] begot upon the widows of his brother the princes Dhṛtarāṣṭra and Pāṇḍu and upon a female servant, Vidūra. Dhṛtarāṣṭra had Duryodhana, Duḥṣāsana and other sons, to the number of a hundred. Pāṇḍu having incurred the curse of a deer, whose mate he had killed in the chase, was deterred from procreating children; and his wife Kuntī bore to him in consequence three sons, who were begotten by the deities Dharma, Vāyu and Indra, namely, Yudhiṣṭhira, Bhīma and Arjuna : and his wife Mādrī had two sons, Nakula and Sahadeva, by the celestial sons of Aśvinī. These had each a

son by Draupadī. The son of Yudhiṣṭhira was Prativindhya; of Bhīma, Śrutasoma; of Arjuna, Śrutakīrtti; of Nakula, Śatānīka; and of Sahadeva, Śrutakarman. The Pāṇḍavas had also other sons.[5] By his wife Yaudheyī, Yudhiṣṭhira had Devaka. The son of Bhīma by Hiḍimbā was Ghaṭotkaca and he had also Sarvatraga by his wife Kāśī. The son of Sahadeva by Vijayā was Suhotra; and Niramitra was the son of Nakula by Kareṇumatī. Arjuna had Irāvat by the serpent-nymph Ulupī; Babhruvāhana, who was adopted as the son of his maternal grandfather, by the daughter of the king of Manipura; and by his wife Subhadrā, Abhimanyu, who even in extreme youth was renowned for his valour and his strength and crushed the chariots of his foes in fight. The son of Abhimanyu by his wife Uttarā was Parīkṣit, who, after the Kurus were all destroyed, was killed in his mother's womb by the magic Brahma weapon, hurled by Aśvatthāman : he was however restored to life by the clemency of that being whose feet receive the homage of all the demons and the gods and who for his own pleasure had assumed a human shape (Kṛṣṇa). This prince, Parīkṣit, now reigns over the whole world with undivided sway.[6]

NOTES

1. This, although it occurs in other authorities, appears to be an error, for these are the sons of a subsequent Parīkṣit (see the next chapter). The Matsya omits Parīkṣit here and the Bhāgavata states that he had no children. In most of the Purāṇas, however, the line of Parīkṣat is continued, but there is very great confusion in the lineage. According to the Vāyu, Janamejaya was the son of Parīkṣit, whose son was Śrutasena, whose son was Bhīmasena, Janamejaya had also a son named Suratha; but Suratha was also the name of the son of Jahnu, from whom the line continues as in the text. The Brahma Purāṇa and Hari Vaṁśa also make Suratha the son both of Janamejaya and of Jahnu; and they observe that there are two Rikṣas, two Parīkṣits, three Bhīmsenas and two

Janamejayas, in the lunar race. Some of the confusion probably originates with the Mahābhārata, which, as before noticed, gives two lists from Puru to Śāntanu, differing from one another and from all the lists of the Purāṇas. In the first of these lists such collateral names have been retained as appear to have furnished our text and that of other Purāṇas with distinct persons : thus making the members of one fraternity so many descents. Of the two lists, however, the second is probably to be regarded as the more recent, if not more correct; for Vaiśāmpāyana repeats it at Janamejaya's request, because the latter is not satisfied with the summary account which the former had first communicated to him. Mahābhārata vol. I. p. 136 and p. 138.

2. The Mahābhārata merely states that Devāpi retired to a religious life. The story of his heresy is narrated, much as in the text, in the Bhāgavata, Vāyu. The Matsya adds, that he was also leprous; on which account his subjects contemned him. He was probably set aside in favour of his younger brother, either on that account or on that of his heresy; such a disposition being conformable to Hindu law. According to the Bhāgavata and Matsya he is still alive at a place called Kalāpa grāma, where, in the Kṛta age of the next Mahāyuga, he will be the restorer of the Kṣatriya race.

3. The Matsya says that Bāhlīka had a hundred sons or lords of the Bahlīkas.

4. Before her marriage to Śāntanu, Satyavatī had a son, Kṛṣṇa-dvaipāyana or Vyāsa, by Parāśara : he was therefore the half brother of Vicitravīrya and legally qualified to raise up offspring to him by his widow. This law is abrogated in the present age. The whole story of the sons of Śāntanu is told at length in the Mahābhārata.

5. The Mahābhārata names some of them rather differently and adds some particulars. Thus Yaudheya was the son of Yudhiṣṭhira by his wife Devīkā, daughter of Govāsana of the Śaivya tribe. The son of Bhīmasena was Sarvaga by Balandharā, princess of Kāśī; he had also Ghaṭotkaca by Hiḍimbā. Abhimanyu was the son of Arjuna by Subhadrā. The wives and sons of the other two are the same but Kareṇumatī is termed a princess of Cedī and Vijayā of Madra.

6. In the details immediately preceding, the Purāṇas generally concur, deriving them probably

from the same source, the Ādi Parvan of the Mahābhārata and employing very frequently the same words. The period at which the chapter closes is supposed to be that at which the Vyāsa, who arranged or compiled the Purāṇas, is believed to have flourished. Parīkṣit died of the bite of a snake, according to the Mahābhārata, Ādi Parva. The Bhāgavata is supposed to have been narrated to him in the interval between the bite and its fatal effect.

****

CHAPTER 21

एकोविंशोऽध्याय:

(भाविनृपतीनां विवरणम्)

परायर उवाच

अत: परं भविष्यानहं भूमिपालान् कीर्त्तयिष्ये। योऽयं साम्प्रतमवनीपति:, तस्यापि जनमेजयश्रुतसेनोग्रसेन-भीमसेना: पुत्राश्चत्वारो भविष्यन्ति॥ १॥

तस्यापर: शतानीको भविष्यति। योऽसौ याज्ञवल्क्याद् वेदमधीत्य कृपादस्त्राण्यवाप्य विषयविरक्तवृतिश्च शौनकोपदेशात्मविज्ञानप्रवण: परं निर्वाणमवाप्स्यति॥ २॥

शतानीकादश्वमेधदत्तो भविता, तस्मादप्याधिसीमकृष्ण: अधिसीमकृष्णाद् निचक्षि:, यो गङ्गयापहृते हस्तिनापुरे कौशाम्ब्यां निवत्स्यति। तस्याप्युष्ण: पित्रो भविता। उष्णाच्चित्ररथ:, तत: शुचिरथ:, तस्माद् वृष्णिमान्, तत: सुषेण:, तस्मादपि सुनीथ:, सुनीथाद्दच:, ततो नृचक्षु:, तस्यापि सुखाबल:, तस्मात् परिप्लव:, ततश्च सुनय:, ततो मेधावी, मेधाविनो नृपञ्जय:, ततो मृदु: तस्मात् तिग्म:, तिग्माद् बृहद्रथ:, तस्माद् वसुदान:, ततोऽप्यपर: शतानीक:॥ ३॥

तस्माच्च उदयन:, उदयनादहीनर:, ततश्च खण्डपाणि:, ततो निरमित्र: तस्माच्च क्षेमक:। तत्रायं श्लोक:।

ब्रह्मक्षत्रस्य यो योनिर्वंशो राजर्षिसत्कृत:।
क्षेमकं प्राप्य राजानं स संस्थां प्राप्स्यते कलौ॥४॥

इति श्रीविष्णुपुराणे चतुर्थांशे एकविंश: अध्याय:॥

I will now enumerate the kings who will reign in future periods.[1] The present monarch, Parīkṣit,[2] will have four sons, Janamejaya,

Śrutasena, Ugrasena and Bhīmasena.[3] The son of Janamejaya will be Śatānīka,[4] who will study the Vedas under Yājñyavalkya and military science with Kṛpa; but becoming dissatisfied with sensual enjoyments, he will acquire spiritual knowledge from the instructions of Śaunaka and ultimately obtain salvation. His son will be Aśvamedhadatta (a son given by the gods in reward for the sacrifice of a horse);[5] his son will be Asīma-Kṛṣṇa;[6] his son will be Nicakra,[7] who will remove the capital to Kauśāmbī, in consequence of Hastināpura being washed away by the Ganges; his son will be Uṣṇa;[8] his son will be Citraratha; his son will be Vṛṣṇimat;[9] his son will be Sunītha;[10] his son will be Ricā;[11] his son will be Nṛcakṣu;[12] his son will be Sukhībala;[13] his son will be Pariplava; his son will be Sunaya;[14] his son will be Medhāvin; his son will be Nṛpañjaya;[15] his son will be Mṛdu;[16] his son will be Tigma;[17] his son will be Vṛhadratha; his son will be Vasudāna;[18] and his son will be another Śatānīka; his son will be Udayana;[19] his son will be Ahīnara;[20] his son will be Khaṇḍapāni;[21] his son will be Niramitra;[22] his son will be Kṣemaka;[23] of him this verse is recited; "The race which gave origin to Brāhmaṇas and Kṣatriyas and which was purified by regal sages, terminated with Kṣemaka in the Kali age.[24]"

NOTES

1. The style now adopted is that of prophecy, as Vyāsa could not consistently have recorded the events which were posterior to his time.

2. Also read Parīkṣita, Parīkṣa and Parīkṣi.

3. See Bk. IV. Ch. XX. The Vāyu and Matsya relate, rather obscurely, a dispute between Janamejaya and Vaiśampāyana, in consequence of the former's patronage of the Brāhmaṇas of the Vājasaneyi branch of the Yajurveda, in opposition to the latter, who was the author of the black or original Yajuṣ (see Bk. III. Ch. V). Janamejaya twice performed the Aśvamedha according to the Vājasaneyi ritual and established the Trisarvī or use

of certain texts of Aśmaka and others by the Brāhmaṇas of Aṅga and by those of the middle country. He perished however in consequence, being cursed by Vaiśampāyana. Before their disagreement Vaiśampāyana related the Mahābhārata to Janamejaya. Mahābhārata Ādi Parvan.

4. The reading of the text is rather, 'his ((Parīkṣ it's) other son will be Śatānīka;' तस्यापर: शतानीको भविष्यति। but the commentator refers 'his' to Janamejaya; तस्यजनमेजयस्य। The Vāyu, Matsya and Bhāgavata also make Śatānīka the son of Jan amejaya. The Brahma Purāṇa has a totally different series or Parīkṣit; Sūryāpiḍa, Candrāpiḍa, Janamejaya, Satyakarṇa, Śvetakarṇa, Sukumāra and Ajaśyāma.

5. The Bhāgavata interposes Sahasrānīka. The Vṛhatkaṭhā has the same descent, but calls the son of Shasrānīka, Udayana or Vatsa. The Bhāgavata has Aśvamedhaja.

6. Adhisāma K. : Vāyu. Adhisoma K. : Matsya. The former states that the Vāyu Purāṇa was narrated in this king's reign, in the second year of a three years' sacrifice at Kurukṣetra.

7. Nemicakra : Bhāgavata. Vicakṣus : Matsya. They agree with the text as to the removal of the capital and the cause.

8. Ukta :Bhāgavata. Bhūrijyeṣṭha : Matsya.

9. Sucidratna, Vāyu : Sucidrava. Mats.; Kaviratha, Bhāgavata; is interposed between Citraratha and Vṛṣnīmat.

10. Sutīrtha : Vāyu.

11. Ruci : Vāyu. Omitted : Matsya and Bhāgavata.

12. Citrākṣa : Vāyu.

13. Sukhīnala : Bhāgavata.

14. Sutapas : Matsya.

15. Purañjaya :Matsya.

16. Ūrva : Matsya. Dūrva : Bhāgavata.

17. Tigmātman : Matsya. Timi : Bhāgavata.

18. Sudāsa : Bhāgavata. Vasudāman : Matsya.

19. The Matsya concurs with the text (see above, note 5), the Bhāgavatas has Durdaman.

20. Vahīnara : Bhāgavata.

21. Daṇḍapāni : Bhāgavata, Vāyu, Matsya.

22. Nimi : Bhāgavata.

23. Kṣepaka : Vāyu.

24. The same memorial verse is quoted in the Matsya and Vāyu Purāṇa, preceded by one which

states the number of princes twenty-five. The specification however, commencing with Śatānīka, is twenty-six or twenty-seven. The passage is, पंचविंशनृपाह्येते भविष्याः पूर्व्ववंशजाः। अनुवंशशश्लोकोऽयं गीतो विप्रैः पुरातनैः। ब्रह्मक्षत्रस्य यो यौनिर्वंशो देवर्षि सत्कृतः। क्षेमकं प्राप्प राजानं संस्थां प्राप्स्पति वै कलौ॥

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CHAPTER 22

द्वाविंशोऽध्यायः

(भावि-कालीनेक्ष्वाकुवंशीय-नृपाणां वर्णनम्)

पराशर उवाच

अतश्चेक्ष्वाकवो भविष्याः पार्थिवाः कथ्यन्ते। बृहद्बलस्य पुत्रो बृहत्क्षणः॥ १॥

तस्माद् गुरुक्षेपः, ततो वत्सः, वत्साद् वत्सव्यूहः, ततः प्रतिव्योमः, तस्यापि दिवाकरः, तस्मात् सहदेवः॥ २॥

ततो बृहदश्वः, तत्सूनुर्भानुरथः, तस्यापि सुप्रतीकः, ततो मरुदेवः, मरुदेवात् सुनक्षत्रः तस्मात् किन्नरः, किन्नरादन्तरिक्षः, तस्मात् सुवर्णः ततश्चामित्रजित् ततश्च बृहद्राजः, तस्यापि धर्मो, धर्मिणः कृतञ्जयः, कृतञ्जयाद् रणञ्जयः, रणञ्जयात् सञ्जयः, तस्मात् शाक्यः, शाक्यात् शुद्धोदनः, तस्माद् राहुलः, ततः प्रसेनजित्, ततश्च क्षुद्रकः, ततः कुण्डकः, तस्मादपि सुरथः, ततश्च सुमित्रोऽन्यः, इत्येते चेक्ष्वाकवो बृहदबलान्वयाः। अत्रानुवंशश्लोकः.

इक्ष्वाकूणामयं वंशः सुमित्रान्तो भविष्यन्ति।
यतस्तं प्राप्य राजानं स संस्थां प्राप्स्यते कलौ॥ ३॥
इति श्रीविष्णुपुराणे चतुर्थांशे द्वाविंशः अध्यायः॥

I will not repeat to you the future princes of the family of Ikṣvāku.[1]

The son of Vṛhadbala[2] will be Vṛhatkṣaṇa;[3] his son will be Urukṣepa;[4] his son will be Vatsa;[5] his son will be Vatsavyūha;[6] his son will be Prativyoman;[7] his son will be Divākara; his son will be Sahadeva;[8] his son will be Vṛhadaśva;[9] his son will be Bhānuratha;[10] his son will be Supratītha;[11] his son will be Marudeva;[12] his son will be Sunakṣatra, his son will be Kinnara;[13] his son will be Antarikṣa; his son will be Suvarṇa;[14] his son will be Amitrajit;[15] his son will be Vṛhadrāja;[16] his son will be Dharman;[17] his son will Kṛtañjaya, his son will be Raṇañjaya; his son will be Sañjaya; his son will be Śākya;[18] his son will be Śuddhodana,[19] his son will be Rātula,[20] his son will be Prasenajit, his son will be Kṣudraka, his son will be Kuṇḍaka;[21] his son will be Suratha;[22] his son will be Sumitra. These are the kings of the family of Ikshwāku, descended from Vrihadbala. This commemorative verse is current concerning them; "The race of the descendants of Ikshwāku will terminate with Sumitra: it will end in the Kali age with him."[23]

NOTES

1. See Bk. IV. Ch. II.

2. Vṛhadratha :Vāyu.

3. Vṛhatkṣaya : Vāyu. Vṛhadraṇa : Bhāgavata. Omitted : Matsya.

4. Omitted : Vāyu. Urukṣaya : Matsya. Urukriya : Bhāgavata.

5. Omitted by all three.

6. Vatsavṛddha : Bhāgavata.

7. Prativyūha : Vāyu.

8. The Bhāgavata inserts Bhānu. The Matsya says that Ayodhyā was the capital of Divākara. The Vāyu omits the next twelve names; probably a defect in the copies.

9. Druvāśva : Matsya.

10. Bhānumat : Bhāgavata, Bhāvyaratha or Bhāvya : Matsya.

11. Pratīkāśva : Bhāgavata. Pratīpāśva : Matsya.

12. The Bhāgavata and Matsya prefix a Supratīpa or Supratīka.

13. Puṣkara : Bhāgavata.

14. Suparvan or Sumantra : Matsya. Sutapas : Bhāgavata.

15. Amantravit : Matsya.

16. Vṛhadbrāja : Bhāgavata.

17. Omitted : Matsya Varhiṣ : Bhāgavata.

18. The Bhāgavata and Vāyu have Śākya. My copy of the Matsy has Śādhya, but the Radcliffe MS., more correctly, no doubt. Śakya (शक्य:).

19. In some copies Krodhodana; but it is also Śuddhodana, Matsya and Vāyu; Śuddhoda, Bhāgavata.

20. Rāhula : Vāyu. Siddhārtha or Puṣkala : Matsya Lāṅgala : Bhāgavata. This and the two preceding names are of considerable chronological interest; for Śākya is the name of the author or reviver of Buddhism, whose birth appears to have occurred in the seventh and death in the sixth century before Christ (B.C. 621-543). There can be no doubt of the individual here intended, although he is out of his place, for he was the son, not the father, of Śuddhodana and the father of Rāhula; as he is termed in the Amara and Haima Kośas, Śaudhodani or Śuddhodana suta the son of Śuddhodana and Rāhulasu the parent of Rāhula : so also in the Mahāvaṁśa, Siddhārtha or Śakya is the son of Śuddhodano and father of Rāhula. Turnour's translation, p. 9. Whether they are rightly included amongst the princes of the race of Ikṣvāku is more questionable, for Śuddhodana is usually described as a petty prince, whose capital was not Ayodhyā, but Kapilavastu. At the same time it appears that the provinces of the Doab had passed into the possession of princes of the lunar line and the children of the sun may have been reduced to the country north of the Ganges or the modern Gorakhpur, in which Kapila was situated. The Buddhists do usually consider their teacher Śākya to be descended from Ikṣvāku. The chronology is less easily adjusted, but it is not altogether incompatible. According to the lists of the text, Śākya, as the twenty-second of the line of Ikṣvāku, is contemporary with Ripuñjaya, the twenty-second and last of the kings of Magadhā, of the family of Jarāsandha; but, agreeably to the Buddhist authorities, he was the friend of Bimbasāra, a king who in the Paurāṇik list appears to be the fifth of the Śaiśunāga dynasty and tenth from Ripuñjaya. The same number of princes does not necessarily imply equal duration of dynasty and Ikṣvāku's descendants may have out-lasted those of Jarāsandha; or as is more likely for the dynasty was obscure and is evidently imperfectly preserved - several descents may have been omitted, the insertion of which would reconcile the Paurāṇik lists with those of the Buddhists and bring Śākya down to the age of Bimbasāra. It is evident, from what occurs in other authorities, that the Aikṣ vākava princes are regarded as contemporaries even of the Śaiśunāga dynasty : see c. 24, n. 17.

21. Kṣulika : Vāyu. Kulaka or Kṣullaka : Matsya. Omitted : Bhāgavata. In the *Mahāvira Caritra*, a work written by the celebrated Hemacandra, in the twelfth century, we have a Prasenajit, king of Magadha, residing at Rājgṛha, succeeded by Śrenīka and he by Kūlika. The Buddhists have a Prasenajit contemporary with Śakya, son of Mahāpadma, king of Magadha. There is some confusion of persons wither in the Paurāṇik genealogies or in the Buddhist and Jain traditions, but they agree in brining the same names together about the same period.

22. Omitted : Bhāgavata.

23. The Vāyu and Bhāgavata have the same stanza. We have here twenty-nine or thirty princes of the later solar line, contemporary with the preceding twenty-six or twenty-seven of the later dynasty of the moon.,

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CHAPTER 23

त्रयोविंशोऽध्याय:

(मगधवंशवर्णनम्)

पराशर उवाच

मागधानां बार्हद्रथानां भविष्याणामनुक्रमं कथयामि॥ १॥

अत्र हि वंशे महाबला जरासन्धप्रधाना बभूवु:॥ २॥

जरासन्धसुतान् सहदेवात् सोमापि:, तस्मात् श्रुतवान्, तस्याप्युतायु:, ततश्च निरमित्र: तत्त नय: सुक्षत्र:, तस्मादपि बृहत्कर्मा, ततश्च सेनजित्, तस्माद्य श्रुतञ्जय, ततो विप्र:, तस्य च पुत्र: शुचिनामा भविष्यति। तस्यापि क्षेम्य, ततश्च सुव्रताद् धर्म:, तत:, सुश्रम:, ततो दृढसेन:, तत: सुमति:, तस्मात् सुबल:, तस्य सुनीतो भविता। तत: सत्यजित् सत्यजितो विश्वजित्, तस्यापि रिपुञ्जय: पुत्र: इत्येते बार्हद्रथा भूपतयो वर्षसहस्रमेकं भविष्यन्ति॥ ३॥

इति श्रीविष्णुपुराणे चुतर्थांशे त्रयोविंश: अध्याय:॥

I will now relate to you the descendants of Vṛhadratha, who will be the kings of Magadha. There have been several powerful princes of this dynasty, of whom the most celebrated was Jarāsandha, his son was Sahadeva, his son is Somāpi;[1] his son will be

Śrutavat;[2] his son will be Ayutāyus;[3] his son will be Niramitra;[4] his son will be Sukṣtra;[5] his son will be Vṛhatkarman;[6] his son will be Senajit;[7] his son will be Śrutañjaya;[8] his son will be Vipra;[9] his son will be Śuci;[10] his son will be Kṣemya,[11] his son will be Suvrata;[12] his son will be Dharma,[13] his son will be Suśuma;[14] his son will be Dṛdhasena,[15] his son will be Sumati,[16] his son will be Suvala,[17] his son will be Sunīta,[18] his son will be Satyajit,[19] his son will be Viśvajit,[20] his son will be Ripuñjaya.[21] These are the Vārhadrathas, who will reign for a thousand years.[22]

NOTES

1. Somādhi; Vāyu, Matsya : and they now affect greater precision, giving the years of the reigns. Somādhi 58, V.; 50, M.
2. Śrutaśravas, 67 years V.; 64, M.
3. 36 years V.; Apratīpa, 26, M.
4. 100 years V.; 40, M.
5. 58 years V.; 56, M.; Sunakṣatra, Bhāgavata.
6. 23 years V. and M.; Vṛhatsena, Bhāgavata.
7. 23 years V.; 50, M.; Karamjit, Bhāgavata.
8. 40 years V. and M.
9. Mahābala, 25 years V.; Vidhu, 28, M.
10. 58 years V.; 64, M.
11. 28 years V. and M.
12. 60 years V.; 64, M.
13. 5 years V.; Sunetra, 35, M.; Dharmanetra, Bhāgavata.
14. 38 years V.; Nivṛtti, 58, M.; Sama, Bhāgavata.
15. 48 years V.; Trinetra, 28, M.; Dyumatsena, Bhāgavata.
16. 33 years V.; Mahatsena, 48, M.
17. 22 years V.; Netra, 33, M.
18. 40 years V.; Abala, 32, M.
19. 80 years V.; omitted, M.
20. 35 years V.; omitted, M.
21. 50 years V. and M.; Parañjaya and Viśvajit are identified, Bhāgavata.
22. Our list and that of the Vāyu specifies twenty-one kings after Sahadeva : the Bhāgavata specifies twenty and in another passage states that to be the number. My copy of the Matsya names but nineteen and the Radcliffe but twelve; but both

agree in making the total thirty-two. They all concur with the text also in stating that 1000 years had elapsed from the great war, at the death of the last Vārhadratha prince; and this is more worthy of credit than the details, which are obviously imperfect.

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CHAPTER 24

चतुर्विंशोऽध्याय:

(कलिकालस्थित-नृपाणां कलिधर्म्मस्य च वर्णनम्।
राजवंशवर्णनोपसंहारश्च।)

पराशर उवाच

योऽयं रिपुञ्जयो नाम बार्हद्रथोऽन्त्य:, तस्य सुनिको नामामात्यो भविष्यति॥ १॥

स चैनं स्वामिनं हत्वा स्वपुत्रं प्रद्योतनामनमभिषेक्ष्यति। तस्यापि पालकनामा पुत्रो भविता। ततश्च विशाखयूप:, तत्पुत्रो, जनक:, तस्य च नन्दिवर्द्धन, इत्येते अष्टत्रिंशदुत्तरमब्दशतं पञ्चप्रद्योता: पृथिवीं भोक्ष्यन्ति॥ २॥

The last of the Bṛhadratha dynasty, Ripuñjaya, will have a minister named Sunika,[1] who having killed his sovereign, will place his won Pradyota upon the throne;[2] his son will be Pālaka;[3] his son will be Viśākhayūpa,[4] his son will be Janaka[5] and his son will be Nandivardhana.[6] These five kings of the house of Pradyota will reign over the earth for a hundred and thirty-eight years.[7]

ततश्च शिशुनाग:, तत्पुत्रश्च काकवर्णो भविता। तत्पुत्र: क्षेमधर्म्मा, तस्यापि क्षत्रौजा:, ततपुत्रो विद्मसार:, ततश्चाजातशत्रु:, तस्माद्य दर्भक:, दतर्भकाद्योदयाश्च:, तस्मादपि नन्दिवर्द्धन:, ततो महानन्दीस, इत्येते शैशुनागा दश भूमिपालस्त्रीणि वर्षशतानि द्विषष्ट्यधिकानि भविष्यन्ति॥ ३॥

The next prince will be Śiśunāga,[8] his son will be Kākavarṇa,[9] his son will be Kṣemadharman,[10] his son will be Kṣatraujas,[11] his son will be Vidmisāra,[12] his son will be Ajātaśatru,[13] his son will be Dharbaka;[14] his son will be Udayāśva;[15] his son will also be

Nandivarddhana; and his son will be Mahānandi.[16] These ten Saiśunāgas will be kings of the earth for three hundred and sixty-two years.[17]

महानन्दिसुतः शूद्रागर्भोद्भवोऽतिलुब्धो महापद्मानन्दः परशुराम इवापरोऽखिलक्षत्रान्तकारी भविता॥४॥

ततः प्रभृति शूद्रा भूमिपाल भविष्यन्ति, स चैकच्छत्रामनुल्लङ्घितशासनो महापद्मः पृथिवीं भोक्ष्यति॥५॥

तस्याप्यष्टौ सुताः सुमात्याद्या भवितारः। तस्य च महापद्मस्यानु पृथिवीं भौक्ष्यन्ति। महापद्मस्तत्पुत्राश्च एकं वर्षशतमवनीपतयो भविष्यन्ति। नवैव तान् नन्दान् कौटिल्यो ब्राह्मणः समुद्धरिष्यति॥६॥

The son of Mahānanda will be born of a woman of the Śūdra or servile class; his name will be Nanda, called Mahāpadma, for he will be exceedingly avaricious.[18] Like another Paraśurāma, he will be the annihilator of the Kṣatriya race; for after him the kings of the earth will be Śūdras. He will bring the whole earth under one umbrella : he will have eight sons, Sumālya and others, who will reign after Mahāpadma; and he and his sons[19] will govern for a hundred years. The Brāhmaṇa Kauṭilya will root out the nine Nandas.[20]

तेषामभावे मौर्याश्च पृथिवीं भोक्ष्यन्ति। कौटिल्य एव चन्द्रगुप्तं राज्येऽभिषेक्ष्यति॥७॥

तस्यापि पुत्रो विन्दुसारो भविष्यति। तस्यापि अशोकवर्द्धनः, ततः सुयशाः, ततो दशरथः, ततः सङ्गतः ततः शालिशुकः, तस्मात् सोमशर्मा, तस्मात् शतधन्वा, तस्याप्यनु बृहद्रथनामा भविता। एवं मौर्या दश भूपतयो भविष्यन्ति अब्दशतं सप्तत्रिंशदुत्तरम्। तेषामन्ते पृथिवीं शुङ्गा भोक्ष्यन्ति॥८॥

Upon the cessation of the race of Nanda, the Mauryas will possess the earth, for Kauṭilya will place Candragupta[21] on the throne : his son will be Vindusāra;[22] his son will be Aśokavarddhana;[23] his son will be Suyaśas;[24] his son will be Daśaratha; his son will be Sangata; his son will Śāliśūka; his son will be Somaśarmman; his son will be Saśadharman;[25] and his successor will be Vṛhadratha. These are the ten Mauryas, who will reign over the earth for a hundred and thirty-seven years.[26]

ततः पुष्पमित्रः सेनापतिः स्वामिनं हत्वा राज्यं करिष्यति॥ ९॥

अस्यात्मजोऽग्निमित्रः, तस्मात् युज्येष्ठः, ततो वसुमित्रः, तस्मादप्यार्द्रकः, ततः पुलिन्दकः, ततो घोषवसुः, तस्मादपि वज्रमित्रः, ततो भागवतः॥ १०॥

तस्माद् देवभूतिः, इत्येते दश शुङ्गा द्वादशोत्तरं वर्षशतं पृथिवीं भोक्ष्यन्ति। ततः कण्वानेषा भूर्यास्यति॥ ११॥

The dynasty of the Śuṅgas will next become possessed of the sovereignty; for Puṣpamitra, the general of the last Maurya prince, will put his master to death and ascend the throne :[27] his son will be Agnimitra;[28] his son will be Sujyeṣtha;[29] his son will be Vasumitra;[30] his son will be Ārdraka;[31] his son will be Pulindaka;[32] his son will be Ghoṣavasu;[33] his son will be Vajramitra;[34] his son will be Bhāgavata;[35] his son will be Devabhūti.[36] These are the ten Śuṅgas, who will govern the kingdom for a hundred and twelve years.[37]

देवभूतिस्तु शुङ्गराजानं व्यसनिनं तस्यैवामत्यः कण्वो वसुदेवनामा निपात्य स्वयमवनीं भोक्ताः। तत् पुत्रो भूमिमित्रः तस्यापि नारायणः, नारायणस्य सुशर्मा, एते काण्वायनाश्चत्वारः पञ्चचत्वारिंशद्वर्षाणि भूपतयो भविष्यन्ति।

Devabhūti, the last Śuṅga prince, being addicted to immortal indulgences, his minister, the Kāṇva named Vasudeva will murder him and usurp the kingdom : his son will be Bhūmimitra; his son will be Nārāyaṇa; his son will be Suśarman. These four Kāṇvas will be kings of the earth for forty-five years.[38]

सुशर्माणं कण्वञ्च भृत्यो बलात् शिप्रकनामा हत्वा अन्ध्रजातीयो वसुधां भोक्ष्यति। ततश्च कृष्णनामा तद्भ्राता भूपतिर्भावी। तस्य श्रीकान्तकर्णिः, तस्यापि पुर्णोत्सङ्गः, तत्पुत्रश्च शातकर्णिः, तस्माच्च लम्बोदरः, तस्माद् द्विविलकः, ततो मेघस्वातिः, ततः पटुमान, ततश्च अरिष्टकर्मा, ततो हालः हालात् पुत्तलकः, ततः प्रविल्लसेनः, ततः सुन्दरः शात कर्णी, तस्माच्चकोरः शातकर्णी॥ १२॥

ततः शिवस्वातिः, ततश्च गोमतीपुत्रः, तत्पुत्रः पुलिमान्, तस्यापि शातकर्णी शिवश्रीः, ततः शिवस्कन्धः, ततो यज्ञश्रीः, ततो विजयः ततश्चन्द्रश्रीः, तस्यापि पुलोमार्चि, एवमेते त्रिंशच्चत्वार्यब्दशतानि षट्पञ्चाशदधिकानि पृथिवीं भोक्ष्यन्ति अन्ध्रभृत्याः।

Suśarman the Kāṇva will be killed by a powerful servant named Śipraka, of the Āndhra tribe, who will become king and found the Āndhrabhṛtya dynasty;[39] he will be succeeded by his brother Kṛṣṇa;[40] his son will be Śrī Śātakarṇi;[41] his son will be Pūrnotsaṅga;[42] his son will be Śātakarṇi (2nd);[43] his son will be Lambodara;[44] his son will be Ivīlaka;[45] his son will be Meghasvāti;[46] his son will be Patumat;[47] his son will be Ariṣṭakarman;[48] his son will be Hāla;[49] his son will be Tālaka;[50] his son will be Pravilasena;[51] his son will be Sundara, named Śātakarṇi;[52] his son will be Cakora Śātakarṇi;[53] his son will be Śivasvāti;[54] his son will be Gomatīputra;[55] his son will be Pulimat;[56] his son will be Śivaśrī Śātakarṇi;[57] his son will Śivaskandha;[58] his son will be Yajñaśrī;[59] his son will be Vijaya;[60] his son will be Candraśrī;[61] his son will be Pulomārciṣ.[62] These thirty Andhrabhṛtya kings will reign four hundred and fifty-ṣix years.[63]

सप्ताभीरा दश गर्द्दभिला भविष्यन्ति॥ १३॥

ततः षोडश शका भूभुजो भवितारः। ततश्च अष्टौ यवनाः चतुर्द्दश तुखाराः, मुण्डाश्च त्रयोदश मौनाः, एते, पृथिवीं त्रयोदश वर्षशतानि नवनवत्यधिकनि भोक्ष्यन्ति॥ १४॥

ततश्च पौरा एकादश भूपतयोऽष्टशतानि त्रीणि महीं भोक्ष्यन्ति॥ १५॥

तेषूच्छन्नेषु कैलकिला यवना भूपतयो भविष्यन्ति। मूर्द्धाभिषिक्तस्तेषां विन्ध्यशक्तिः॥ १६॥

ततः पुरञ्जयः, ततो रामचन्द्रः, तस्माद् धर्म्मः, धर्म्माद् वराङ्गः, कृतनन्दनः, सुषिनन्दिः, नन्दियशाः, शिशकप्रवारी च। एते वर्षशतं षड्वर्षाणि च भविष्यन्ति। ततस्तपुत्रास्योदशैव, वाह्लीकाश्च त्रयः ततः पुष्यमित्रपढ़ मित्र-पद्ममित्रास्त्रयः, दश मेकलाश्च, सप्तकोशलायान्तु नवैव भूपतयो भविष्यन्ति। नैषावास्तु तावन्त एव भूपतयो भविष्यन्ति॥ १७॥

After these, various races will reign, as seven Ābhīras, ten Garddhabas, sixteen Śakas, eight Yavanas, fourteen Tuṣāras, thirteen Muṇḍas, eleven Maunas, altogether seventy-nine princes,[64] who will be sovereigns of the earth for one thousand three hundred and ninety years; and then eleven Pauras will be kings for three hundred years.[65] When they are destroyed, the Kailakila Yavanas will be kings; the chief of whom will be Vindhyaśakti; his son will be Parañjaya; his son will be Rāmacandra; his son will be Adharma, from whom will be Varāṅga, Kṛtanandana, Śudhinandī, Nandiyaśas, Śiśuka and Pravīra; these will rule for a hundred and six years.[66] From them will proceed thirteen sons; then three Bāhlīkas and Puṣpamitra, Pātumitra and others, to the number of thirteen, will rule over Mekalā.[67] There will be nine kings in the seven Kośalas; and there will be as many Naiṣadha princes.[68]

मागधायां विश्वस्फटिसंज्ञोऽन्यान् वर्णान् करिष्यति कैवर्त्तकटु पुलिन्द-ब्राह्मण्यान् राज्ये स्थापयिष्यन्नुतसाद्याखिलाक्षत्रजातिम्। नव नागाः पद्मावत्यां कान्तिपुर्यां मथुरायामनगङ्गाप्रयागं मागधा गुप्ताश्च भोक्षयन्ति। कोशलोड्र (पुण्ड्रक) ताम्रलिप्तान् समुद्रतटपुरीश्च देवरक्षितो रक्षिष्यति। कलिङ्गमार्हिषिमाहेन्द्रभीमा गुहां भोक्ष्यन्ति। नैषाद-नैनीषिक-कालतोयान् जनपदान् मणिधारवंशा भोक्ष्यन्ति। स्त्रीराज्य-(त्रैराज्य) मूषिकजनपदान् कनकाह्वया भोक्ष्यन्ति। सौराष्ट्रवन्तिशूद्रानर्वुदमरुभूमिविषांश्च व्रात्या द्विजाभीरशूद्राद्या भोक्ष्यन्ति। सिन्धुतटदार्वीकोर्वी-चन्द्रभाग-काश्मीरविषयान् व्रात्या म्लेच्छादयः शूद्राः भोक्ष्यन्ति।

In Magadha a sovereign named Viśvasphaṭika will establish other tribes; he will extirpate the Kṣatriya or martial race and elevate fishermen, barbarians and Brāhmaṇas and other castes, to power.[69] The nine Nāgas will reign in Padmāvatī, Kāntipurī and Mathurā; and the Guptas of Magadha along the Ganges to Prayāga.[70] A prince named Devarakṣita will reign, in a city on the sea-shore, over the Kośalas, Oḍras, Puṇḍras and Tāmraliptas.[71] The Guhas will possess Kāliṅga, Māhihaka and the mountains of Mahendra.[72] The race of Maṇidhanu will occupy the countries of the Niṣādas, Naimiṣikas and Kālatoyas.[73] The people called Kanaks will possess the Amazon country and that called Mūṣika.[74] Men of the three tribes, but degraded and Ābhīras and Śūdras, will occupy Saurāṣṭra, Avanti, Śūra, Arbuda and Marubhūmi and Śūdras, outcastes and barbarians will be masters of the banks of the Indus, Dārvika, the Candrabhāgā and Kāshmir.[75]

एते च तुल्यकाला: सर्वे पृथिव्यां भूभृतो भविष्यन्ति। अल्पप्रासादा बृहत्कोपा: सर्वकालमनृताधर्मरुचय: स्त्री-बाल-गोवधकर्त्तार: परस्वादनरुचयोऽल्पसारा उदितास्तमितप्राया: स्वल्पायुषो महेच्छा अत्यल्पधर्माश्च भविष्यन्ति ॥१८॥

These will all be contemporary monarchs, reigning over the earth; kings of churlish spirit, violent, temper and ever addicted to falsehood and wickedness. They will inflict death on women, children and cows; they will seize upon the property of their subjects; they will be of limited power and will for the most part rapidly rise and fall; their lives will be short, their desires insatiable and they will display but little piety.

तैश्च विमिश्रा जनपदास्तच्छीलवर्त्तिनो राजाश्रयशुष्मिणो म्लेच्छाश्चार्याश्च विपर्ययेण वर्त्तमान: प्रजा: क्षपयिष्यन्ति॥१९॥

The people of the various countries intermingling with them will follow their example and the barbarians being powerful in the patronage of the princes, whilst purer tribes are neglected, the people will perish.[76]

ततश्चानुदिनमल्पाल्पह्रासाद् व्यवच्छेदाद् धमार्थयोर्जगत: संक्षेपो भविष्यति॥२०॥

ततश्चार्थ एवाभिजनहेतु: धनमेवाशेषधर्महेतु:, अभिरुचिरेव दाम्पत्य सम्बन्धहेतु:, अनृतमेव व्यावहारजयहेतु:, स्त्रीत्वमेवोपभोगहेतु: रत्नताम्रभागितैव पृथिवीहेतु:, ब्रह्मसूत्रमेव विप्रत्वहेतु:, लिङ्गधारणमेवाश्रमहेतु:, अन्याय एव वृत्तिहेतु:॥२१-२२॥

दौर्बल्यमेव अवृत्तिहेतुः भयगर्भोद्यारणमेव पाण्डित्यहेतुः॥ २ ३॥

दानमेव धर्म्महेतुः, आढ्यतैव साधुत्वहेतुः॥ २४॥

Wealth and piety will decrease day by day, until the world will be wholly depraved. Then property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. Earth will be venerated but for its mineral treasures;[77] the Brahmanical thread will constitute a Brāhmaṇa; external types (as the staff and red garb) will be the only distinctions of the several orders of life; dishonesty will be the universal means of subsistence; weakness will be the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion;

स्नानमेव प्रसाधनहेतुः, स्वीकरणं विवाहहेतुः, सद्वेशधार्य्येव पात्रं दूरायतनोदकमेव तीर्थमित्येवमनेकदोषोत्तरे भूमण्डले सर्ववर्णेष्वेव यो यो बलवान् स स भूपतिर्भविष्यति। एवञ्चातिलुब्धकरभारसहाः शैलानामन्तरा द्रोणीः प्रजाः संश्रयिष्यन्ति। मधुशाकमूलफलपत्रपुष्पाहसाराश्च भविष्यन्ति, तरुवल्कालचीरप्रावरणाश्चातिबहुप्रजाः शीतवातातपवर्षसहा भविष्यन्ति। न स कश्चित् त्रयोविंशतिवर्षाणि जीविष्यति। अनवरतं चात्र कलियुगे क्षयमायात्माखिलनेवैष जनः क्षयमुपैष्यति॥ २५॥

simple ablution will be purification;[78] mutual assent will be marriage; fine clothes will be dignity;[79] and water afar off will be esteemed a holy spring. Amidst all castes he who is the strongest will reign over a principality thus vitiated by many faults. The people, unable to bear the heavy burdens imposed upon them by their avaricious sovereigns, will take refuge amongst the valleys of the mountains and will be glad to feed upon wild honey, herbs, roots, fruits, flowers and leaves : their only covering will be the bark of trees and they will be exposed to the cold and wind and sun and rain. No man's life will exceed three and twenty years. Thus in the Kali age shall decay constantly proceed, until the human race approaches its annihilation.

श्रौतस्मार्त्तधर्मं विप्लवमत्यन्तमुपगते क्षीणप्राये च कलावशेषजगत्स्रष्टुश्चराचरगुरोदिमयस्यान्तमयस्य सर्वमयस्य ब्रह्ममयास्यात्मस्वरूपिणो भगवतो वासुदेवस्यांशः सम्भलग्रामप्रधानब्राह्मणविष्णुयशसो गृहे अष्टगुणर्द्धिसमन्वितः, कल्किरूपी जगत्यत्रावतीर्य सकलम्लेच्छदस्युदुष्टाचरणचेतसामशेषाणामपरिच्छिन्नमहात्म्यशक्तिः क्षयं करिष्यति॥ २६॥

When the practices taught by the Vedas and the institutes of law shall nearly have ceased and the close of the Kali age shall be nigh, a portion of that divine being who exists of his own spiritual nature in the character of Brahma and who is the beginning and the end and who comprehends all things, shall descend upon earth : he will be born in the family of Viṣṇuyaśas, an eminent Brāhmaṇa of Sambhala village, as Kalki, endowed with the eight superhuman faculties. By his irresistible might he will destroy all the Mlecchas and thieves and all whose minds are devoted to iniquity.

स्वधर्म्मेषु चाखिलं जगत् संस्थापयिष्यतीति। अनन्तरञ्चाशेषकलेरवसाने प्रबुद्धानां तेषां मेव जनपदानाममलस्फटिकविशुद्धमतयो भविष्यन्ति॥ २७॥

He will then re-establish righteousness upon earth; and the minds of those who live at the end of the Kali age shall be awakened and shall be as pellucid as crystal.

तेषाञ्च बीजभूतानामशेषमनुष्याणां परिणतानामपि तत् कालकृतानामपत्यप्रसूतिर्भविष्यति॥ २८॥

तानि च तदपत्यानि कृतयुगधर्म्मानुसारीणि भविष्यन्तीति॥ २९॥

The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings and shall give birth to race who shall follow the laws of the Kṛta age or age of purity.

अत्रोच्यते

यदा चन्द्रश्च सूर्यश्च तथा तिष्य-बृहस्पती।
एकराशौ समेष्यन्ति भविष्यति तदा कृतम्।।३०।।

As it is said : "When the sun and moon and the lunar astrism Tiṣya and the planet Jupiter, are in one mansion, the Kṛta age shall return.[80]"

अतीता वर्त्तमानाश्च तथैवानागताश्च ये।
एते वंशेषु भूपालाः कथिता मुनिसत्तम।।३१।।
यावत् परीक्षितो जन्म यावन्नन्दाभिषेचनम्।
एतद्वर्षसहस्रन्तु ज्ञेयं पञ्चदशोत्तरम्।।३२।।

Thus, most excellent Muni, the kings who are past, who are present and who are to be, have been enumerated. From the birth of Parīkṣit to the coronation of Nanda it is to be known that 1015 years have elapsed.[81]

सप्तर्षीणाञ्च यौ पूर्वौ दृश्येते उदितौ दिवि।
तयोस्तु मध्यनक्षत्रं दृश्यते यत् समं निशि।
तेन सप्तर्षयो युक्तास्तिष्ठन्त्यब्दशतं नृणाम्।।३३।।

When the two first stars of the seven Ṛṣis (the great bear) rise in the heavens and some lunar asterism is seen at night at an equal distance between them, then the seven Ṛṣis continue stationary in that conjunction for hundred years of men.[82]

ते तु पारीक्षिते काले मघास्वासन् द्विजोत्तम।
तदा प्रवृत्तश्च कलिर्द्वादशाब्दाशतात्मकः।।३४।।
यदैव भगवद्विष्णोरंशो यातो दिवं द्विज।
वसुदेवकुलोद्भूतस्तदैव कलिरागतः।।३५।।

At the birth of Parīkṣit they were in Maghā and the Kali age then commenced, which consists of 1200 (divine) years. When the portion of Viṣṇu (that had been born from Vasudeva) returned to heaven, then the Kali age commenced.

यावत् स पादपद्माभ्यां पस्पर्शेमां वसुन्धराम्।
तावत् पृथ्वीपरिष्वङ्गे समर्थो नाभवत् कलिः।।३६।।
गते सनातनस्यांसे विष्णोस्तत्र भुवो दिवम्।
तत्याज सानुजो राज्यं धर्मपुत्रो युधिष्ठिरः।।३७।।

As long as the earth was touched by his sacred feet, the Kali age could not affect it. As soon as the incarnation of the eternal Viṣṇu had departed, the son of Dharma, Yudhiṣṭhira, with his brethren, abdicated the sovereignty.

विपरीतानि दृष्ट्वा च निमित्तानि स पाण्डव:।
याते कृष्णो चकाराथ सोऽभिषेकं परीक्षिते॥ ३८॥
प्रयास्यन्ति यदा ते च पूर्वाषाढां महर्षय:।
तदा नन्दात् प्रभृत्येष कलिवृद्धिं गमिष्यति॥ ३९॥

Observing unpropitious portents, consequent upon Kṛṣṇa's disappearance, be placed Parīkṣit upon the throne. When the seven Ṛṣis are in Pūrvāṣāḍhā, then Nanda will begin to reign[83] and thence-forward the influence of the Kali will augment.

यस्मिन् कृष्णो दिवं यातस्तस्मिन्नेव तदाहनि।
प्रतिपन्नं कलियुगं तस्य संख्यां निबोध मे॥ ४०॥
त्रीणि लक्षाणि वर्षाणां द्विज! मानुषसंख्यया।
षष्टिश्चैव सहस्राणि भविष्यत्येष वै कलि:॥ ४१॥
शतानि तानि दिव्यानि सप्त पञ्च च संख्यया।
नि:शेषेण ततस्तस्मिन् भविष्यति पुन: कृतम्॥ ४२॥

The day that Kṛṣṇa shall have departed from the earth will be the first of the Kali age, the duration of which you shall hear; it will continue for 360,000 years of mortals. After twelve hundred divine years shall have elapsed, the Kṛta age shall be renewed.

ब्राह्मण: क्षत्रिय वैश्या: शूद्राश्च द्विजसत्तम।
युगे युगे महात्मान: समतीता: सहस्रश:॥ ४३॥
बहुत्वान्नामधेयानां परिसंख्या कुले कुले।
पुनरुक्तबहुत्वात्तु न मया परिकीर्तिता॥ ४४॥
देवापि: पौरवो राजा मरुश्चेक्ष्वाकुवंशज:।
महायोगवलोपेतौ कलापग्रामसंश्रयौ॥ ४५॥
कृते युग इहागत्य क्षत्रप्रावर्त्तकौ हि तौ।
भविष्यतो मनोर्वंशे बीजभूतौ व्यवस्थितौ॥ ४६॥
एतेन क्रमयोगेन मनुपुत्रैर्वसुन्धरा।
कृतत्रेतादिसंज्ञानि युगानि त्रीणि भुज्यते॥ ४७॥
कलौ तु बीजभूतास्ते केचित् तिष्ठन्ति भूतले।
यथैव देवापि-मरू साम्प्रतं समवस्थितौ॥ ४८॥

Thus age after age Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, excellent Brāhmaṇa, men of great souls, have passed away by thousands; whose names and tribes and families I have not enumerated to you, from their great number and the repetition of appellations it would involve. Two persons, Devāpi of the race of Puru and Maru of the family of Ikṣvāku, through the force of devotion continue alive throughout the whole four ages, residing at the village of Kalāpa; they will return hither in the beginning of the Kṛta age and becoming members of the family of the Manu, give origin to the Kṣatriya dynasties.[84] In this manner the earth is possessed through every series of the three first ages, the Kṛta, Tretā and Dvāpara, by the sons of the Manu; and some remain in the Kali age, to serve as the rudiments of renewed generations, in the same way as Devāpi and Maru are still in existence.

एष तूद्देशतो वंशस्तवोक्तो भूभुजां मया।
निखिलो गदितुं शक्यो नैव जन्मशतैरपि॥४९॥
एते चान्ये च भूपाला यैरत्र क्षितिमण्डले।
कृतं ममत्व मोहान्धैर्नित्येऽनित्यकलेवरैः॥५०॥
कथं ममेयमचला मत् पुत्रस्य कथं मही।
मद्वंशस्येति चिन्तार्त्ता जग्मुन्तमिमे नृपाः॥५१॥
तेभ्यः पूर्वतराश्चान्ये तेभ्यस्तेभ्यस्तथापरे।
भविष्याश्चैव यास्यन्ति तेषामन्ये च येऽप्यनु॥५२॥
विलोक्यात्मजयोद्योग-यात्राव्यग्रान् नराधिपान्।
पुष्पप्रहासैः शरदि हसतीव वसुन्धरा॥५३॥
मैत्रैय! पृथ्वीगीताः श्लोकाश्चात्र निबोध तान्।
यानाह धर्मध्वजिने जनकायासितो मुनिः॥५४॥

I have now given you a summary account of the sovereigns of the earth; to recapitulate the whole would be impossible even in a hundred lives. These and other kings, who with perishable frames have possessed this ever-during world and who, blinded with deceptive notions of individual occupation, have indulged the feeling that suggests, "This earth is mine–it is my son's–it belongs to my dynasty," have all passed away. So, many who reigned before them, many who succeeded them and many who are yet to come, have ceased or will cease, to be. Earth laughs, as if smiling with autumnal flowers, to behold her kings unable to effect the subjugation of themselves. I will repeat to you, Maitreya, the stanzas that were chanted by Earth and which the Muni Asita communicated to Janaka, whose banner was virtue.

पृथिव्युवाच

कथमेष नरेन्द्राणां मोहो बुद्धिमतामपि।
येन फेनसधर्माणोऽप्यतिविश्वस्तचेतसः॥५५॥
पूर्वमात्मजयं कृत्वा जेतुमिच्छन्ति मन्त्रिणः।
ततो भृत्यांश्च पौरांश्च जिगीषन्ते तथा रिपून्॥५६॥

Pṛthvī said– "How great is the folly of princes, who are endowed with the faculty of reason, to cherish the confidence of ambition, when they themselves are but foam upon the wave. Before they have subdued themselves, they seek to reduce their ministers, their servants, their subjects, under their authority; they then endeavour to overcome their foes.

क्रमेणानेन जेष्यामो वयं पृथ्वीं ससागराम्।
इत्यासक्तधियो मृत्युं न पश्यन्त्यविदूरगम्॥५७॥
समुद्रावरणं याति मन्मण्डलमथो वशम्।
कियदात्मजयादेतन्मुक्तिरात्मजये फलम्॥५८॥

'Thus,' say they, 'will we conquer the ocean-circled earth ;' and, intent upon their project, behold not death, which is not far off. But what mighty matter is the subjugation of the sea-girt earth to one who can subdue himself. Emancipation from existence is the fruit of self-control.

उत्सृज्य पूर्वजा याता यां नादाय गतः पिताः।
तां ममेति विमूढत्वाज्जेतुमिच्छन्ति पार्थिवाः॥५९॥
मत्कृते पितृपुत्राणां भ्रातृणाञ्चापि विग्रहाः।
जायन्तेऽत्यन्तमोहेन ममताधृतचेतसाम्॥६०॥
पृथ्वी ममेयं सकला ममैषा
        ममान्वयस्यापि च शाश्वतेयम्।
यो तो मृतो ह्यत्र बभूव राजा
        कुबुद्धिरासीदित तस्य तस्य॥६१॥

दृष्ट्वा ममत्वादृतचित्तमेकं
विहाय मां मृत्युपथं व्रजन्तम्।
तस्यान्वस्थस्य कथं ममत्वं
हृद्यास्पदं मत्प्रभवं करोति॥६२॥

It is through infatuation that kings desire to possess me, whom their predecessors have been forced to leave, whom their fathers have not retained. Beguiled by the selfish love of sway, fathers contend with sons and brothers with brothers, for my possession. Foolishness has been the character of every king who has boasted, 'All this earth is mine–everything is mine–it will be in my house for ever;' for he is dead. How is it possible that such vain desires should survive in the hearts of his descendants, who have seen their progenitor, absorbed by the thirst of dominion, compelled to relinquish me, whom he called his own and tread the path of dissolution?

पृथ्वी ममैषाशु परित्यजैनां वदन्ति ये दूतमुखैः स्वशत्रुम्।
नराधिपास्तेषु ममातिहासः पुनश्च मूढेषु दयाभ्युपैति॥६३॥

When I hear a king sending word to another by his ambassador, 'This earth is mine; immediately resign your pretensions to it;' I am moved to violent laughter at first, but it soon subsides in pity for the infatuated fool."

पराशर उवाच

इत्येते धरणीगीता श्लोका मैत्रैय! यैः श्रुताः।
ममत्वं विलयं याति तापन्यस्तं यथा हिमम्॥६४॥
इत्येष कथितः सम्यङ् मनोर्वंशो मया तव।
यत्र स्थितिप्रवृत्तस्य विष्णोरंशांशका नृपाः॥६५॥

These were the verses, Maitreya, which Earth recited and by listening to which ambition fades away like snow before the sun. I have now related to you the whole account of the descendants of the Manu; amongst whom have flourished kings endowed with a portion of Viṣṇu, engaged in the preservation of the earth.

शृणुयाद् य इमं भक्त्या मनुवंशमनुक्रमात्।

तस्य पापमशेषं वै प्रणश्यत्यमलात्मन:॥६६॥
धनधान्यर्द्धिमतुला प्राप्नोत्यव्याहतेन्द्रिय:।
श्रुत्वैवमखिलं वंशं प्रशस्तं शशिसूर्ययो:॥६७॥
इक्ष्वाकु-जह्नु-मान्धातृ-सगरा-विक्षितान् रघून।
ययाति-नहुषाद्यांश्च ज्ञात्वा निष्ठामुपागतान्।
महाबलान् महावीर्य्यानन्तधनसञ्चयान्॥६८॥
कृतान् कालेन बलिना कथाशेषान् नराधिपान्।
श्रुत्वा न पुत्रदारादौ गृहक्षेत्रादिके तथा।
द्रव्यादौ च कृतप्रज्ञो ममत्वं कुरुते नर:॥६९॥

Whoever shall listen reverently and with faith to this narrative, proceeding from the posterity of Manu, shall be purified entirely from all his sins and, with the perfect possession of his faculties, shall live in unequalled affluence, plenty and prosperity. He who has heard of the races of the sun and moon, of Ikṣvāku, Jahnu, Mandhātri, Sagara and Raghu, who have all perished; of Yayāti, Nahuṣa and their posterity, who are no more; of kings of great might, resistless valour and unbounded wealth, who have been overcome by still more powerful time and are now only a tale; he will learn wisdom and forbear to call either children or wife or house or lands or wealth, his own.

तप्तं तपो यै: पुरुषप्रवीरै
        रुद्बाहुभिर्वर्षगणाननेकान्।
इष्टाश्च यज्ञा बलिनोऽतिवीर्य्या:
        कृतास्तु कालेन कथावशेषा:॥७०॥

The arduous penances that have been performed by heroic men obstructing fate for countless years, religions rites and sacrifices of great efficacy and virtue, have been made by time the subject only of narration.

पृथु: समस्तान् प्रचचार लोका-
        नव्याहतो योऽरिविदारिचक्र।
स कालवाताभिहतो विनष्ट:
        क्षिप्तं यथा शाल्मलितूलमग्नौ॥७१॥

The valiant Pṛthu traversed the universe, every where triumphant over his foes; yet he was blown away, like the light down of the Simal tree, before the blast of time.

यः कार्त्तवीर्य्यो बुभूजे समस्तान्
द्वीपान् समाक्रम्य हतारिचक्रः।
कथाप्रसङ्गे त्वभिधीयमानः
स एव सङ्कल्पविकल्पहेतुः॥७२॥

He who was Kārtavīrya subdued innumerable enemies and conquered the seven zones of the earth; but now he is only the topic of a theme, a subject for affirmation and contradiction.[85]

दशानना-विक्षित-राघवाणा-
मैश्वर्य्यमुद्भासितदिङ्मुखानाम्।
भस्मापि जातं न कथं क्षणेन
भ्रूभङ्गपातेन धिगन्तकस्य॥७३॥

Fie upon the empire of the sons of Raghu, who triumphed over Daśānana and extended their sway to the ends of the earth; for was it not consumed in an instant by the frown of the destroyer?

कथाशरीरत्वमवाप यद् वै
मान्धातृनामा भुवि चक्रवर्त्ती।
श्रुत्वापि तं कोऽपि करोति साधु-
मर्मत्वमात्मन्यपि मन्दचेताः॥७४॥

Mandhātā, the emperor of the universe, is embodied only in a legend; and what pious man who hears it will ever be so unwise as to cherish the desire of possession in his soul?

भगीरथाद्याः सगरः ककुत्स्थो
दशाननो राघव लक्ष्मणौ च।
युधिष्ठिराद्याश्च बभूवुरेते
सत्यं न मिथ्या क्व नु ते न विद्मः॥७५॥

Bhagīratha, Sagara, Kakutstha, Daśānana, Rāma, Lakṣmana, Yudhiṣṭhira and others, have been. Is it so? Have they ever really existed? Where are they now? we know not!

ये साम्प्रतं ये च नृपा भविष्याः
प्रोक्ता मया विप्रवरोग्रवीर्य्याः।
ये ते तथान्ये च तथाभिधेयाः
सर्वे भविष्यन्ति यथैव पूर्वे॥७६॥

The powerful kings who now are or who will be, as I have related them to you or any others who are unspecified, are all subject to the same fate and the present and the future will perish and be forgotten, like their predecessors.

एतद् विदित्वा न नरेण कार्यं
ममत्वमात्मन्यपि पण्डितेन।
तिष्ठन्तु तावत् तनयात्मजाद्याः
क्षेत्रादयो ये तु शरीरतोऽन्ये॥७७॥

इति श्रीविष्णुपुराणे चतुर्थांशे चतुर्विंशः अध्यायः॥

Aware of this truth, a wise man will never be influenced by the principle of individual appropriation; and regarding them as only transient and temporal possessions, he will not consider children and posterity, lands and property or whatever else is personal, to be his own.

NOTES

1. Munika, Vāyu : Pulika, Matsya; Śunaka, Bhāgavata.

2. For 23 years, V. and M.

3. 24 years V.; Tilaka or Bālaka, 28, M.

4. 50 years V.; 53, M.

5. Ajaka, 21 years V.; Sūryaka, 21, M.; Rajaka, Bhāgavata.

6. 20 years V. and M.

7. This number is also specified by the Vāyu and Bhāgavata and the several years of the reigns of the former agree with the total. The particulars of the Matsya compose 145 years, but there is no doubt some mistake in them.

8. Śiśunāka, who according to the Vāyu and Matsya relinquished Banārasa to his son and established himself at Girivraja or Rājgṛha in Bihar, reigns 40 years V. and M.

9. 36 years V. and M.

10. Kṣemakarman, 20 years V.; Kṣemadharman, 36, M.

11. 40 years V.; Kṣemajit or Kṣemārcis, 36, M.; Kṣetrajña, Bhāgavata.

12. Vimbisara, 28 years V.; Vindusena or Vindhyasena, 28, M.; Vidhisāra, Bhāgavata.

13. 25 years V.; 27, M.; but the latter inserts a Kaṇvāyana, 9 years and Bhūmimitra or

Bhūmiputra, 14 years before him. In this and the preceding name we have appellations of considerable celebrity in the traditions of the Buddhists. Vidmisāra, read also Vindhusāra, Vilvisāra, etc., is most probably their Vimbasāra, who was born at the same time with Śākya and was reigning at Rājgṛha when the began his religious career. The Mahāvaṁśa says that Siddhatto and Bimbisaro were attached friends, as their fathers had been before them. Śākya is said to have died in the reign of Ajātaśatru, the son of Vimbasāra, in the eighth year of his reign. The Vāyu transposes these names and the Matsya still more alters and order of Ajātaśatru; but the Bhāgavata concurs with our text. The Buddhist authority differs from the Purāṇas materially as to the duration of the reigns, giving to Bimbisaro 52 years and to Ajatasattu 32 : the latter, according to the same, murdered his father. Mahāvaṁśa, p. 10. We may therefore with some confidence claim for these princes a date of about six centuries B.C. They are considered contemporary with Sudhoddhana, in the list of the Aikṣvākavas (p. Bk. IV. Ch. XXII. n. 20).

14. Harṣaka, 25 years V.; Vansaka, 24, M.

15. 33 years V.; Udibhi or Udāsin, 33, M. According to the Vāyu, Udaya or Udayāśva founded Kusumapur or Pāṭaliputra, on the southern angle of the Ganges : स वै पुरवरं राजा पृथिव्यां कुसुमाह्वयं। गंगायाः दक्षिणेकोणे चतुर्येऽब्दे करिष्यति॥ The legends of Śākya, consistently with this tradition, take no notice of this city in his peregrinations on either bank of the Ganges. The Mahāvaṁśa calls the son and successor of Ajātaśatru, Udayibhadako (Udayinbhadraka) : Bk. I. Ch. II.

16. 42 and 43 years V.; 40 and 43, M. The Mahāvaṁśa has in place of these, Anuruddhako, Mundo and Nāgadāso; all in succession patricides : the last deposed by an insurrection of the people.

17. The several authorities agree in the number of ten Śaiśunāgas and in the aggregate years of their reigns, which the Matsya and the Bhāgavata call 360 : the Vāyu has 362, with which the several periods correspond : the details of the Matsya give 363. The Vāyu and Matsya call the Śaiśunāgas, Kṣ atrabandhus, which may designate an inferior order of Kṣatriyas : they also observe, that contemporary with the dynasties already specified, the Pauravas, the Vārhadrathas and Māgadhas, there were other races of royal descent; as, Aikṣvākava princes, 24 :

Pāncālas, 25, V.; 27, M. : Kālakas or Kāsakas or Kāseyas, 24 : Haihayas, 24, V.; 28, M.: Kāliṅgas, 32, V.; 40, M. : Śakas, V.; Aśmakas, M, 25 : Kuravas, 26 : Maithilas, 28 : Sūrasenas, 23 : and Vitihotras, 20.

18. The Bhāgavata calls him Mahāpadmapati, the lord of Mahāpadma; which the commentator interprets, 'sovereign of an infinite host' or 'of immense wealth;' Mahāpadma signifying 100,000 millions. The Vāyu and Matsya, however, consider Mahāpadma as another name of Nanda.

19. So the Bhāgavata also; but it would be more compatible with chronology to consider the nine Nandas as so many descents. The Vāyu and Matsya give eighty-eight years to Mahāpadam and only the remaining twelve to Sumālya and the rest of the remaining eight; these twelve years being occupied with the efforts of Kauṭilya to expel the Nandas. The Mahāvaṁśa, evidently intending the same events, gives names and circumstances differently : it may be doubted if with more accuracy. On the disposal of Nāgadāsa, the people raised to the throne the minister Susunāgo, who reigned eighteen years. This prince is evidently confounded with the Śiśunāga of the Purāṇas. He was succeeded by his son Kālāsoka, who reigned twenty years; and he was succeeded by his sons, ten of whom reigned together for twenty-two years : subsequently there were nine, who, according to their seniority, reigned for twenty-two years. The Brāhmaṇa Canaka put the ninth surviving brother, named Dhana Nando (Rich-Nanda), to death and installed Chandagupta Mahāvaṁśa p. 15 and 21. These particulars, notwithstanding the alteration of some of the names, belong clearly to one story; and that of the Buddhists looks as if it was borrowed and modified from that of the Brāhmaṇas. The commentary on the Mahāvaṁśa, translated by Turnour (Introduction, p. xxxviii), calls the sons of Kālāsoka the 'nine Nandas;' but another Buddhist authority, the Dīpavaṁśa, omits Kālāsoko and says that Susunāgo had ten brothers, who after his demise reigned collectively twenty-two years. *Journal of the As. Soc. Of Bengal* Nov. 1838, p. 930.

20. For the particulars of the story here alluded to see the Mudrā Rākṣasa, *Hindu Theatre*, vol. II. Kauṭilya is also called, according to the commentator on out text, Vātsyāyana, Viṣṇugupta

and Cāṇakya. According to the Matsya Purāṇa, Kauṭilya retained the regal authority for a century but there is some inaccuracy in the copies.

21. This is the most important name in all the lists, as it can scarcely be doubted that he is the Sandrocottus or as Athenaeus writes more correctly, the Sandrocoptus, of thc Greeks, as I have endeavoured to prove in the introduction to the *Mudrā Rākṣasa*. The relative position of Candragupta, Vidmisāra or Bimbisāra and Ajātaśatru, serve to confirm the identification. Śākya was contemporary with both the latter, dying in the eighth year of Ajātaśatru reign. The Mahāvaṁśa says he reigned twenty-four years afterwards; but the Vāyu makes his whole reign but twenty-five years, which would place the close of it B.C. 526. The rest of the Śaiśunāga dynasty, according to the Vāyu and Matsya, reigned 143 or 140 years; bringing their close to B.C. 383. Another century being dcducted for the duration of the Nandas, would place the accession of Candragupta B.C. 283. Candragupta was the contemporary of Seleucus Nicator, who began this reign B.C. 310 and concluded a treaty with him B.C. 305. Although thcrefore his date may not be made out quite correctly from the Paurāṇik premises, yet the error cannot be more than twenty or thirty years. The result is much nearer the truth than that furnished by Buddhist authorities. According to the Mahāvaṁśa a hundred years had elapsed from the death of Buddha to the tenth year of the reign of Kālāsoko. He reigned other ten years and his son s forty-four, making of total of 154 years between the death of Śākya and the accession of Candragupta which is consequently placed B.C. 389 or above seventy years too early. According to the Buddhist authorities, Chan-ta-kutta or Candragupta commenced his reign 396 B.C. Burmese Table; Prinsep's Useful Tables. Turnour, in his Introduction, giving to Kālāsoko eighteen years subsequent to the century after Buddha, places Candragupta's accession B.C. 381, which, he observes, is sixty years too soon; dating, however, the accession of Candragupta from 323 B.C or immediately upon Alexander's death, a period too early by eight or ten years at least. The discrepancy of dates, turnour is disposed to think, proceeds from some intentional perversion of the Buddhistical chronology. Introduction P.L. The

commentator on our text says that Candragupta was the son of Nanda by a wife named Murā, whence he and his descendants were called Mauryas : चन्द्रगुप्तं नन्दस्यव पत्न्यन्तरस्य मुरासञ्ज्ञस्य पुत्रं मौर्य्याणां प्रथमं। Tod considers Maurya a corruption of Mori, the name of a Rajput tribe. The Tīka on the Mahāvaṁśa builds a story on the fancied resemblance of the word to Mayūra, S. Mori, Pr. 'a peacock'. There being abundance of pea-fowl in the place where the Śākya tribe built a town, they called it Mori and there princes were thence called Mauryas. Turnour, *Introduction to the Mahāvaṁśa*, p. xxxix. Candragupta reigned, according to the Vāyu P., 24 years; according to the Mahāvaṁśa, 34; to the Dīpavasanśo, 24.

22. So the Mahāvaṁśa, Bindusāra. Burmese Table, Bin-tu-sara. The Vāyu has Bhadraśāra, 25 years; the Bhāgavata, Vārisāra. The Matsya names but four princes of this race, although it concurs with the others in stating the series to consist of ten. The names are also differently arranged and one is peculiar : they are, Śatadhanvan, Vṛhadratha, Śuka and Daśaratha.

23. Aśoka, 36 years, Vāyu; Śuka, 26, Matsya; Aśokavarddhana, Bhāgavata; Aśoka and Dhammaśoka, Mahāvaṁśa. This king is the most celebrated of any in the annals of the Buddhists. In the commencement of his reign he followed the Brahmanical faith, but became a convert to that of Buddha and a zealous encourager of it. He is said to have maintained in his palace 64,000 Buddhist priests and to have erected 84,000 columns or topes throughout India. A great convocation of Buddhist priests was held in the eighteenth year of his reign, which was followed by missions of Ceylon and other places. According to Buddhist chronology he ascended the throne 218 years after the death of Buddha, B.C. 325. As the grandson of Candragupta, however, he must have been some time subsequent to this or agreeably to the joint duration of the reigns of Candragupta and Bindusāra, supposing the former to have commenced his reign about B.C. 315, forty-nine years later or B.C. 266. The duration of his reign is said to have been thirty-six years, bringing it down to B.C. 230 : but if we deduct these periods from the date assignable to Candragupta, of B.C. 283, we shall place Aśoka's reign from B.C. 234 to 198. Now it is certain that a number of very curious

inscriptions, on columns and rocks, by a Buddhist prince, in an ancient form of letter and the Pāli language, exist in India; and that some of them refer to Greek princes, who can be no other than members of the Seleucidan and ptolemaean dynasties and are probably Antiochus the Great and Ptolemy Euergetes, kings of Syria and Egypt in the latter part of the third century before Christ. *Journal of the Asiatic Society of Bengal*, February and March, 1838. The Indian king appears always under the appellation Piyadaśī or Priyadarśīn, 'the beautiful;' and his entitled Devānam-piya, 'the beloved of the gods.' According to Buddhist authorities, the Rasavāhinī and Dīpavaṁśa, quoted by Turnour (*J. As. Soc. Of Bengal*, Dec., 1837, p. 1056 and Nov. 1838, p. 930), Piyadaśī or Piyadaśano is identified both by name and circumstances with Aśoka and to him therefore the inscriptions must be attributed. Their purpose agrees well enough with his character and their wide diffusion with the traditionally report of the number of his monuments. His date is not exactly that of Antiochus the great, but it is not very far different and the corrections required to make it correspond are no more than the inexact manner in which both Brahmanical and Buddhist chronology is preserved may well be expected to render necessary.

24. The name of Daśaratha, in a similar ancient character as that of Piyadaśī's inscriptions, has been found at Gayā amongst Buddhist remains and like them deciphered by Prinsep, *Journal, As. Society Bengal,* August, 1837, p. 677. A different series of names occur in the Vāyu; or Kuśala, 8 years; Bandhupālita, Indrapālita, Daśavarman, 7 years; Śatadhara, 8 years; and Vṛhadaśva, 7 years. The Bhāgavata agrees in most of the names and its omission of Daśaratha is corrected by the commentator.

25. Śatadhanvan, Bhāgavata.

26. The Vāyu says nine Sumūrttyas reigned 137 years. The Matsya and Bhāgavata have ten Mauryas and 137 years. The detailed numbers of the Vāyu and Matsya differ from their totals, but the copies are manifestly corrupt.

27. The Bhāgavata omits this name, but states that there were ten Śuṅgas, although, without Puṣ pamitra, only nine are named. The Vāyu and Matsya have the same account of the circumstances

of his accession to the throne; the former gives him a reign of sixty, the latter of thirty-six years. In a play attributed to Kālidāsa, the *Mālavikāgnimitra*, of which Agnimitra is the hero, his father is alluded to as the Senānī or general, as if he had deposed his master in favour, not of himself, but of his son. Agnimitra is termed king of Vidiśā, not of Magadha. Puṣpamitra is represented as engaged in a conflict with the Yavanas on the Indus; thus continuing the political relations with the Greeks or Scythians of Bactria and Ariana. See *Hindu Theatre*, vol. I. 347.

28. 8 years V.; omitted M.

29. 7 years V. and M.; but the latter places him after Vasumitra; and in the drama the son of Agnimitra is called Vasumitra.

30. 8 years V.; 10 years M.

31. Andraka, V. Antaka, M. : they agree in his reign, 2 years, Bhadraka, Bhāgavata.

32. 3 years V. and M.

33. 3 years V.; omitted, M.; Ghoṣa, Bhāgavata.

34. 9 years M.

35. Bhāgavata M.; 32 years V. and M.

36. Kṣemabhūmi, V.; Devabhūmi, M.; 10 years both.

37. The Bhāgavata says, 'more than a hundred,' शताधिकं। The commentator explains it 112, द्वादशाधिकं। The Vāyu and Matsya have the same period.

38. The names of the four princes agree in all the authorities. The Matsya transfers the character of Vyasanī to the minister, with the further addition of his being a Brāhmaṇa; Dvija. In the lists given by Jones and Wilford, the four Kāṇvas are said to have reigned 345 years; but in seven copies of the Viṣṇu Purāṇa, from different parts of India, the number is, as given in the text, forty-five : एते काण्वायनाश्चत्वारः पंचचत्वारिंशद्वर्षाणि भूपतयो भविष्यन्ति। There is however authority for the larger number, both in the text of the Bhāgavata and the comment. The former has, काण्वायना इमे भूमिं चत्वारिंशच्च पंचच। शतानि त्रीणि भोक्ष्यन्ति वर्षाणां च कलौ युगे।। and the latter, काण्वायनाश्चवर्षाणां त्रीणिशतानि पंत्रतत्वारिंशद्वर्षाणि भूमिं भोक्ष्यन्ति। There is no doubt therefore of the purpose of the text; and it is only surprising that such a chronology should have been inserted in the Bhāgavata, not only in opposing to all probability, but to other authority. The Vāyu and Matsya not only confirm the lower number by stating it as a total, but by giving it in detail; thus : Vasudeva will reign 9 years,

Bhūmimitra, 14, Nārāyaṇa, 12 and Suśarman, 10. Total - 45. And six copies of the Matsya concur in this statement.

39.The exprcssions Andhrajātiyas and Andharbhṛtyas have much perplexed Wilford, who makes three races out of one Āndhras, Andharjātiyas and Andharbhṛtyas. *As. Res.* IX. 101. There is no warrant for three races in the Purāṇas, although the Matsya and perhaps the Vāyu, distinguishes two, as we shall hereafter see. Our text has but one, to which all the terms may be applied. The first of the dynasty was an Āndhra by birth or caste (jātiya) and servant (bhṛtyas) of the last of the Kāṇva reace. So the Vāyu; सिन्धुकोह्यन्ध्रजातीयः। the Matsya; काण्वायनस्तदा भृत्यः सुशर्म्माणं प्रसह्य तं शिशुकोऽन्ध्रः सजातीयः प्रप्स्यतीमां वसुन्धरां। and the Bhāgavatas; हत्वाकाण्वं सुशर्म्माणं तद्भृत्यौ वृषलो बलो गां भोक्ष्यत्यन्ध्रजातीयः कंचित्कालंमसत्रम्। The terms 'an Andhra by caste' and 'a Bhṛtya or srvant,' with the additon, in the last passage, of Vṛṣala, 'a Śūdra,' all apply to one person and one dynasty. Wilfor has made wild work with his triad. The name of the first of this race is variously read : Sindhuka, Vāyu; Śiśuka, Matsya; Balin, Bhāgavata; and according to Wilfor, Chismaka in the Brahmāṇḍa P. and Śūdraka or Śūraka in the Kumārikā Khaṇḍa of the Skanda Purāṇa *As. Res.* IX. 107. He reigned 23 years, Vāyu and Matsya. If the latter form of his name be correct, he may be the king who is spoken of in the prologue to the Mṛcchakaṭī.

40. 10 years V.; 18, M.

41. 56 years V.; 18, M.; 10, Brahmāṇḍa, Wilfor; Simālakarṇi, Matsya; Śantakarṇa, Bhāgavata.

42. Omitted. V.; 18 years, M.; Paurnamāsa, Bhāgvata.

43. Omitted, V. and Bhāgavata; 56 years m.; but the latter has before him a Śrīvasvāni, 18 years.

44. 18 years M.

45. Apilaka, 12 years V. and M.; Civilika or Vivilika, Bhāgavata.

46. Omitted, V. and M.

47. Patumāvi, 24 years V.; Dṛrhamāna, Bhāgavata.

48. Nemi Kṛṣṇa, 25 years. V.; Ariṣṭa-karṇi, 25 years M.

49. Hāla, 1 year V.; 5 years. M.; Hāleya, Bhāgavata.

50. Mandalaka, 5 years M.; omitted, Bhāgavata.

51. Purīṣasena, 21 years V.; Purindrasena, 5 years, Matsya; Purīṣataru, Bhāgavata.

52. Śātakarṇi only, V. and M.; the first give him three years, the second but one. Sunanda, Bhāgavata.

53. Cakora, 6 months, V.; Vikarṇi, 6 months, M.

54. 28 years V. and M.

55. Gautamīputra, 21 years V. and M.

56. Pulomat, 28 years M.; Purimat, Bhāgavata.

57. Omitted, V.; 7 years M.; Medhaśiras, Bhāgavata.

58. Omitted, V.; 7 years, M.

59. 29 years V.; 9 years M.

60. 6 years V. and M.

61. Daṇḍaśrī, 3 years V.; Candraśrī, 10 years M.; Candravijaya, Bhāgavata.

62. Pulovāpi 7 years V.; Pulomat, 7 years M.; Sulomadhi, Bhāgavata.

63. The Vāyu and Bhāgavata state also 30 kings and 456 years; the Matsya has 29 kings and 460 years. The actual enumeration of the text gives but 24 names; that of the Bhāgavata but 23; that of the Vāyu but 17. The Matsya has the whole 29 names, adding several to the list of our text; and the aggregate of the reigns amounts of 435 years and 6 months. The difference between this and the total specified arises probaly from some inaccuracy in the MSS. As this list appears to be fuller than any other, it may be advisable to insert it as it occurs in the Radcliffe copy of the Matsya Purāṇa -

1. Śiśuka, 23 years, 2. Kṛṣṇa, 18, 3. Simalakarṇi, 18, 4. Purnotsaṅga, 18, 5. Śrīvasvāni, 18, 6. Śātakarṇi, 56, 7. Lambodara, 18, 8. Apītaka, 12, 9. Saṅgha, 18, 10. Śātakarṇi, 18, 11. Skandhasvāti, 7, 12. Mṛgendra, 3, 13. Kuntalasvāti, 8, 14. Svātikarṇa, 1, 15. Pulomāvit, 36, 16. Goraksāśvaśrī, 25, 17. Hāla, 5, 18. Mantalaka, 5, 19. Purindrasena, 5, 20. Rajādasvāti, 6 months, 21. Śivaśvāti, 28, 22. Gautamiputra, 21, 23. Pulomat, 28, 24. Śivaśrī, 7, 25. Skandhasvāti, 7, 26. Yajñaśrī, 9, 27. Vijaya, 6, 28. Vadaśrī, 10, 29. Pulomat, 7. Total 435 years 6 month. Several of the names vary in this list from those in my copy. The adjuncts Svāti and Śātikarṇā appear to be conjoined or not with the other appellations, according to the convenience of the metre and seem to be the family designations or titles. The dynasty is of considerable chronological interest, as it admits of some plausible verifications. That powerful race of Andhra princes ruled in

India in the beginning of the Christian era, we learn from Pliny, who describes them as possessed of thirty fortified cities, with an army of 100,000 men and 1000 elephants. The Andhra of this writer are probably the people of the upper part of the peninsula, Andhra being the proper designation of Teliṅgana. The Peutingerian tables, however, place the Andre-Indi on the banks of the Ganges and the southern princes may have extended or shifted the site of their power. Towrds the close of the dynasty we find names that appear to agree with those of princes of middle India, of whom mention is made by the Chinese; as, Yue-gnai (Yajñaśrī), king of Kiapili, A.D. 408; Des Guignes, I. 45; and Ho-lo-mien (Pulomān), king of Magadha in 621; ibid, I. 56. The Paurāṇik lists place these two princes more nearly together, but we cannot rely implicitly upon their accuracy. Calculating from Candragupta downwards, the Indian date of Yajña and the Chinese Yue-gnai corresponds; for we have, 10 Mauryas, 137 years 10 Śuṅgas, 112. 4 Kaṇvas, 45. 27 Andhras, 437. Total 731. Deduct for Candragupta's date 312 B.C. Total 419 A.C. A date remarkably near that derivable from the Chinese annals. If the Indian Pulomān be the same with the Chinese Ho-lo-mien, there must be some considerable omission in the Paurāṇik dynasty. There is a farther identification in the case of Ho-lo-mien, which makes it certain that a prince of Magadha is intended, as the place of his residence is called by the Chinese Kia-so-mo-pulo-ching and Potoli-tse-ching; or in Sanskrit, Kusuma-pura and Pāṭali-putra. The equivalent of the latter name consists, not only in the identiy of the sounds Pāṭali and Po-to-li, but in the translation of 'putra' by 'tse'; each word meaning in their respective languages 'son'. No doubt can be entertained therefore that the city intended is the metropolis of Magadha, Pāṭ aliputra or Pali-bothra. Wilform identifies Pulomat or Pulomān with the Po-lo-muen of the Chinese; but Des Guignes interprets Po-lo-muen kue, 'royaume des Brahmanes'. Buchanan (Hamilton), following the Bhāgavata as to the name of the last king, Sulomadhi, would place him about A.D. 846; but his premises are far from accurte and his deduction in this instance at least is of no weight. *Geneal. of the Hindus*, Introduction p. 16. He supposes the Andhra kings of Magadha to have retained their power on the Ganges until the

Mohammedan invasion or the twelfth century, when they retired to the south and reigned at Warankal in Teliṅgānā. Inscriptions and coins, however, confirm the statement of the Purāṇa, that a different dynasty succeeded to the Andhras some centuries before the Mohammedan conquests; and the Chines also record, that upon the death of the king of Magadha, Ho-lo-mien (Puloman?), some time before A.D. 648, great troubles in India took place. Des Guignes. Some very curious and authentic testimony to the actual existence of these Andhra kings has been lately afforded by the discovery of an ancient inscription in Gujarat, in which Rudra Dāmā, the Kṣatrapa or Satrap of Surāṣṭra, is recorded to have repeatedly overcome Śātakarṇi, king of the southern country (Dakṣiṇapatha). The inscription is with out date, but it is in an old character and makes mention of the two Maurya princes, Candragupta and Aśoka, as if not very long prior to its composition. Prinsep, to whom we are indebted for the deciphering and translating of this important document, has been also successfull in deciphering the legends on a series of coins belonging to the princes of Surāṣṭra, amongst whom the name of Rudra Dāmā occurs; and he is inclined, although with hesitation, to place these princes about a century after Aśoka or Rudra Dāmā about 153 B.C. *J. As. Soc. Bengal,* May 1837 and April 1838. According to the computation hazarded above from our text, the race of Andhra kings should not commence till about 20 years B.C., which would agree with Pliny's notice of them; but it is possible that they existed earlier in the south of India, although they established their authority in Magadha only in the first centuries of the Christian era.

64. These parallel dynasties are thus particularised in our other authorities :

Abhīras, 7, M.; 10, V.; kings of Avabhṛti, 7, Bhāgavata Garddabhins, 10, M. V. Bhāgavata Śakas, 18, M.V.; Kaṅkas, 16, Bhāgavata Yavanas, 8, M.V. Bhāgavata, Tuṣāras, 14, M.V.; Tuṣkaras, 14, Bhāgavata Marūṇḍas, 13, V.; Purūṇḍos, 13, M.; Surūṇḍas, 10, Bhāgavata Mannas, 18, V.; Hūṇas, 19, M.; Maulas, 11, Bhāgavata. Total 85 kings, Vāyu; 89, Matsya; 76 and 1399 years, Bhāgavata.

The other two authorities give the years of each dynasty severally. The numbers are apparently intended to be the same, but those of the Matsya are palpable blunders, although almost all the MSS. agree in the reading. The chronology of the Vāyu is Abhīras, 67 years; Garddabhins, 72; Śakas, 380; Yavanas, 82; Tuṣāras, 500 (all the copies of the Matsya have 7000); Marūṇḍas, 200; and Mlecchas, intending perhaps Maunas, 300 years. Total 1601 years or less than 19 years to a reign. They are not however continuous, but nearly contemporary dynasties; and if they comprise, as they probably do, the Greek and Scythian princes of the west of India, the periods may not be very wide of the truth. The Matsya begins the list with one more dynasty, aother Andhra (see n. 39), of whom there were seven : अन्ध्राणां संस्थिते राज्ये तेषां भृत्यान्वया नृपाः। सप्तैवान्ध्रा भविष्यन्ति नवाभीरास्ततो नृपाः॥ 'When the dominion of the Andhras has ceased, there shall be seven other Andhras, kings of the race of their servants; and then nine Abhīras.' etc. The passage of the Vāyu, although somewhat similar in terms, has a different purporse : अन्ध्राणां संस्थितानां च तेषां वंशा समा पुनः। सप्तैवतुभविष्यन्ति-दशाभीरास्ततो नृपाः॥ "Of these, the Andhras having passed away, there shall be seven contemporary races; as, ten Abhīras.' The passage is differently read in different copies, but this is the only intelligible reading. At the same time it subsequently specifies a period for the duration of the Andhra dynasty different from that before given or three hundred years, as if a different race was referred to : अन्ध्रा भीक्ष्यन्ति वसुधां शते द्वे च शतं च वै। 'The Andhras shall possess the earth two hundred years and one hundred.' The Matsya has twice five hundred : अन्ध्रा श्रीपर्व्वतीयाश्च ते द्वे पञ्चशतं समाः। 'The Śrīparvatīya Andhras twice five hundred years.' One MS. has more consistently fifty-two years : द्विपंचाशतं समाः। But there is evidently something faulty in all the MSS. The expression of the Matsya, 'Śrīparvatīya Andhras,' is remarkable; Śrīparvat being in Teliṅgānā. There is probably some confusion of the two races, the Magadha and Tailiṅga kings, in these passages of the Purāṇas. The Bhāgavata has a dynasty of seven Andhra kings, but of a different period (see n. 39). Wilfor has attempted a verification of these dynasties; in some instances perhaps with success, though certainly not in all. The Abhīras he calls the shepherd kings of the north of India : they were more probably Greeks or Scythians or Parthians, along the lower Indua : traces of the name occur, as formelry observed, in the Abiria of Ptolemy and the

Ahīrs as a distinct race still exist in Gujarat. *Raish Mehfil.* The Śakas are the Sace and the duration of their power is not unlikely to be near the truth. The eight Yavana kings may be, as he suppose, Greek princes of Bactria, or rather of western India. The Tuṣāras he makes the Parthians. If the Bhāgavata has the preferable reading Tuṣkāras, they were the Tocari, a Scythian race. The Murūṇḍas, as he has it, Mauruṇḍas, he considers to be a tribe of Huṇs, the Morundae of Ptolemy. According to the Matsya they were of Mleccha origin, Mleccha-saṁbhava. The Vāyu calls them Arya-mlecchas; quere, Barbarians of Ariana. Wilford regards the Maunas as also a tribe of Huṇs; and the word is in all the MSS. of the Matsya, Hūṇas; traces of whom may be still found in the west and south of India. Inscription at Merritch. *Jour. R. As. Soc.* Vol. III. p. 103. The Garddabhins Wilford conjectures to be descendants of Bahram Gor, king of Persia; but this is very questionable. That they were a tribe in the west of India may be conjectured, as some strange tales prevail there of a Gandharva, changed to an ass, marrying the daughter of the king of Dhār. *As. Res.* VI. 35 and IX. 147; also 'Cutch' by Mrs. Postans, p. 18 : fables suggested no doubt by the name Garddabha, signifying as ass. There is also evidently some affinity between these Garddabhins and the old Gadhia Pysa or assmoney, as vulgarly termed, found in various parts of western India and which is unquestionably of ancient date. *Journ. As. Soc.* Bengal, Dec. 1835, p. 688. It may be the coinage of the Garddabha princes; Garddabha, being the original of Gadhā, meaning also an ass. I have elsewhere conjectured the possibility of their being current about a century and a half before our era. *Journ. R. As. Soc.* Vol. III. 385. Tod, quoting a parallel passage in Hindi, reads, instead of Garddhabhin, Gor-ind, which he explains the Indras or lords of Gor; but the reading is undoubtedly erroneous.

65. The copies agree in reading Pauras, but the commentator remarks that it is sometimes Maunas, but they have already been specified; unless the term be repeated in order to separate the duration of this dynasty from that of the rest. Such seems to be the purpose of the similar passage of the Bhāgavata. 'These kings (Andhras etc.) will possess the earth 1099 years and the eleven Maulas 300:' एते भोक्ष्यन्ति पृथिवीं दशवर्षशतानि च नवाधिकां च नवतिं मौला एकादश

क्षितिं भोक्ष्यान्त्यब्दशतानि त्रीणि। No such name as Pauras occurs in the other authorities. The analogy of duration identifies them with the Mlecchas of the Vāyu : 'Eleven Mlecchas will possess the earth for three centuries:' शतानि त्रीणि भोक्ष्यन्ते म्लेच्छा एकादशैवतु। and the Vāyu may refer to the Maunas, as no other period is assigned for them. The periods of the Bhāgavata, 1099 and 300, come much to the same as that of our text, 1390; the one including the three centuries of the Maunas, the other stating it separately. The Vāyu apparently adds it to the rest, thus making the total 1601, instead of 1390. It is evident that the same scheme is intended by the several authorities, although some inaccuracy affects either the original statement or the existing manuscripts.

66. Kilakila, Kolakila, Kolikila, Kilinakila, as it is variously read. Sir Wm. Jones's Pandit stated that he understood it to be a city in the Mahratta country (*As. Res.* XI. 142); and there has been found a confirmation of his belief in an inscription, where Kilagila, as it is there termed, is called the capital of Nārasiṁha Deva, king of the Konkan, *Journ, R. As. Soc.* Vol. IV. p. 282. This inscription dates A.D. 1058. The Purāṇas refer probably to a long antecedent date, when the Greek princes or their Indo-Scythic successors, following the course of the Indus, spread to the upper part of the western coast of the peninsula. The text calls them Yavanas; and the Vāyu and Matsya say they were Yavanas in institutions, manners and policy : धर्म्मतः कामतोऽर्थतः। The Bhāgavata names five of their princes,. Bhūtānanda, Bangiri, Śiśunandī, Yaśonandī and Pravīra, who will reign 106 years and they are therefore imperfect representatives of the series in our text. The Matsya has no farther specific enumeration of any dynasty. The Vāyu makes Pravīra the son of Vindhyaśakti; the latter reigning 96 years and the former 60 : the latter is king of Kāñcanapurī, 'the golden city' and is followed by four sons, whose names are not mentioned. Between Vindhyaśakti and Pravīra, however, a dynasty of king is introduced, some of the names of which resemble those of the Kilakila princes of the text. They are, Bhogin the son of Seṣanāga, Sadācandra, Nakhavat, Dhanandhamita, Vinśaja, Bhūtinanda–at a period before the end of the Śuṅgas? (the copies have शुंगाना न कुलस्यान्ते)–Madhunandī, his younger brother

Nandīyaśas; and in his race there will be three other Rājās, Dauhitra, Śiśuka and Ripukāyān. These are called princes of Vidiśa or Videsa; the latter meaning perhaps 'foreign' and constitute the Nāga dynasty. Our text calls Vindhyaśakti a Murddhābhiṣikta, a warrior of a mixed race, sprung from a Brāhmaṇa father and Kṣatriya mother.

67. The text of this passage runs thus : तन्पुत्रास्त्रयोदशैब वाह्लोकाश्चत्रयस्ततः। पुष्पमित्रपटुमित्राद्यास्त्रयोदशमेकलाश्च। 'Their sons,' तत्पुत्रा the commentator explains by विन्ध्यशक्त्यांदीनां यथायथं त्रयोदशपुत्राः। 'thirteen sons of Vindhyaśakti and the rest.' The Bhāgavata has a different statement, identifying the sons of the Vindhya race with the Bāhlīkas and making them thirteen : तेषां त्रयोदशसुता भवितारश्चबाह्लीकाः। 'The Bāhlīkas will be their thirteen sons.' As the commentator : भूतनन्दादीनां यथायथं बाह्लीकनामानश्चत्रयोदशसुता भविष्यन्ति। 'There will be severally thirteen sons, called Bāhlīkas, of Bhūtananda and the rest.' The following verse is, पुष्पमित्रो राजन्यः दुर्म्मित्रोऽथ तथैवच। 'Puṣpamitra, a king and then Durmitra :' who or what they were does not appear. The commentator says. Puṣpamitra was another king and Durmitra was his son : पुष्पमित्रोनामाऽन्यो राजन्योऽस्य च दुर्म्मित्रोनाम पुत्रः। Here is evidently careless and inaccurate compilation. The Vāyu, though not quite satisfactory, accords better with our text. 'Pravīra', it says, 'will have four sons : when the Vindhya race is extinct, there will be three Bahlīka kings, Supratīka, Nabhīra, who will reign thirty years and Śakyamānābhava (quere this name), king of the Mahiṣas. The Puṣpamitra will then be and the Patumitras also, who will be seven kings of Mekalā. Such is the generation.' तस्य (प्रवीरस्य) पुत्रास्तु चत्वारो भविष्यन्ति नराधिपाः। विन्ध्यकानां कलेऽतीते नृपा वै बाह्लीकास्त्रयः। सुप्रतीको नभीरश्च समा भोक्ष्यन्ति त्रिंशतीः। शक्यमानाभवो राजा महिषीणां महीपतिः। पुष्पमित्रा भविष्यन्ति यदुमित्रास्तथैवच (or यदुमित्रास्त्रयोदश) मेकलायां नृपाः सप्त भविष्यन्तीति सन्ततिः॥ The plural verb with only two Bāhlīka names indicates some omission, unless we correct it to भोक्ष्येते 'they two will reign;' but the following name and title, Śakyamānăbhava, king of the Mahiṣas, seems to have little connection with the Bāhlīka. If, in a subsequent part of the citation, the reading 'trayodaśa' be correct, it must then be thirteen Paṭumitras, but it will be difficult to know what to do with Sapta, 'seven'. If for Santati we might read Saptati, 'seventy,' the sense might be, 'these thirteen kings ruled for seventy-seven years.'

However this may be, it seems correct to separate the thirteen sons or families of the Vindhya princess most from the three Bāhlīkas and them from the Puṣpamitras and Paṭumitras, who governed Mekalā, a country on the Narbada (see Bk. II. Ch. III. n. 18). What the Bāhlīkas or princes of Balkh, had to do in this part of India is doubtful. The Durmitra of the Bhāgavata has been conjectured by Tod (*Trans. R. As. Soc.* I. 325) to be intended for the Bactrian prince Demetrius : but it is not clear that even the Bhāgavata considers this prince as one of the Bāhlīkas and the name occurs nowhere else.

68. For the situation of Kośalā, see Bk.II. Ch. III. n. 79. The three copies of the Vāyu read Komalā and call the kings, the Meghas, more strong than sapient : कोमलायां तु राजानो भविष्यन्ति महावलाः मेघा इति समाख्याता बुद्धिमन्तो न वै च तु। The Bhāgavata agrees with our text. The Vāyu says of the Naiṣadhas or kings of Niṣadha, that they were all of the race of Nala; नलवंश प्रसृताः। The Bhāgavata adds two other races, seven Andhras (see note 63) and kings of Vaidūra, with the remark that these were all contemporaries, being, as the commentator observes, petty or provincial rulers : खण्डलमण्डलेषुभूपालाः।

69. The Vāyu has Viśvasphāṇi and Viśvasphīṇi : the Bhāgavata, Viśvasphūrtti or in some Mss. Viśvaphūrji. The castes he establishes or places in authority, to the exclusion of the Kṣatriyas, are called in all the copies of our text Kaivarttas, Paṭus, Pulindas and Brāhmaṇas. The Vāyu (three MSS.) has Kaivarttas, Pañcakas, Pulindas and Brāhmaṇas : कैवर्त्तान् पंचकांश्चैव युलिन्दान्ब्राह्मणान्तथा। The Bhāgavata has, Pulindas, Yadus and Mādrakas. The Vāyu describes Viśvasphāṇi as a great warrior and apparently as a eunuch : विश्वस्फाणि महासत्वो युद्धे विष्णुसमो बली। विश्वस्फाणिर्नरपति क्लीवा विकृतिरूप्यते॥ He worshipped the gods and manes and dying on the banks of the Ganges went to the heaven of Indra : जाह्नवीतीरमासाद्य शरीर त्यक्ष्यते बली संन्यस्य शरीरं तं शक्रलोकं गमिष्यति।

70. Such appears to be the purport of our text : नव नागाः पंद्मावत्यां कान्तिपुर्य्यां मथुरायामनु। गंगाप्रयागं मागधागुप्ताश्च भोक्ष्यन्ति॥ The nine Nāgas might be thought to mean the same as the descendants of Śeṣanāga, but the Vāyu has another series here, analogous to that of the text : 'The nine Nāka kings will possess the city Campāvatī and the seven Nāgas (?) the pleasant city Mathurā. Princes of the Gupta race will posses

all these countries, the banks of the Ganges to Prayāga and Sāketa and Magadha :' नव नाकास्तुभोक्ष्यन्ति पुरी चम्पावतीं नृपाः। मथुरां च पुरीं रम्यां नागा भोक्ष्यन्ति सप्त वै। अनुगंगाप्रयागंच साकेतं मगधांस्तथा। एतान् जनपदान् सर्व्वान् भोक्ष्यन्ते गुप्तवंशजाः॥ This account is the most explicit and probably most accurate, of all. The Nākas were Rājās of Bhāgalpur; the Nāgas, of Mathurā; and the intermediate countries along the Ganges were governed by the Guptas or Rājās of the Vaiśya caste. The Bhāgavata seems to have taken great liberties with the account, as it makes Viśvasphūrtti king over Anugaṅgā, the course of the Ganges from Haridvāra, according to the commentator, to Prayāga, residing at Padmavatī : वीर्य्यवान् क्षत्रमुत्साय्र्य पद्मवत्यां स वै पुरि। अनुगंगामाप्रयागं गुप्तां भोक्ष्यन्ति मेदिनीं॥ omitting the Nāgas altogether and converting 'gupta' into an epithet of 'medinī,' the preserved or protected earth. Wilford considers the Nāgas, Nākas and Guptas to be all the same : he says, 'Then came a dynasty of nine kings, called the nine Nācas or Nāgas; these were an obscure tribe, called for that reason Guptavaṅśas, who ruled in Padmāvati'. That city he calles Patna, but in the Mālati and Madhava Padmāvatī lies amongst the Vindhya hills Kāntipurī he makes Kotwal, near Gwalior. The reading of the Vāyu, Campāvatī, however, obviates the necessity of all vague conjecture. According to Wilford there is a powerful tribe still called Nākas between the Yamunā and the Betvā. Of the existence and power of the Guptas, however, we have recently had ample proofs from inscriptions and coins, as in the Candragupta and Samudragupta of the Allatabad column; *Journ. As. Soc.* Bengal, March and June, 1834; and Kumāragupta, Candragupta, Samudragupta, Śaśigupta, on the Archer coins, found at Kanauj and elsewhere; *As. Res.* XVII. pl. 1. fig. 5, 7, 13, 19; and *Journ. As. Soc. Bengal,* Nov. 1835, pl. 38 and 39; and in other numbers of the same Journal : in all which, the character in which the legends are written is of a period prior to the use of the modern Devanāgarī and was current in all probability about the fifth century of our era, as conjectured by Prinsep : see his table of the modifications of the Sanskrit alphabet from 543 B.C. to 1200 A.D. *Journ. As. Soc.* Bengal, March, 1838.

71. The Vāyu also mentions the descendants of Devarakṣita or Daivarakṣitas as kings of the

Kośalas, Tāmralipta and the sea coast; so far conforming with our text as to include the western parts of Bengal, Tamluk, Midnapur and Orissa. One copy reads Andhra, perhaps for Oḍra, Orissa; and one has Campā for the capital, which is probably an error, although the two other MSS., being still more faulty, do not offer the means of correction.

72. The Vāyu has the same. The countries are parts of Orissa and Berar.

73. The Vāyu has sons of Maṇidhaṇya for the ruling dynasty, but names the countries those of the Naiṣadhas, Yudakas, Śaiśikas and Kālatoyas. The first name applies to a tract of country near the Vindhya mountains, but the last to a country in the north. The west or south-west, however, is probably intended in this place.

74. The Stri Rājya is usually placed in Bhote. It may perhaps here designate Malabar, where polyandry equally prevails. Mūṣika or the country of thieves, was the pirate coast of the Konkan. The Vāyu reads Bhokṣyaka or Bhokhyaka for Mūṣika : स्तीराज्यं भोक्ष्यकांश्चैव भोक्ष्यन्ति कनकाह्वयाः। The Bhāgavata omits all these specifications subsequent to the notice of Viśvasphūrtti.

75. From this we might infer that the Viṣṇu Purāṇa was compiled when the Mohammedans were making their first encroachments on the west. They seem to have invaded and to have settled in Sindh early in the eighth century, although Indian princes continued on the Indus for a subsequent period. *Scriptor. Arab. De rebus Indicis.* Gildemeister, p.6. They were engaged in hostilities in 698 or 700 with prince of Kabul, in whose name, however disguised by its Mohammedan representations of Ratil, Ratbal or Ratibal, it is not difficult to recognise the genuine Hindu appellation of Ratanpāl or Ratnapāl. Their progress in this direction has not been traced; but at the period of their invasion of sindh they advanced to Multan and probably established themselves there and at Lahore within a century. Kashmir they did not occupy till a much later date and the *Rāja Taraṅgini* takes no notice of any attacks upon it; but the Chinese have recorded an application from the king of Kashmir, Chin-tho-lo-pi-li, evidently the Candrāpiḍa of the Sanskrit, for aid against the Arabs, about A.D. 713. Gildemeister, p. 13. Although, therefore, not actually settled at the Punjab so early as the beginning, they had

commenced their incursions and had no doubt made good their footing by the end of the eighth or commencement of the ninth century. This age of the Purāṇa is compatible with reference to the contemporary race of Gupta kings, from the fourth or fifth to the seventh or eighth century; or if we are disposed to go farther back, we may apply the passage to the Greek and Indo-Scythian princes. It seems more likely to be the former period; but in all such passages in this or other Purāṇas there is the risk that verses inspired by the presence of Mohammedan rulers may have been interpolated into the original text. Had the Mohammedans of Hindustan, however, been intended by the latter, the indications would have been more distinct and the localities assigned to them more central. Even the Bhāgavata, the date of which we have good reason for conjecturing to be the middle of the twelfth century and which influenced the form assumed about that time by the worship of Viṣṇu, cannot be thought or refer to the Mohammedan conquerors of upper India. It is there stated, that 'rulers fallen from their castes or Śūdras, will be the princes of Saurāṣṭra, Avanti, Abhīra, Śūra, Arbuda and Mālava; and barbarians, Śūdras and other outcastes, not enlightened by the Vedas, will possess Kāshmir, Kauntī and the banks of the Candrabhāgā and Indus :' सौराष्ट्रावन्त्यभीराश्चशूरा अर्ब्बुदमालवाः। व्रात्या द्विजा भविष्यन्ति शूद्रप्रायाः जनाधिपाः। सिन्धोस्तटं चन्द्रभागां कौन्तीं काप्मीरमण्डलं। भोक्ष्यन्ति शूद्रा व्रात्याद्या म्लेच्छा अब्रह्मवर्च्चस॥ Now it was not until the fourteenth and fifteenth centuries that the Mohammedans established themselves in Gujarat and Malva and the Bhāgavata was unquestionably well known in various parts of India long before that time. (Account of Hindus Sects. *As. Res.* Vol. XVI). It cannot therefore allude to Mohammedans. By specifying the princes as seceders from the Vedas, there is no doubt that the barbarians and outcastes intended are so only in a religious sense; and we know from indisputable authorities that the western countries, Gujarat, Abu, Mālavā, were the chief seats, first of the Buddhists and then of the Jainas, from a period commencing perhaps before the Christian era and scarcely terminating with the Mohammedan conquest. Inscriptions from Abu, *As. Res.* Vol. XVI.

76. The commentator, having no doubt the existing state of things in view, interprets the

passage somewhat differently : the original is, तैश्चविमिश्रा जनपदास्तच्छीलवर्त्तिनो राजाश्रयशुष्मिणो म्लैच्छाश्चार्याश्चविपर्य्ययेण वर्त्तमानाः प्रजाः क्षपयिष्यन्ति। The comment explains शुष्मिणाः 'strong' (वलिनः), and adds, 'the Mlecchas will be in the centre and the Āryyas at the end:' म्लेच्छा मध्ये आर्य्याश्चान्ते इत्येतद्रूपेण वर्त्तमानाः। meaning, if any thing, that the unbelievers are in the heart of the country and the Hindus on the borders : a description, however, never correct, except as applicable to the governments; and in that case inconsistent with the text, which had previously represented the bordering countries in the hands of outcastes and heretics. All that the text intends, is to represent infidels and foreigners high in power and the Brāhmaṇas depressed. It is not unlikely that the reading is erroneous, notwithstanding the copies concur and that the passage should be here the same as that of the Vāyu; तैर्विमिश्रा जनपदा म्लेच्छाचाराश्चसर्व्वशः विपर्ययेण वर्त्तन्ते नाशयिष्यन्ति वै प्रजाः। 'Intermixed with them, the nations, adopting everywhere barbaric institutions, exist in a state of disorder and the subjects shall be destroyed.' The expression Mlecchācārāśca being used instead of Mlecchāscāryāsca. A passage similar to that of the text, noticing the intermixture of Hindus and Barbarians, occurs in a different place (see Bk.II. Ch. III. n. 4) and designates the conditions of India in all ages : at no period has the whole of the population followed Brahmanical Hinduism.

77. That is, there will be no Tīrthas, places held sacred and objects of pilgrimage; no particular spot of earth will have any especial sanctity.

78. Gifts will be made from the impulse of ordinary feeling, not in connection with religious rites and as an act of devotion; and ablution will be performed for pleasure or comfort, not religiously with prescribed ceremonies and prayers.

79. The expression Sadveśadhārian (सद्वेषधारिन्) is explained to mean either one who wears fine clothes or who assumes the exterior garb of sanctity. Either interpretation is equally allowable.

80. The Bhāgavata agrees with the text in these particulars. The chief star of Tiṣya is in the constellation Cancer.

81. All the copies concur in this reading; यावत्परीक्षितो जन्म यावन्नन्दाभिषेचनं। एतद्वर्षसहस्रं तु ज्ञेयं पंचदशोत्तरं॥ Three copies of the Vāyu assign to the same interval 1050 years : पंचाशदुत्तरं। and of the

Matsya five copies have the same, पंचाशदुत्तरं। or 1050 years; while one copy has 1500 years; पंचशतोत्तरं। The Bhāgavata has 1115 years; एतद्वर्षसहस्रं तु शतं पंचदशोत्तरं। which the commentator explains, a thousand years and a hundred with fifteen over;' वर्षसहस्रं पंचदशोत्तरं शतं च। He notices nevertheless, although he doesn't attempt to account for the discrepancy, that the total period from Parīkṣit to Nanda was actually, according to the duration of the different intermediate dynasties, as enumerated by all the authorities, fifteen centuries; viz. Magadha kings . . . 1000 years, Pradyota etc . . .138 years. Śiśunāga. . . 362. Total 1500 years. The shorter period is best proportioned to the number of kings; for reckoning from Sahadeva, who was contemporary with Parīkṣit and taking the number of the Vārhadrathas from the Matsya, we have thirty-two of them, five of the Pradyota race and ten Śaiśunāgas or in all forty-seven; which, as the divisor of 1050, gives rather more twenty-two years to a reign. The Vāyu an the Matsya further specify the interval from Nanda to Pulomat, that last of the Āndhra kings, as being 836 years; a total that does not agree exactly with the items previously specified : 9 Nandas. . .100 years, 10 Mauryas. . .137, 10 Śuṅgas. . .112, 4 Kaṇvas. . .45. 29 Andhras. . .460. Total 62 kings, 854 years. In either case the average duration of reign is not improbable, as the highest number gives less than fourteen years to each prince. It is important to remember that the reign of Parīkṣit is, according to Hindu chronology, coeval with the commencement of the Kali age; and even therefore taking the longest Paurāṇik interval we have but sixteen centuries between Candragupta–or considering him as the same with Sandrocoptos, nineteen centuries B.C.–for the beginning of the Kali age. According to the chronology of our text, however, it would be but B.C. 1415; to that of the Vāyu and Matsya, B.C. 1450; and to that of the Bhāgavata, 1515. According to Wilford's computations (*As. Res.* Vol. IX. Chron. Table, p. 116) the conclusion of the great war took place B.C. 1370; Buchanan conjectures it to have occurred in the thirteenth century B.C. Vyāsa was the putative father of Pāṇḍu and Dhṛtarāṣṭra and consequently was contemporary with the heroes of the great war. Colebrooke infers from astronomical date that arrangement of the Vedas attributed to Vyāsa took place in the fourteenth century B.C. Bentley brings the date of Yudhiṣṭhira, the chief of the Pāṇḍavas, to 575 B.C. (*Historical View of Hindu Astronomy*, p. 67); but the weight of authority is in favour of the thirteenth or fourteenth century B.C. for the war of the Mahābhārata and the reputed commencement of the Kali age.

82. A similar explanation is given in the Bhāgavata, Vāyu and Matsya Purāṇas; and like accounts from astronomical writers are cited by Colebrooke, *As. Res.* Vol. IX. P. 358. The commentator on the Bhāgavata thus explains the notion : "The two stars (Pulaha and Kratu) must rise or be visible before the rest and whichever asterism is in a line south from the middle of those stars, is that with which the seven stars are united; and so they continue for one hundred years." Wilford has also given a like explanation of the revolution of the Ṛṣis; *As. Res.* Vol. IX. P. 83. According to Bentley the notion originated in a contrivance of the astronomers to show the quantity of the precession of the equinoxes. "This was by assuming an imaginary line or great circle passing through the poles of the ecliptic and the beginning of the fixed Maghā, which circle was supposed to cut some of the stars in the Great Bear. The seven stars in the Great Bea the circle so assumed was called the line of the Ṛṣis and being fixed to the beginning of the lunar asterism Maghā, the precession would be solved by stating the degree etc., of any moveable lunar mansion cut by that fixed line or circle as an index. *Historical View of Hindu Astronomy*, p.65.

83. The Bhāgavata has the same; and this agrees with the period assigned for the interval between Parīkṣit and Nanda of 1050 years; as, including Maghā, we have ten asterisms to Purvāśāḍhā or 1000 years. The Vāyu and Matsya are so very inaccurate in all the copies consulted, that it is not safe to affirm what they mean to describe apparently they state that at the end of the Andhra dynasty the Ṛṣis will be in Kṛttikā, which furnishes other ten asterisms; the whole being nearly in accordance with the chronology of the text, as the total interval from Parīkṣit to the last of the Andhras is 1050+836=1886 and the entire century

of each asterism at the beginning and end of the series need not be taken into account The copies of the Matsya read, सप्तर्षयस्तथा तेस्युः प्रदीप्ताग्निना समं। ‘The seven Ṛṣis are on a line with the brilliant Agni;’ that is, with Kṛttikā, of which Agni is the presiding deity . The Vāyu intends in all probability the same phrase, but the three copies have, प्रतीपे राज्ञि। a very unintelligible clause. Again, it seems as if they intended to designate the end of the Andhra race as the period of a complete revolution or 2700 years; for the Vāyu has, सप्तविंशैः शतै भविव्या अन्ध्राणान्तेऽन्वया पुनः। ‘The races at the end of the Andhras will be after 2700 years:’ the Matsya has, सप्तविंशति भाव्येन अन्ध्राणान्तेन्थकात् (?) पुनः। and at the close of the passage, after specifying as usual that ‘the seven Ṛṣis were in Maghā in the time of Parīkṣit.’ सप्तर्षयो मधायुक्ताः काले परीक्षितः समे। the Vāyu adds, अन्ध्रान्ते स चतुर्विंशे भविष्यन्ति स ते मता। a passage which, though repeated in the MSS., is obviously most inaccurate; although it might perhaps be understood to intimate that the Ṛṣis will be in the twenty-fourth asterism after the Andhra race : but that would give only 1400 years from Parīkṣit to Puloma; whilst if the twenty-fourth from Maghā was intended, it would give 2400 years : both periods being incompatible with previous specifications. The Matsya has a different reading of the second line, but one not much more satisfactory; ब्राह्मणास्तुचतुर्विंशे भविष्यन्ति शतंसमाः। ‘A hundred years of Brahmā will be in the twenty-fourth (asterism?).’ In neither of these authorities, however, is it proposed by the last-cited passages to illustrate the chronology of princes or dynasties: the specification of the period, whatever it may be, is that of the era at which the evil influence of the Kali age is to become most active and irresistible.

84. The Bhāgavata has the same. Devāpi, as the commentator observes, being the restorer of the lunar and Maru of the solar race.

85. To be the cause of Saṁkalpa. ‘conviction,’ ‘belief’ and Vikalpa, ‘doubt,’ ‘disbelief.’ The Bhāgavata indulges in a similar strain and often in the same words. The whole recalls the words of the Roman satirist; I, demens et saevas curre per Alpes, Ut pueris placeas, et declamatio fias.

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END OF THE FOURTH BOOK

THE VIṢṆU-PURĀṆAM
BOOK V
पञ्चमांशः

CHAPTER I

प्रथमः अध्यायः

(वसुदेव-देवक्योर्विवाहः, ब्रह्मणः, समीपे पृथिव्या गमनम्, विष्णोः स्तोत्रम् ,कंसादीन् हन्तुं विष्णोरङ्गीकारश्च)

मैत्रेय उवाच

नृपाणां कथितः सर्वो भवता वंशविस्तरः।
वंशानुचरितञ्चैव यथावदनुवर्णितम्।। १।।
अंशावतारो ब्रह्मर्षे योऽयं यदुकुलोद्भवः।
विष्णोस्तं विस्तरेणाहं श्रोतुमिच्छाम्यशेषतः।। २।।
चकार यानि कर्माणि भगवान् पुरुषोत्तमः।
अंशाशेनावतीर्य्योर्व्या तत्र तानि मुने! वद।। ३।।

Maitreya said[1]–You have related to me a full account of all the different dynasties of kings and of their successive transactions. I wish now to hear a more particular description, holy Ṛṣi, of the portion of Viṣṇu[2] that came down upon earth and was born in the family of Yadu. Tell me also what actions he performed in his descent, as a part of a part of the supreme, upon the earth.[3]

पराशर उवाच

मैत्रेय! श्रूयतामेतद् यत् पृष्टोऽहमिदं त्वया।
विष्णोरंशांश-सम्भूति-चरितं जगतो हितम्।। ४।।

Parāśara said– I will relate to you, Maitreya, the account which you have requested; the birth of a pare of a pare of Viṣṇu and the benefits which his actions conferred upon the world.

देवकास्य सुतां पूर्वं वसुदेवो महामुने।
उपयेमे महाभागां देवकीं देवतोपमाम्।। ५।।
कंसस्तयोर्वररथं चोदयामास सारथिः।
वसुदेवस्य देवक्याः संयोगे भोजवर्द्धनः।। ६।।

अथान्तरीक्षे वागुच्चैः कंसमाभाष्य सादरम्।
मेघगम्भीरनिर्घोषं समाभाष्येदमब्रवीत्॥ ७॥
यामेतां वहसे मूढ़! सह भर्त्रा रथे स्थिताम्।
अस्यास्ते चाष्टमो गर्भः प्राणानपहरिष्यति॥ ८॥

Vasudeva formerly married the daughter of Devaka, the illustrious Devakī, a maiden of celestial beauty. After their nuptials, Kaṁsa, the increaser of the race of Bhoja, drove their car as their charioteer. As they were going along, a voice in the sky, sounding aloud and deep as thunder, addressed Kaṁsa and said, "Fool that you are, the eighth child of the damsel whom you are driving in the car shall take away your life[4]!" On hearing this, Kaṁsa drew his sword and was about to put Devakī to death; but Vasudeva interposed, saying, "Kill not Devakī, great warrior; spare her life and I will deliver to you every child that she may bring forth." Appeased by which promise and relying on the character of Vasudeva, Kaṁsa desisted from the attempt.

पराशर उवाच

इत्याकर्ण्य समादाय खड्गं कंसो महाबलः।
देवकीं हन्तुमारब्धो वसुदेवोऽब्रवीदिदम्॥ ९॥
न हन्तव्या महाबाहो! देवकी भवता तव।
समर्पयिष्ये सकलान् गर्भानस्योदरोद्भवान्॥ १०॥
तथेत्याह च तं कंसो वसुदेवं द्विजोत्तम।
न घातयामास च तां देवकीं तस्य गौरवात्॥ ११॥
एतस्मिन्नेव काले तु भूरिभारावपीड़िता।
जगाम धरणी मेरौ समाजे त्रिदिवौकसाम्॥ १२॥
सब्रह्मकान् सुरान् सर्वान् प्रणित्याह मेदिनी।
कथयामास तत्सर्वं खेदात् करुणभाषिणी॥ १३॥

At that time, Earth, overburdened by her load, repaired to mount Meru to an assembly of the gods and addressing the divinities, with Brahmā at their head, related in piteous accents all her distress.

पृथिव्युवाच

अग्निः सुवर्णस्य गुरुर्गवां सूर्यः परो गुरुः।
ममार्थखिललोकानां गुरुर्नारायणो गुरुः॥ १४॥
प्रजापतिपतिर्ब्रह्मा पूर्वषामपि पूर्वजः।
कला-काष्ठा-निमेषात्मा कालश्चाव्यक्तमूर्तिमान्॥ १५॥
तदंशभूतः सर्वेषां समूहो वः सुरोत्तमाः।
आदित्या मरुतः साध्या रुद्रा वस्वश्वि-वह्नयः॥ १६॥
पितरो ये च लोकानां स्रष्टारोऽत्रिपुरोगमाः।
एतत् तस्याप्रमेयस्य रूपं विष्णोर्महात्मनः॥ १७॥
यक्ष-राक्षस-दैतेयाः पिशाचोरग-दानवाः।
गन्धर्वाप्सरसश्चैव रूपं विष्णोर्महात्मनः॥ १८॥
ग्रहर्क्षतारकाचित्र-गगनाग्निजलानिलाः।
अहञ्च विषयाश्चैतत् सर्वं विष्णुमयं जगत्॥ १९॥
तथाप्यनेकरूपस्य तस्य रूपाण्यहर्निशम्।
बाध्यबाधकतां यान्ति कल्लोला इव सागरे॥ २०॥
तत् साम्प्रतमिमे दैत्याः कालनेमिपुरोगमाः।
मर्त्त्यलोकं समाक्रम्य बाधन्तेऽहर्निशं प्रजाः॥ २१॥
कालनेमिर्हतो योऽसौ विष्णुना प्रभविष्णुना।
उग्रसेनसुतः कंसः सम्भूतः स महासुरः॥ २२॥
अरिष्टो धेनुकः केशी प्रलम्बो नरकस्तथा।
सुन्दोऽसुरस्तथात्युग्रो वाणश्चापि बलेः सुतः॥ २३॥
तथान्ये च महावीर्या नृपाणां भवनेषु ये।
समुत्पन्ना दुरात्मानस्तान् न संख्यातुमुत्सहे॥ २४॥
अक्षौहिण्योऽत्र बहुला दिव्यमूर्तिधृतां सुराः।
महाबलानां दृप्तानां दैत्येन्द्राणां ममोपरि॥ २५॥
तद्भूरिभारपीडार्त्ता न शक्नोम्यमरेश्वराः।
विभर्त्तुमात्मानमहमिति विज्ञापयामि वः॥ २६॥
क्रियतां तन्महाभागाः मम भारावतारणम्।
यथा रसातलं नाहं गच्छेयमिति विह्वला॥ २७॥

"Agni," said Earth, "is the progenitor of gold; Sūrya, of rays of light :[5] the parent and guide of me and of all spheres is the supreme Nārāyaṇa, who is Brahmā, the lord of the lord of patriarchs; the eldest of the eldest born; one with minutes and hours; one with time; having form, though indiscrete. This assemblage of yourselves, O gods, is but a part of him. The sun, the winds the saints, the Rudras. the Vasus, the Aśvins, fire, the patriarch creators of the universe, of whom Atri is the first, all are but forms of the mighty and inscrutable Viṣṇu. The Yakṣas, Rākṣasas, Daityas, spirits of evil, serpents and children of Danu, the singers and nymphs of heaven, are forms of the great spirit, Viṣṇu. The heavens painted with planets, constellations and stars; fire, water, wind and myself and every perceptible thing; the whole universe itself–consists of Viṣṇu. The multifarious forms of that manifold being encounter and succeed one another, night and day, like the waves of the sea. At this present season many demons, of whom Kālanemi is the chief, have over-run and continually harass, the region of mortals. The great Asura Kālanemi,[6] that was killed by the powerful Viṣṇu, has revived in Kaṁsa, the son of Ugrasena and many other mighty demons, more than I can enumerate, as Ariṣṭa, Dhenuka, Keśin, Pralamba, Naraka, Sunda and the fierce Bāṇa, the son of Bali,[7] are born in the palaces of kings. Countless hosts of proud and powerful spirits, chiefs of the demon race, assuming celestial forms, now walk the earth; and, unable to support myself beneath the incumbent load, I come to you for succour. Illustrious deities, do you so act that I may be relieved from my burden, lest helpless I sink into the nethermost abyss."

पराशर उवाच

इत्याकर्ण्य धरावाक्यमशेषं त्रिदशैस्ततः।
भुवो भारावतारार्थं ब्रह्मा प्राह प्रचोदितः॥२८॥

Parāśara said– When the gods had heard these complaints of Earth, Brahmā at their request explained to them how her burden might be lightened.

ब्रह्मोवाच

यथाह वसुधा सर्वं सत्यमेतद्दिवौकसः।
अहं भवो भवन्तश्च सर्वं नारायणात्मकम्॥२९॥

विभूतयस्तु यास्तस्य तासामेव परस्परम्।
आधिक्यन्यूनता बाध्याबाधकत्वेन वर्त्तते॥ ३०॥
तदागच्छत गच्छाम: क्षीराब्धेस्तटमुत्तरम्।
तत्राराध्य हरिं तस्मै सर्वं विज्ञापयाम वै॥ ३१॥
सर्वदैव जगत्यर्थे स सर्वात्मा जगन्मय:।
स्वलपांशेनावतीर्योर्व्यां धर्मस्य कुरुते स्थितिम्॥ ३२॥

"Celestials," said Brahmā, "all that Earth has said is undoubtedly true. I, Mahādeva and you all, are but Nārāyaṇa; but the impersonations of his power are forever mutually fluctuating and excess or diminution is indicated by the predominance of the strong and the depression of the weak. Come therefore, let us repair to the northern coast of the milky sea and having glorified Hari, report to him what we have heard. He, who is the spirit of all and of whom the universe consists, constantly, for the sake of Earth, descends in a small portion of his essence to establish righteousness below."

पराशर उवाच

इत्युक्त्वा प्रययौ विप्र! सह देवै: पितामह:।
समाहितमतिश्चैवं तुष्टाव गरुडध्वजम्॥ ३३॥

Parāśara said– Accordingly Brahmā, attended by the gods, went to the milky sea and there, with minds intent upon him, praised him whose emblem is Garuḍa.

ब्रह्मोवाच

द्वे विद्ये त्वमनाम्नाय परा चैवापरा तथा।
ते एव भवतो रूपे मूर्त्तामूर्त्तात्मके प्रभो॥ ३४॥
द्वे ब्रह्मणी त्वणीयोऽतिस्थूलात्मन्! सर्वं सर्ववित्।
शब्दब्रह्म परञ्चैव ब्रह्म ब्रह्ममयस्य यत्॥ ३५॥
ऋग्वेदस्त्वं यजुर्वेद: सामदेवस्त्वथर्व च।
शिक्षा कल्पो निरुक्तञ्च छन्दो ज्योतिषमेव च॥ ३६॥
इतिहास-पुराणे च तथा व्याकरणं प्रभु:।
मीमांसा न्यायकं तत्त्वं धर्मशास्त्राण्यधोक्षज॥ ३७॥
आत्मात्मदेहगुणवद् विचाराचारि यद्वच:।
तदप्यादिपते नान्यदध्यात्मात्मस्वरूपवत्॥ ३८॥
त्वमव्यक्तमनिर्देश्यमचिन्त्यानामवर्णवत्।

अपाणिपादरूपञ्च शुद्धं नित्यं परात्परम्॥३९॥
शृणोष्यकर्णः परिपश्यसि त्व
मचुक्षुरेको बहुरूपरूपः।
अपादहस्तो जवनो ग्रहीता
त्वं वेतसि सर्वं न च सर्ववेद्यः॥४०॥
अणोरणीयासमसत् स्वरूपं
त्वां पश्यतोऽज्ञाननिवृत्तिरग्रया।
श्रीरस्य धीर्यस्य बिभर्ति नान्य-
द्वरेण्य-रूपात् परतः परात्मन्॥४१॥
त्वं विश्वनाभिर्भुवनस्य गोप्ता
सर्वाणि भूतानि तवान्तराणि।
यद्भूतभव्यं तदणोरणीयः
पुमांस्त्वमेकः प्रकृतेः परस्तात्॥४२॥
एकश्चतुर्द्धा भगवान् हुताशो-
वर्चो बिभूतिं जगतो ददासि।
त्वं विश्वतश्चक्षुरनन्तमूर्त्ते!
त्रेधा पदं संनिदधे विधातः॥४३॥
यथाग्निरेको बहुधा समिध्यते
विकारभेदैररिकाररूपः।
तथा भवान् सर्वगतैकरूपो
रूपाण्यशेषाण्यनुपुष्यतीश॥४४॥
एकस्त्वग्रय्यं परमं पदं
यत् पश्यन्ति त्वां सूरयो ज्ञानदृश्यम्।
त्वत्तो नान्यत् किञ्चिदस्ति त्वपीह
यद्वा भूतं यच्चं भाव्यं परात्मन्॥४५॥
व्यक्ताव्यक्तस्वरूपस्त्वं समष्टिव्यष्टिरूपवान्।
सर्वज्ञः सर्वदृक् सर्वशक्तिज्ञानबलर्द्धिमान्॥४६॥
अन्यूनश्चाप्यवृद्धिश्च स्वाधीनो नादिमान् वशी।
क्लम-तन्द्रा-भय क्रोध-कामादिभिरसंयुतः॥४७॥
निरवद्यः परप्रीतो निरनिष्टोऽक्षरक्रमः।
सर्वेश्वरः पराधारो धाम्नां धामात्मकोऽक्षयः॥४८॥
सकलावरणातीत! निरालम्बनभावन!
महाविभूतिसंस्थान! नमस्ते पुरुषोत्तम॥४९॥
नाकारणात् कारणाद् वा कारणाकारणान्न च।
शरीरग्रहणं वापि धर्मत्राणाय ते परम्॥५०॥

"O you," said Brahmā, "who are distinct from holy writ[8]; whose double nature is twofold wisdom[9], superior and inferior and who are the essential end of both; who, alike devoid and possessed of form, are the twofold Brahma[10]; smallest of the least and largest of the large; all and knowing all things; that spirit which is language; that spirit which is supreme; that which is Brahma and of which Brahma is composed! You are the Ṛk, the Yajuṣ, the Sāman and the Atharvan Vedas. You are accentuation, ritual, signification, metre and astronomy; history, tradition, grammar, theology, logic and law : you who are inscrutable. You are the doctrine that investigates the distinctions between soul and life and body and matter endowed with qualities[11]; and that doctrine is nothing else but your nature inherent in and presiding over it[12]. You are imperceptible, indescribable, inconceivable; without name or colour or hands or feet; pure, eternal and infinite. You hear without ears and see without eyes. You are one and multiform. You move without feet; you seize without hands. You know all, but are not by all to be known[13]. He who beholds you as the most subtle of atoms, not substantially existent, puts an end to ignorance; and final emancipation is the reward of that wise man whose understanding cherishes nothing other than you in the form of supreme delight[14]. You are the common centre of all[15], the protector of the world and all beings exist in you : all that has been or will be, you are. You are the atom of atoms; you are spirit; you only are distinct from primeval nature[16]. You, as the lord of fire in four manifestations[17], give light and fertility to Earth. You are the eye of all and wearer of many shapes and unobstructedly traverses the three regions of the universe. As fire, though one, is variously kindled and, though unchangeable in its essence, is modified in many ways, so you, lord, who are one *omnipresent form*, take upon you all modifications that exist. You are one supreme; you are that supreme and eternal state which the wise behold with the eye of knowledge. There is nothing else but you. O lord; nothing; else has been or will be. You are both discrete and indiscreet, universal and individual, omniscient, all seeing, omnipotent, possessed of all wisdom and strength and power. You are liable neither to diminution nor increase; you are independence and without beginning; you are the subjugator of all. You are unaffected by weariness, sloth, fear, anger or desire. You are free from soil, supreme, merciful,[18] uniform, undecaying, lord over all, the stay of all, the fountain of light, imperishable. To you, uninvested by material envelopes,[19] unexposed to sensible imaginings, aggregate of elemental substance,[20] spirit supreme, be adoration. You assume a shape, O pervader of the universe, not as the consequence of virtue or vice, nor from any mixture of the two, but for the sole object of maintaining piety in the world.[21]"

पराशर उवाच

इत्येवं संस्तुति श्रुत्वा मनसा भगवानजः।
ब्रह्माणमाह प्रीतात्मा विश्वरूपधरो हरिः॥५१॥

The unborn, universal Hari, having heard with his mental ear these eulogiums, was pleased and thus spoke to Brahmā :

श्रीभगवानुवाच

भो भो ब्रह्मन्! त्वया मत्तः सह देवैर्यदिष्यते।
तदुच्यतामशेषं वः सिद्धमेवावधार्यताम्॥५२॥

"Tell me, Brahman, what you and the gods desire : speak boldly, ccrtain of success."

पराशर उवाच

ततो ब्रह्मा हरेर्दिव्यं विश्वरूपमवेक्ष्य तत्।
तुष्टाव भूयो देवेषु साध्वसावनतात्मसु॥५३॥

Parāśara said– Brahmā, beholding the divine, universal form of Hari, quickly prostrated himself and again renewed his praises.

ब्रह्मोवाच

नमो नमस्तेऽस्तु सहस्रमूर्त्ते!
    सहस्रवाहो! बहुवक्त्रपाद।

नमो नमस्ते जगतः प्रवृत्ति
विनाश-संस्थानकराप्रमेय॥५४॥
सूक्ष्मातिसूक्ष्मातिबृहत्प्रमाण!
गरीयसामप्यतिगौरवात्मन्।
प्रधानबुद्धीन्द्रियवत्-प्रधान-
मूलात् परात्मन्! भगवन्! प्रसीद॥५५॥

"Glory to you, the thousand-formed, the thousand-armed, the many-visaged, many-footed; to you, the illimitable author of creation, preservation and destruction; most subtle of the subtle, most vast of the great : to you, who are nature, intellect and consciousness; and who are other spirit even than the spiritual root of those principles.[22]

एषा मही देव! महीप्रसूतै-
महासुरैः पीडित-शैलबन्धा।
परायणां त्वां जगतामुपैति
भारावतारार्थमपारसारम्॥५६॥
एते वयं वृत्ररिपुस्तथायं
नासत्यदस्रौ वरुणो यमश्च।
इमे च रुद्रा वसवः ससूर्याः
समीरणाग्निप्रमुखास्तथान्ये॥५७॥
सुराः समस्ताः सुरनाथ! कार्य-
मेभिर्मया यच्च सदीश सर्वम्।
आज्ञापयाज्ञां प्रतिपालयन्त-
स्तथैव तिष्ठाम सदास्तदोषाः॥५८॥

Do you show favour upon us. Behold, lord, this earth, oppressed by mighty Asuras and shaken to her mountain basements, comes to you, who is her invincible defender, to be relieved from her burden. Behold me, Indra, the Aśvins, Varuṇa and Yama, the Rudras, the Vasus, the suns, the winds, fire and all other celestials, prepared to execute whatever you shall will that we shall do. Do you, in whom there is no imperfection, O sovereign of the deities, give your orders to your servants : lo, we are ready."

पराशर उवाच

एवं संस्तूयमानस्तु भगवान् परमेश्वरः।

उज्जहारात्मनः केशौ सित-कृष्णौ महामुने॥५९॥
उवाच च सुरानेतौ मत् केशो वसुधातले।
अवतीर्य भुवो भार-क्लेशहानि करिष्यतः॥६०॥
सुराश्च सकलाः स्वांशैरवतीर्य महीतले।
कुर्वन्तु युद्धमुन्मत्तैः पुर्वोत्पन्नैर्महासुरैः॥६१॥
ततः क्षयमशेषास्ते दैतेया धरणीतले।
प्रयास्यन्ति न सन्देहो मद्दृकपातविचूर्णिताः॥६२॥
वसुदेवसस्य या पत्नी देवकी देवतोपमा।
तस्यायमष्टमो गर्भो मत्केशो भविता सुराः॥६३॥
अवतीर्य च तत्रायं कंसं घातयिता भुवि।
कालनेमिं समुद्भूतमित्युक्तवान्तर्दधे हरिः॥६४॥
अदृश्याय ततस्तेऽपि प्रणिपत्य महात्मने।
मेरुपृष्ठं सुरा जग्मुरवतेरुश्च भूतले॥६५॥

When Brahmā had ended, the supreme lord plucked off two hairs, one white and one black and said to the gods, "These my hairs shall descend upon earth and shall relieve her of the burden of her distress.[23] Let all the gods also, in their own portions, go down to earth and wage war with the haughty Asuras, who are there incorporate and who shall every one of them be destroyed. Doubt not of this : they shall perish before the withering glance of mine eyes. This my (black) hair shall be impersonated in the eighth conception of the wife of Vasudeva, Devakī, who is like a goddess; and shall slay Kaṁsa, who is the demon Kālanemi." Thus having spoken, Hari disappeared; and the gods bowing to him, though invisible, returned to the summit of mount Meru, from whence they descended upon earth.

कंसाय चाष्टमो गर्भो देवक्यां धरणीधरः।
भविष्यतीत्याचचक्षे भगवान् नारदो मुनिः॥६६॥
कंसोऽपि तदुपश्रुत्य नारदात् कुपितस्ततः।
देवकीं वसुदेवश्च गृहे गुप्तावधारयत्॥६७॥
जातं जातञ्च कंसाय तेनैवोक्तं यथा पुरा।
तथैव वसुदेवोऽपि पुत्रमर्पितवान् द्विजः॥६८॥
हिरण्यकशिपोः पुत्राः षड्गर्भा इति विश्रुताः।
विष्णुप्रयुक्ता तान् निद्रा क्रमाद् गर्भे न्ययोजयत्॥६९॥

योगनिद्रा महामाया वैष्णवी मोहितं यया।
अविद्यया जगत् सर्वं तामाह भगवान् हरि:॥७०॥

The Muni Nārada informed Kaṁsa that the supporter of the earth. Viṣṇu, would be the eighth child of Devakī; and his wrath being excited by this report, he placed both Vasudeva and Devakī in confinement. Agreeably to his promise. the former delivered to Kaṁsa each infant as soon as it was born. It is said that these, to the number of six, were the children of the demon Hiraṇyakaśipu, who were introduced into the womb of Devakī, at the command of Viṣṇu, during the hours of Devakī's repose, by the goddess Yoganidrā,[24] the great illusory energy of Viṣṇu, by whom, as utter ignorance, the whole world is beguiled.

श्रीभगवानुवाच

निद्रे! गच्छ ममादेशात् पातालतल-संश्रयान्।
एकैकत्वेन षड्गर्भान् देवकीजठरं नय॥७१॥
हतेषु तेषु कंसेन शेषाख्योऽशस्ततो मम।
अंशाशेनोदरे तस्या: सप्तम: सम्भविष्यति॥७२॥
गोकुले वसुदेवस्य भार्यान्या रोहिणीं स्थिता।
तस्या: स सम्भूतिसमं देवि! नेयस्त्वयोदरम्॥७३॥
सप्तमो भोजराजस्य भयाद् रोधोपरोधत:।
देवक्या: पतितो गर्भ इति लोको वदिष्यति॥७४॥
गर्भसङ्कर्षणात् सोऽथ लोके सङ्कर्षणेति वै।
संज्ञामवाप्स्य वीर: श्वेताद्रिशिखरोपम:॥७५॥
ततोऽहं सम्भजिष्यामि देवकीजठरे शुभे।
गर्भे त्वया यसोदाया गन्तव्यमविलम्बितम्॥७६॥

To her Viṣṇu said, "Go, Nidrā, to the nether regions and by my command conduct successively six of their princes to be conceived of Devakī. When these shall have been put to death by Kaṁsa, the seventh conception shall be formed of a portion of Śeṣa, who is a part of me; and this you shall transfer, before the time of birth, to Rohiṇī, another wife of Vasudeva, who resides at Gokula. The report shall run, that Devakī miscarries, through the anxiety of imprisonment and dread the Rājā of the Bhojas. From being extracted from his mother's womb, the child shall be known by the name of Saṁkarṣaṇa and he shall be valiant and strong and like the peak of the white mountain in bulk and complexion. I will myself become incarnate in the eighth conception of Devakī; and you shall immediately take a similar character as the embryo offspring of Yaśodā.

प्रावृट्काले च नभसि कृष्णाष्टम्यामहं निशि।
उत्पत्स्यामि नवम्याञ्च प्रसूतिं त्वमवाप्स्यसि॥७७॥
यशोदाशयने मान्तु देवक्यास्त्वामनिन्दिते।
मच्छक्तिप्रेरितमतिर्वसुदेवो नयिष्यति॥७८॥

In the night of the eighth lunation of the dark half of the month Nabhas, in the season of the rains, I shall be born. You shall receive birth on the ninth. Impelled and aided by my power, Vasudeva shall bear me to the bed of Yaśodā and you to that of Devakī.

कंसश्च त्वामुपादाय देवि! शैलशिलातले।
प्रक्षेप्स्यत्यन्तरीक्षे च त्वं स्थानं समवाप्स्यसि॥७९॥
ततस्त्वां शतदृक् शक्रः प्रणम्य मम गौरवात्।
प्रणिपातानतशिरा भगिनीत्वे ग्रहीष्यति॥८०॥
ततः शुम्भनिशुम्भादीन्हत्वा दैत्यान् सहस्रशः।
स्थानैरनेकैः पृथिवीमशेषां मण्डयिष्यसि॥८१॥

Kaṁsa shall take you and hold you up to dash you against a stone; but you shall escape from his grasp into the sky, where the hundred-eyed Indra shall meet and do homage to you, through reverence for me and shall bow before you and acknowledge you as his sister. Having slain Śumbha, Niśumbha and numerous other demons,[25] you shall sanctify the earth in many places.[26]

त्वं भूतिः सन्नतिः कीर्त्तिः क्षान्तिद्यौः पृथिवी धृतिः।
लज्ञाः पुष्टि षा या च काचिदन्या त्वमेव सा॥८२॥
ते त्वामार्येति दुर्गेति वेगगर्भेऽम्बिकेति च।
भद्रेति भद्रकालीति क्षेम्या क्षेमङ्करीति च॥८३॥
प्रातश्चैवापराह्ने च स्तोष्यन्त्यानम्रमूर्त्तयः।
तेषां हि प्राथितं सर्वं मत्प्रसादाद्भविष्यति॥८४॥

सुरामांसोपहारैस्तु भक्ष्यभोज्यैश्च पूजिता।
नृणामशेषकामांस्त्वं प्रसन्ना सम्प्रदास्यसि॥८५॥
ते सर्वे सर्वदा भद्रे! मत्प्रसादादसंशयम्।
असन्दिग्धा भविष्यन्ति गच्छ देवि! यथोदितम्॥८६॥
इति श्रीविष्णुपुराणे पञ्चामांशे प्रथम: अध्याय:॥

You are wealth, progeny, fame, patience, heaven and earth, fortitude, modesty, nutrition, dawn and every other female (form or property). They who address you morning and afternoon with reverence and praise and call you Āryā, Durgā, Vedagarbhā, Ambikā, Bhadrā, Bhadrakālī, Kṣemī or Kṣe-mankarī, shall receive from my bounty whatever they desire. Propitiated with offerings of wine and flesh and various viands, you shall bestow upon mankind all their prayers. Through my favour all men shall ever have faith in you. Assured of this, go, goddess and execute my commands."

NOTES

1. The whole of this book is dedicated to the biography of Kṛṣṇa. Many of the Purāṇas omit this subject altogether or only allude to it occasionally. In others it is equally prominent. The Brahma Purāṇa gives the story exactly in the same words as our text: which has the best right to them may be questioned; but, as it is usually met with, the Brahma Purāṇa is a very heterogeneous compilation. The Hari Vaṁśa has a narrative more detailed than that of the text, with additions and embellishments of its own. The Brahma Vaivartta throughout celebrates the acts of Kṛṣṇa; and one portion of it. the Kṛṣṇa Janma Khaṇḍa, especially describes his boyhood and youth. The incidents are the same in general as those in the text, but they are lost amidst interminable descriptions of Kṛṣṇa's sports with the Gopīs and with his mistress Rādhā, a person not noticed elsewhere; the whole is in a style indicative of a modern origin. The Agni Purāṇa and Padma Purāṇa (Uttara Khaṇḍa) have accounts of Kṛṣṇa, but they are mere summaries, compiled evidently from other works. The principal authority for the adventures of Kṛṣṇa is the Bhāgavata, the tenth book of which is exclusively devoted to him. It is this work which has, no doubt,

mainly extended the worship of Kṛṣṇa, as its popularity is evinced by its having been translated into all the spoken languages of India professing to have a literature. The *Prem-sagar.* its Hindi version, is well known; but there are also translations in Mahratta, Telugu, Tamil. It does not seem likely, however, that the Viṣṇu Purāṇa has copied the Bhāgavata; for although its greater conciseness may sometimes look like abridgement, yet the descriptions are generally of a more simple and antiquated character. Here, as usual, the Mahābhārata is no doubt the earliest extant authority; but it is not the earliest, for whilst it omits to narrate most of his personal adventures unconnected with his alliance with the Pāṇḍavas, it often alludes to them and names repeatedly his capital, his wives and his progeny. It also devotes a section, the Mauśala Parva, to the destruction of the Yādavas. The story of Kṛṣṇa the prince and hero must have been complete when the Mahābhārata was compiled. It is doubtful, however, if Kṛṣṇa the boy and his adventures at Vṛndāvan, were not subsequent inventions. There are no allusions to them in the poem, of an unsuspicious nature. The only ones that I have met with are contained in a speech by Śiśupāla. Sabhā Parva, vol. I. p. 360, in which he reviles Kṛṣṇa; but they may easily have been interpolated. There may be others scattered through the poem, but I have not observed them.

2. The notices of Kṛṣṇa's origin and character in various passages of the Mahābhārata are by no means consistent and indicate different dates at least. In an address to him by Arjuna, Vana Parva, vol. 1. p. 426, he is said to have passed thousands of years in various holy places, engaged in arduous penances. He is frequently identified with the Ṛṣi Nārāyaṇa or he and Arjuna are said to be Nara and Nārāyaṇa : त्व चवाहं च कौन्तेय नरनारायणौ स्मृतौ। In the Dānadharma he is represented as a worshipper of Śiva and propitiating him and his wife Umā and receiving as boons from them wives and children. As a warrior and prince he is always on the scene; but he is repeatedly called an Aṁśa or portion of Viṣṇu; whilst in a great number of places he is identified with Viṣṇu or Nārāyaṇa and is consequently 'all things.' This latter is his character, of course, amongst the Vaiṣṇavas, agreeably to the text of the Bhāgavata : कृष्णास्तु भगवान् स्वयं। 'Kṛṣṇa is the lord (Viṣṇu) himself.'

3. This is a still farther diminution of Kṛṣṇa's dignity; he is not even a part, but 'a part of a part,' Aṁśāṁśāvatāra (अंशाशांवतार:) but this, the commentator maintains, is to be understood only of his from or condition as man, not of his power, as it suffered no diminution, either in its primary or secondary state, as light by suffusion suffers no decrease; and a verse of the Veda is cited to this effect : 'Though that which is full be taken from what is full, yet the remainder is undiminished ;' पूर्णस्यपूर्णमादाय पूर्णमेवावशिष्यते। 'Kṛṣṇa is nevertheless the very supreme Brahma, though it be a mystery how the supreme should assume the form of a man; परं ब्रह्म नराकृति परं गूढं परं ब्रह्म मनुष्यलिङ्गं कृष्णास्तु भगवानस्वयम्। So the Bhāgavata in one passage predicts that the Para-puruṣa, Puruṣottama or Viṣṇu, will be born visibly in the dwelling of Vasudeva; वसुदेवगृहे साक्षाद्भगवान् पुरुष: पर: जनिष्यते।

4. The Bhāgavata tells the circumstance as in the text. The Hari Vaṁśa makes Nārada apprise Kaṁsa of his danger. Nārada's interposition is not mentioned until afterwards by our authority. Devakī is the cousin of Kaṁsa : see Bk. iv. Ch. xv.

5. Agni or fire, refines gold, burns away the dross, according to the commentator. The sun is the lord of the rays of light; or, as the cause of rain and vegetation, the lord of cattle. The phrase is, गवां सूर्य्य: परो गुरु: ।

6. According to the Vāyu, Kālanemi or Kayabadha was a son of Virocana, the grandson of Hiraṇyakaśipu : his death is described in the Hari Vaṁśa.

7. These appear subsequently in the narration and are destroyed by Kṛṣṇa.

8. Anāmnāya (अनाम्नाय); not the immediate object of the Vedas, which is devotion, not abstraction; ritual or worship, not knowledge.

9. The two kinds of knowledge (द्वेविद्ये) are termed Parā (परा) 'supreme,' and Aparā (अपरा), 'other' or 'subordinate , the first is knowledge of Para Brahma, of spirit abstractedly considered, perfect knowledge derived from abstraction; the second is knowledge of Śabda Brahma, of spirit as described and taught in the Vedas or their supplementary branches. The identity of the supreme with both descriptions of holy knowledge pervades the whole of the address.

10. Para Brahma and Śabda Brahma : see the preceding note.

11. The doctrine alluded to may be either intended generally or in the several instances, the discussion of the spiritual soul and living soul, of body subtle and sensible and of matter endowed with qualities, reference may be purposed to the Vedānta, Yoga and Sāṁkhya systems.

12. That is, as the Śabda Brahma, the supreme is identical with philosophical doctrines, being the object, the instigator and the result.

13. This is taken from the Vedas, the original of which is quoted and translated by Jones : see his Works. XIII. 368. The passage is thus cited by the commentator on our text : अपाणिपादो जवनो गृहीता पश्यत्यचक्षुः स शृणोत्यकर्णः स वेत्ति वेद्य न च तस्य वेत्ता तमाहुरग्यं पुरुषं महान्तं। 'Without hand or foot he runs, he grasps; without eyes he sees; and without ears he hears : he know all that may be known and no one know him. Him they call the first great spirit.'

14. Varenya rūpa, explained by Paramānanda mūrtti; he whose form or impersonation is Supreme felicity.

15. Literally 'navel of all ;' त्वं विश्वनाभिः। The passage is also read, त्वं विश्वमादिः। 'Though are all and the first ;' the cause or creator.

16. Or the passage is understood, 'Though are one subsequently to Prakṛti;' त्वमेकः प्रकृतेः परस्तात्। that is, you are Brahmā, the active will of the supreme, creating forms from rudimental matter.

17. As the three fires enjoined by the Vedas and the fire metaphorically of devotion; or lightnings, solar heat, fire generated artificially and the fire of digestion or animal fire; or Viṣṇu in that character bestows beauty, vigour, power and wealth.

18. Prīta : one copy has Śānta, 'calm,' 'undisturbed.'

19. Beyond the separate layers or envelopes of elementary substances (see p. 18); or, according to the Vedānta notions, uninvested by those grosser sheaths or coverings, derived from food and the like, by which subtle body is enclosed.

20. Mahāvibhūti saṁsthāna (महाविभूतिसंस्थान). Vibhūti is explained by Prapañca, sensible material or elementary substance, constituting body.

21. The passage is somewhat obscurely expressed and is differently interpreted; it is, नाकारणात्कारणाद्वा कारणाकारणान्नच। 'Not from no cause, nor

from cause, nor from'' cause and no cause.' The term 'no cause' may, the commentator says designate fixed prescribed duties, the Nityakarma; 'cause' may signify occasional sacrifices, the Kāmya-karma : neither of these can form any necessity for Viṣṇu's descent, as they might of a mere mortal's being born on the earth : or Kāraṇa is explained to mean 'obtaining pleasure,' from Ka (क) and Āraṇa (आरणं), 'obtaining: ' obtaining happiness or the cause of it, piety, virtue (धर्म्मः); and with the negative, Akāraṇa (अकारणं), the reverse, pain, the consequence of wickedness (अधर्म्मः). The purport is clear enough; is merely meant to state that Viṣṇu is not subject to the necessity which is the cause of human birth.

22. The term Pradhāna, which is repeated in this passage, is explained in the second place to mean Pumān, 'soul' or 'spirit :' प्रधानबुद्धीन्द्रियवत् प्रधानमूलापरात्मन्।

23. The same account of the origin of Kṛṣṇa is given in the Mahābhārata, Ādi Parva vol. I. p. 266. The white hair is impersonated as Balarāma; the black, as Kṛṣṇa. The commentator on our text maintains that this is not to be literally understood : 'Viṣṇu did not intend that the two hairs should become incarnate, but he meant to signify, that, should he send them, they would be more than sufficient to destroy Kaṁsa and his demons : or the birth of Rāma and Kṛṣṇa was a double illusion, typified by the two hairs.' This seems to be a refinement upon an older and somewhat undignified account of the origin of Kṛṣṇa and his brother. The commentator on the Mahābhāra... argues that they are to be understood merely as the media by which Devakī and Rohiṇī conceived.

24. Yoganidrā (योगनिद्रा) is the sleep of devotion or abstraction, the active principle of illusion, personified and also termed Māyā and Mahāmāyā, also Avidyā or ignorance. In the Durgā Māhātmya of the Mārkaṇḍeya Purāṇa she appears as Devī or Durgā, the Śakti or bride of Śiva; but in our text as Vaiṣṇavī or the Śakti of Viṣṇu.

25. Allusion is here made to the exploits of Durgā, as celebrated especially in the Durgā Māhātmya : and it must be posterior to the date of that or same similar composition. The passage may be an interpolation, as the Mārkaṇḍeya Purāṇa in general has the appearance of being a more recent compilation than the Viṣṇu.

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26. This refers to the Pīṭha sthānas, 'fifty-one places', where, according to the Tantras, the limbs of Śatī fell, when scattered by her husband Śiva, as he bore her dead body about and tore it to pieces, after she had put an end to her existence at Dakṣa's sacrifice. This part of the legend seems to be an addition to the original fable made by the Tantras, as it is not in the Purāṇas (see the story of Dakṣa's sacrifice). It bears some analogy to the Egyptian fable of Isis and Osiris. At the Pīṭha sthānas, however, of Jvālāmukhī, Vindhyavāsinī, Kālīghāṭ and others, temples are erected to the different forms of Devī or Śatī, not to the phallic emblem of Mahādeva, which, if present, is there as an accessory and embellishment, not as a principal and the chief object of worship is a figure of the goddess; a circumstance in which there is an essential difference between the temples of Durgā and shrines of Osiris.

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CHAPTER 2

द्वितीयोऽध्याय:

(यशोदगर्भे योगमाया देवकीगर्भे भगवतश्च प्रवेश:।
देवानां देवकीस्तुति:।)

पराशर उवाच

यथोक्तं सा जगद्धात्री देवदेवेन वै तदा।
षड्गर्भ-गर्भवियासं चक्रे चान्यस्य कर्षणम्॥ १॥
सप्तमे रोहिणीं प्राप्ते गर्भे गर्भं ततो हरि:।
लोकत्रयोपकाराय देवक्या: प्रविवेश वै॥ २॥
योगनिद्रा यशोदायास्तस्मन्नेव ततो दिने।
सम्भूता जठरे तद्वद् यथोक्तं परमेष्ठिना॥ ३॥
ततो ग्रहगण: सम्यक् प्रचचार दिवि द्विज।
विष्णोरंशे भुवं याते ऋतवश्चाभवन् शुभा:॥ ४॥
न सेहे देवकीं द्रष्टुं कश्चिदप्यतितेजसा।
जाज्वल्यमानां तां दृष्ट्वा मनांसि क्षोभमाययु:॥ ५॥
अदृष्टां पुरुषै: स्त्रीभिर्देवकी देवता गणा:।
विभ्राणां वपुषा विष्णुं तुष्टुवुस्तामहर्निशम्॥ ६॥

The nurse of the universe, Jagaddhātrī, thus enjoined by the god of gods, conveyed the six

several embryos into the womb of Devakī[1] and transferred the seventh after a season to that of Rohiṇī; after which, Hari, for the benefit of the three regions, became incarnate as the conception of the former princess and Yoganidrā as that of Yaśodā, exactly as the supreme Viṣṇu had commanded. When the portion of Viṣṇu had become incorporate upon earth, the planetary bodies moved in brilliant order in the heavens and the seasons were regular and genial. No person could bear to gaze upon Devakī, from the light that invested her; and those who contemplated her radiance felt their minds disturbed. The gods, invisible to mortals, celebrated her praises continually from the time that Viṣṇu was contained in her person.

देवता ऊचुः

प्रकृतिस्त्वं परा सूक्ष्मा ब्रह्मगर्भाभवः पुरा।
ततो वाणी जगद्धातुर्वेदगर्भासि शोभने॥७॥
सूर्यस्वरूपगर्भासि सृष्टिभूता सनातनि।
बीजभूता तु सर्वस्य यज्ञभूताभवस्त्रयी॥८॥
फलगर्भा त्वमेवेज्या वह्निगर्भा तथारणिः।
अदितिर्देवगर्भा त्वं दैत्यगर्भा तथा दितिः॥९॥

"You," said the divinities, "are that Prakṛti, infinite and subtle, which formerly bore Brahmā in its womb : then was you the goddess of speech, the energy of the creator of the universe and the parent of the Vedas. You, eternal being, comprising in your substance the essence of all created things, was identical with creation : you was the parent of the triform sacrifice, becoming the germ of all things: you are sacrifice, whence all fruit proceeds: you are the wood, whose attrition engenders fire. As Aditi, you are the parent of the gods; as Diti, you are the mother of the Daityas, their foes.

ज्योत्स्ना वासरगर्भा त्वं ज्ञानगर्भासि सन्नतिः।
नयगर्भा परा नीतिर्लज्जा त्वं प्रश्रयोद्वहा॥१०॥
कामगर्भा तथेच्छा त्वं तुष्टिः सन्तोषगर्भिणी।
मेधा च बोधगर्भासि धैर्यगर्भोद्वहा धृतिः॥११॥

ग्रहर्क्षतारकागर्भा द्यौरस्यखिलहैतुकी।
एता विभूतयो देवि! तथान्याश्च सहस्रश:॥ १२॥
तथासङ्ख्या जगद्धात्रि! साम्प्रतं जठरे तव।
समुद्रादि-नदी-द्वीप-वन पत्तनभूषणा॥ १३॥
ग्राम-खर्वट-खैटाढ्या समस्ता पृथिवी शुभे।
समस्तवह्नयोऽम्भांसि सकलाश्च समीरणा:॥ १४॥
ग्रहर्क्षतारकाचित्रं विमानशतसङ्कुलम्।
अवकाशमशेषस्य यद्दातिनभ: स्थलम्॥ १५॥
भूर्लोकश्च भुवर्लोक: स्वर्लोकोऽथ महर्जन:।
तपश्च ब्रह्मलोकश्च ब्रह्माण्डमखिलं शुभे॥ १६॥
तदन्तरे स्थिता देवा दैत्य-गन्धर्व-चारणा:।
महोरगास्तथा यक्षा राक्षसा: प्रेतगुह्यका:॥ १७॥
मनुष्य: पशवश्चान्ये ये च जीवा यशस्विनि।
तैरन्त: स्थैरनन्तोऽसौ सर्वेश: सर्वभावना:॥ १८॥
रूपकर्मस्वरूपाणि न परिच्छेदगोचरे।
यस्याखिलप्रमाणानि स विष्णुगर्भगस्त्व॥ १९॥

You are light, whence day is begotten : you are humility, the mother of true wisdom : you are kingly policy, the parent of order : you are modesty, the progenitrix of affection: you are desire, of whom love is born : you are contentment, whence resignation is derived: you are intelligence, the mother of knowledge: you are patience, the parent of fortitude-: you are the heavens and your children are the stars: and from you does all that exists proceed. Such, goddess and thousands more, are your mighty faculties; and now innumerable are the contents of your womb, O mother of the universe. The whole earth, decorated with oceans, rivers, continents, cities, villages, hamlets and towns; all the fires, waters and winds; the stars, asterisms and planets; the sky, crowded with the variegated chariots of the gods and ether, that provides space for all substance; the several spheres of earth, sky and heaven; of saints, sages, ascetics and of Brahmā; the whole egg of Brahmā, with all its population of gods, demons, spirits, snake-gods, fiends, ghosts and imps, men and animals and whatever creatures have life, comprised in him who is their eternal lord and the object of all apprehension; whose real form, nature, name and dimensions are not within human apprehension–are now with that Viṣṇu in you.

त्वं स्वाहा त्वं स्वधा विद्या सुधां त्वं ज्योतिरम्बरे।
त्वं सर्वलोकरक्षार्थमवतीर्णा महीतले॥ २०॥
प्रसीद देवि! सर्वस्य जगतः शं शुभे! कुरु।
प्रीत्या त्वं धारयेशानं धृतं येनाखिलं जगत्॥ २१॥

You are Svāhā; you are Svadhā; you are wisdom, ambrosia, light and heaven. You have descended upon earth for the preservation of the world. Have compassion upon us, O goddess and do good unto the world. Be proud to bear that deity by whom the universe is upheld.'

NOTES

1. It is mentioned in the preceding chapter that they were all put to death, in which the Hari Vaṁśa concurs. The Bhāgavata makes Kaṁsa spare them and restore them to their parents, as he had nothing to apprehend from their existence.

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CHAPTER 3

तृतीयोऽध्याय:

(भगवत आविर्भाव:, योगमायाद्वारा कंसस्य वञ्चना च)

एवं संस्तूयमाना सा देवैर्देवमधारयत्।
गर्भेण पुण्डरीकाक्षं जगतस्त्राणकारणम्॥ १॥
ततोऽखिलजगत्पद्मबोधायाच्युतभानुना।
देवकीपूर्वसन्ध्यायामाविर्भूतं महात्मना॥ २॥
तज्जन्मदिनमत्यर्थमाह्लाद्यमलदिङ्मुखम्।
बभूव सर्वलोकस्य कौमुदी शशिनो यथा॥ ३॥
सन्त: सन्तोषमधिकं प्रशमं चण्डमारुत:।
प्रसादं निम्नगा याता जायमाने जनार्द्दने॥ ४॥
सिन्धवो निजशब्देन वाद्यं चक्रुर्मनोहरम्।
जगुर्गन्धर्वपतयो ननृतुश्चाप्सरोगणा:॥ ५॥
ससृजु: पुष्पवर्षाणि देवा भुव्यन्तरीक्षगा:।
जज्वलुश्चाग्नय: शान्ता जायमाने जनार्द्दने॥ ६॥

मध्यरात्रेऽखिलाधारे जायमाने जनार्द्दने।
मन्द्रं जगर्ज्जुर्जलदाः पुष्पवृष्टिमुचो द्विज॥७॥

Thus eulogiscd by the gods, Devakī bore in her womb the lotus-eyed deity, the protector of the world. The sun of Acyuta rose in the dawn of Devakī to cause the lotus petal of the universe to expand. On the day of his birth the quarters of the horizon were irradiate with joy, as it moonlight was diffused over the whole earth. The virtuous experienced new delight, the strong winds were hushed and the rivers gilded tranquilly, when Janārddana was about to be born. The seas with their own melodious murmurings made the music, while the spirits and the nymphs of heaven danced and sang : the gods, walking the sky, showered down flowers upon the earth and the holy fires glowed with a mild and gentle flame. At midnight, when the supporter of all was about to be born, the clouds-emitted low pleasing sounds and poured down rain of flowers.

फुल्लेन्दीवरपत्राभं चतुर्बाहुमुदीक्ष्य तम्।
श्रीवत्सवक्षसं जातं तुष्टावानकदुन्दुभिः॥८॥
अभिष्टूय च तं वाग्भिः प्रसन्नाभिर्महामतिः।
विज्ञापयामास तदा कंसाद्भीमो द्विजोत्तमः॥९॥

As soon as Ānakadundubhi beheld the child, of the complexion of the lotus leaves, having four arms and the mystic mark Śrīvatsa on his breast, he addressed him in terms of love and reverence and represented the fears he entertained of Kaṁsa.

वसुदेव उवाच

ज्ञातोऽसि देवदेवेशं! शङ्ख-चक्र-गदाधर।
दिव्यरूपमिदं देव प्रसादेनोपसंहर॥१०॥
अद्यैव देव! कंसोऽयं कुरुते मम घातनम्।
अवतीर्ण इति ज्ञात्वा त्वमस्मिन् मम मन्दिरे॥११॥

"You are born," said Vasudeva, "O sovereign god of gods, bearer of the shell, the discus and the mace; but now in mercy withhold this your celestial form, for Kaṁsa will assuredly put me to death when he knows that you have descended in my dwelling."

देवक्युवाच

योऽनन्तरूपोऽखिलविश्वरूपौ
गर्भेषु लोकान् वपुषा बिभर्ति।
प्रसीदतामेष स देवदेव:
स्वमाययाविष्कृतबालरूप:॥ १२॥
उपसंहर सर्वात्मन्! रूपमेतच्चतुर्भजम्।
जानातुं मावतारं ते कंसोऽयं दितिजाधम:॥ १३॥

Devakī also exclaimed, "God of gods. who are all things, who comprise all the regions of the world in your person and who by your illusion have assumed the condition of an infant, have compassion upon us and forego this your four-armed shape, nor let Kaṁsa, the impious son of Diti, know of your descent."

श्रीभगवानुवाच

ततोऽहं यत् त्वया पूर्वं पुत्रार्थिन्या तदद्य ते।
सफलं देवि! सञ्जातं जातोऽहं यत् तवोदरात्॥ १४॥

To these applications Bhagavān answered and said, "Princess, in former times I was prayed to by you and adored in the hope of progeny : your prayers have been granted, for I am born your son."

पराशर उवाच

इत्युक्त्वा भगवांस्तूष्णीं बभूव मुनिसत्तम।
वसुदेवोऽपि तं राज्ञावादाय प्रययौ बहि:॥ १५॥
मोहिताश्चाभवंस्तत्र रक्षिणो योगनिद्रया।
मथुराद्वारपालाश्च ब्रजत्यानकदुन्दुभौ ॥ १६॥
वर्षतां जलदानाञ्च तोयमत्युल्वणं निशि।
संछाद्यानुययौ शेष: फणेनानकदुन्दुभिम्॥ १७॥
यमुनां चातिगम्भीरा नानावर्त्तसमाकुलाम्।
वसुदेवो वहन् विष्णुं जानुमात्रवहां ययौ॥ १८॥
कंसस्य करमादाय तत्रैवाभ्यागतांस्तटे।
नन्दादीन् गोपवृन्दांश्च यमुनाया ददर्श स:॥ १९॥
तस्मिन् काले यशोदापि मोहिता योगनिद्रया।
तामेव कन्यां मैत्रेय! प्रसूता मोहिते जने॥ २०॥
वसुदेवोऽपि विन्यस्य बालमादाय दारिकाम्।
यशोदाशयने तूर्णमाजगामामितद्युति:॥ २१॥

ददृशे च प्रबुद्धा सा यशोदा जातमात्मजम्।
नीलोत्पलदलश्यामं ततोऽत्यर्थं मुदं ययौ॥ २२॥

So saying, he was silent : and Vasudeva, taking the baby went out that same night; for the guards were all charmed by Yoganidrā, as were the warders at the gates of Mathurā and they obstructed not the passage of Ānakadundubhi. To protect the infant from the heavy rain that fell from the clouds of night, Śeṣa, the many-headed serpent, followed Vasudeva and spread his hoods above their heads; and when the prince, with the child in his arms, crossed the Yamunā river, deep as it was and dangerous with numerous whirlpools the waters were stilled and rose not above his knee. On the bank he saw Nanda and the rest, who had come thither to bring tribute due to Kaṁsa; but they beheld him not.[1] At the same time Yaśodā was also under the influence of Yoganidrā, whom she had brought forth as her daughter and whom the prudent Vasudeva took up, placing his son in her place by the side of the mother : he then quickly returned home. When Yaśodā awoke, she found that she had been delivered of a boy, as black as the dark leaves of the lotus and she was greatly rejoiced.

आदाय वसुदेवोऽपि दारिकां निजमन्दिरम्।
देवकीशयने न्यस्य यथापूर्वमतिष्ठत॥ २३॥
ततो बालध्वनिं श्रुत्वा रक्षिणः सहसोत्थिताः।
कंसायावेदयामासुर्देवकीप्रसवं द्विज॥ २४॥
कंसास्तूर्णमुपेत्यैना ततो जग्राह बालिकाम्।
मुञ्च मुञ्चेति देवक्या सन्नकण्ठ्या निवारितः॥ २५॥
चिक्षेप च शिलापृष्ठे सा क्षिप्ता वियति स्थितिम्।
अवाप रूपञ्च महत् सायुधाष्टमहाभुजम्॥ २६॥
प्रजहास तथैवोच्चैः कंसञ्च रुषिताब्रवीत्।
किं मया क्षिप्तया मूढ़! जातौ यस्त्वां वधिष्यति॥ २७॥
सर्वस्वभूतो देवानामासीन्मृत्युः पुरा स ते।
तदेतत् सम्प्रधार्य्याशु क्रियतां हितमात्मनः॥ २८॥
इत्युक्त्वा प्रययौ देवी दिव्यस्त्रण्-गन्ध-भूषणा।
पश्यतौ भोजराजस्य स्तुता सिद्धैर्विहायसि ॥ २९॥

इति श्रीविष्णुपुराणे पञ्चमांशे तृतीयः अध्यायः॥

Vasudeva, bearing off the female infant of Yaśodā , reached his mansion unobserved and entered and placed the child in the bed of Devakī : he then remained as usual. The guards were awakened by the cry of the new-born baby and, starting up, they sent word to Kaṁsa that Devakī had borne a child. Kaṁsa immediately repaired to the residence of Vasudeva, where he seized upon the infant. In vain Devakī convulsively entreated him to relinquish the child : he threw it ruthlessly against a stone; but it rose into the sky and expanded into a gigantic figure, having eight arms, each wielding some formidable weapon. This terrific being laughed aloud and said to Kaṁsa, "What avails it you, Kaṁsa, to have hurled me to the ground? He is born who shall kill you, the mighty one amongst the gods, who was formerly your destroyer. Now quickly secure him and provide for your own welfare." Thus having spoken, the goddess, decorated with heavenly perfumes and garlands and hymned by the spirits of the air, vanished from before the eyes of Bhoja rājā.[2]

NOTES

1. The Bhāgavata more consistently makes Vasudeva find Nanda and the rest fast asleep in their houses and subsequently describes their bringing tribute or tax (kara) to Kaṁsa.

2. Chief of the tribe of Bhoja. a branch of the Yādavas : see Bk. IV. Ch. XIII.

***

CHAPTER 4

चतुर्थोऽध्याय:

(कारागाराद् वसुदेव-देवक्योर्मुक्तिलाभ:।)

पराशर उवाच

कंसस्ततोद्विग्नमना: प्राह सर्वान् महासुरान्।
प्रलम्बकेशिप्रमुखानाहूयासुरपुङ्गवान्।। १।।

कंस उवाच

हे प्रलम्ब! महाबाहो! केशिन्! धेनुक! पूतने।

अरिष्टाद्यैस्तथा चान्यैः श्रूयतां वचनं मम॥ २॥

Kaṁsa, much troubled in mind, summoned all his principal Asuras, Pralamba, Keśin and the rest and said to them, "O valiant chiefs, Pralamba, Keśin, Dhenuka, Pūtanā, Ariṣṭa and all the rest of you, hear my words.

मां हन्तुममरैर्यत्नः कृतः किल दुरात्मभिः।
मद्वीर्य्यतापितैर्वीरो न त्वेतान् गणयाम्यहम्॥ ३॥
किमिन्द्रेणाल्पवीर्येण किं हरेणैकचारिणा।
हरिणा वापि किं साध्यं छिद्रेष्वसुरघातिना॥ ४॥
किमादित्यैः किं वसुभिरल्पवीर्य्यैः किमग्निभिः।
किञ्चान्यैरमरैः सर्वैमद्बाहुबलनिर्ज्जितैः॥ ५॥
किं न दृष्टोऽमरपतिर्मया संयुगमेत्य सः।
पृष्ठेनैव वहन् वाणानपागच्छन्न वक्षसा॥ ६॥
मद्राष्ट्रे बारिता वृष्टिर्यदा शक्रेण किं तदा।
मद्बाणभिन्नैर्जलदैरापोऽमुक्ता यथेप्सिताः॥ ७॥
किमर्व्यामवनीपाला मद्बाहुबलभीरवः।
न सर्वे सन्नतिं याता जरासन्धमृते गुरुम्॥ ८॥
अमरेषु च मेऽवज्ञा जायते दैत्यपुङ्गवाः।
हास्यं मे जायते वीरास्तेषु यत्नपरेष्वपि॥ ९॥
तथापि खलु दृष्टानां तेषामभ्यधिकं मया।
अपकाराय दैत्येन्द्रा यतनीयं दुरात्मनाम्॥ १०॥
तद् यै यशस्विनः केचित् पृथिव्यां ये च यज्विनः।
कार्यो देवापकाराय तेषां सर्वात्मना वधः॥ ११॥
उत्पन्नश्चापि मृत्युर्मे भूतपर्वेः स वै किल।
इत्येद् बालिका प्राह देवकीगर्भसम्भवा॥ १२॥
तस्माद् बालेषु परमो यत्नः कार्य्यो महीतले।
यत्रोद्रिक्तं बलं बाले स हन्तव्यः प्रयत्नतः॥ १३॥

The vile and contemptible denizens of heaven are assiduously plotting against my life, for they dread my prowess : but, heroes, I hold them of no account. What can the impotent Indra or the ascetic Hara, perform? or what can Hari accomplish, except the murder of his foes by fraud? What have we to fear from the Ādityas, the Vasus, the Agnis or any others of the immortals, who have all been vanquished by my resistless arms? Have I not seen the king of the gods, when he had ventured into the conflict, quickly retreat from the field, receiving my shafts upon his back, not bravely upon his breast ? When in resentment he withheld the fertilising showers from my kingdom, did not my arrows compel the clouds to part with their waters, as much as were required? Are not all the monarchs of the earth in terror of my prowess and subject to my orders, save only Jarāsandha my sire?[1] Now, chiefs of the Daitya race, it is my determination to inflict still deeper degradation upon these evil-minded and unprincipled gods. Let therefore every man who is notorious for liberality (in gifts to gods and Brāhmaṇas), every man who is remarkable for his celebration of sacrifices, be put to death, that thus the gods shall be deprived of the means by which they subsist. The goddess who has been born as the infant child of Devakī has announced to me that he is again alive who in a former being was my death. Let therefore active search be made for whatever young children there may be upon earth and let every boy in whom there are signs of unusual vigour be slain without remorse."

पराशर उवाच

इत्याज्ञाप्यासुरान् कंसः प्रविश्यात्मगृहं ततः।
मुमोच वसुदेवञ्च देवकीञ्च निरोधतः॥१४॥

Having issued these commands, Kaṁsa retired into his palace and liberated Vasudeva and Devakī from their captivity.

कंस उवाच

युवयोर्घातिता गर्भा वृथैवैते मयाधुना।
कोऽप्यन्य एव नाशाय बालो मम समुद्गतः॥१५॥
तदलं परितापेन नूनं तद्भाविनो हि ते।
अर्भका युवयोर्दोषाद्यायुषो यद्वियोजिताः॥१६॥
इत्याश्वास्य विमुक्त्वा च कंसस्तौ परिशङ्कितः।
अन्तर्गृहं द्विजश्रेष्ठ प्रविवेश पुनः स्वकम्॥१७॥

इति श्रीविष्णुपुराणे पञ्चमांशे चतुर्थः अध्यायः॥

"It is in vain," said he to them, "that I have slain all your children, since after all he who is destined to kill me has escaped. It is of no use to regret the past. The children you may hereafter have may enjoy life unto its natural close; no one shall cut it short." Having thus conciliated them, Kaṁsa, alarmed for himself, withdrew into the interior apartments of his palace.

NOTES

1. Jarāsandha, prince of Magadha, was the father-in-law of Kaṁsa.

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CHAPTER 5

पञ्चमोऽध्याय:

(पूतनावध:)

पराशर उवाच

विमुक्तो वसुदेवोऽस्य नन्दस्य शकटं गत:।
प्रहृष्टं दृष्ट्वान् नन्दं पुत्रो जातो ममेति वै॥ १॥
वसुदेवोऽपि तं प्राह दिष्टया दिष्ट्येति सादरम्।
वार्द्धकेऽपि समुत्पन्नस्तनयोऽयं तवाधुना॥ २॥
दत्तो हि वार्षिक: सर्वो भवद्भिर्नृपते: कर:।
यदर्थमागतास्मान्नावस्थेयं महाधना:॥ ३॥
यदर्थमागता: कार्यं तन्निष्पन्नं किमास्यते।
भवद्भिर्गम्यतां नन्द! तच्छीघ्रंन निजगोकुलम्॥ ४॥
ममापि बालकस्तत्र रोहिणीप्रसवो हि य:।
स रक्षणीयो भवता यथायं तनयो निज:॥ ५॥

When Vasudeva was set at liberty, he went to the wagon of Nanda and found Nanda there rejoicing that a son was born to him.[1] Vasudeva spoke to him kindly and congratulated him on having a son in his old age. "The yearly tribute," he added, "has been paid to the king and men of property should not tarry near the court, when the business that brought them there has been transacted. Why do you delay, now that your affairs are settled? Up, Nanda, quickly and set off to your own pastures; and let this boy, the son whom Rohiṇī has borne me, accompany you and be brought up by you as this your own son."

पराशर उवाच

इत्युक्ताः प्रययुर्गोपा नन्दगोपपुरोगमाः।
शकटारोपितैर्भाण्डैः करं दत्त्वा महाबलाः॥६॥

Accordingly Nanda and the other cowherds, their goods being placed in their wagons and their taxes having been paid to the king, returned to their village.

वसतां गोकुले तेषां पूतना बालघातिनी।
सुप्तं कृष्णमुपादाय रात्रौ तस्मै ददौ स्तनम्॥७॥
यस्मै यस्मै स्तनं पूतना सम्प्रयच्छति।
तस्य तस्य क्षणेनाङ्गं बालकस्योपहन्यते॥८॥
कृष्णस्तस्याः स्तनं गाढ़ कराभ्यामवपीड़ितम्।
गृहीत्वा प्राणसहितं पपौ कोपसमन्वितः॥९॥
सा विमुक्तमहारावा विच्छिन्नस्नायुबन्धना।
पपात पूतना भूमौ म्रियमाणातिभीषणा॥१०॥
तन्नादश्रुतिसन्त्रासात् प्रवुद्धास्ते व्रजौकसः।
ददृशुः पूतनोत्सङ्गे कृष्णं ताञ्च निपातिताम्॥११॥
आदाय कृष्णं सन्त्रस्ता यशोदापि द्विजोत्तमः।
गोपुच्छं भ्राम्य हस्तेन बालदोषमपाकरोत्॥१२॥
गोः करीषमुपादाय नन्दगोपोऽपि मस्तके।
कृष्णस्य प्रददौ रक्षां कुर्वश्चैतदुदीरयन्॥१३॥

Some time after they were settled at Gokula, the female fiend Pūtanā, the child-killer, came thither by night and finding the little Kṛṣṇa asleep, took him up and gave him her breast to suck.[2] Now whatever child is suckled in the night by Pūtanā instantly dies; but Kṛṣṇa, laying hold of the breast with both hands, sucked it with such violence, that he drained it of the life; and the hideous Pūtanā, roaring aloud and giving way in every joint, fell on the ground expiring. The inhabitants of Vraja awoke in alarm at the cries of the fiend, ran to the spot and beheld Pūtanā lying on the earth and Kṛṣṇa in her arms. Yaśodā snatching up Kṛṣṇa, waved over him a cow-tail brush to guard him from harm, whilst Nanda placed dried cow-dung powdered upon his head; he gave him also an amulet,[3] saying at the same time,

नन्दगोप उवाच

रक्षतु त्वामशेषाणां भूतानां प्रभवो हरिः।
यस्य नाभिसमुद्भूतपङ्कजादभवञ्जगत्॥ १४॥
येनं दंष्ट्राग्रविधृता धारयत्यवनी जगत्।
वराहरूपधृग् देवः स त्वां रक्षतु केशवः॥ १५॥
नखाङकुरविनिर्भिन्न-वैरिवक्षःस्थलो विभुः।
नृसिंहरूपी सर्वत्र स त्वां रक्षतु केशवः॥ १६॥
वामनो रक्षतु सदा भवन्तं यः क्षणादभूत्।
त्रिविक्रमः क्रमाक्रान्त-त्रैलोक्यः स्फुरदायुधः॥ १७॥

"May Hari, the lord of all beings without reserve, protect you; he from the lotus of whose navel the world was developed and on the tip of whose tusks the globe was upraised from the waters. May that Keśava, who assumed the form of a boar, protect you. May that Keśava, who, as the man-lion, rent with his sharp nails the bosom of his foe, ever protect you. May that Keśava, who, appearing first as the dwarf, suddenly traversed in all his might, with three paces, the three regions of the universe, constantly defend you.

शिरस्ते पातु गोविन्दः कण्ठनं रक्षतु केशवः।
गुह्यञ्च जठरं विष्णुर्जङ्घा-पादौ जनार्द्दनः॥ १८॥
मुखं बाहू प्रबाहू च मनः सर्व्वेन्द्रियाणि च।
रक्षत्वव्याहतैश्वर्य्यस्तव नारयणोऽव्ययः॥ १९॥
शाङर्ख-चक्र-गदा-खड्ग शङ्खनादहताः क्षयम्।
गच्छन्तु प्रेत-कुष्माण्ड-राक्षसा ये तवाहिताः॥ २०॥
त्वां पातु दिक्षु वैकुण्ठो विदिक्षु मधुसूदनः।
हृषीकेशोऽम्बरे भूमौ रक्षतु त्वां महीधरः॥ २१॥
एवं कृतस्वस्त्ययनो नन्दगोपेन बालकः।
शायितः शकटस्याधो बालपर्य्यङ्किकातले॥ २२॥
ते च गोपा महद् दृष्ट्वा पूतनायाः कलेवरम्।
मृतायाः परमं त्रासं विस्मयं परमं ययुः॥ २३॥

इति श्रीविष्णुपुराणे पञ्चमाशे पञ्चमः अध्यायः॥

May Govinda guard your head; Keśava your neck; Viṣṇu your belly; Janārddana your legs and feet; the eternal and irresistible Nārāyaṇa your face, your arms, your mind and faculties of sense. May all ghosts, goblins and spirits malignant and unfriendly, ever fly you, appalled by the bow, the discus, mace and sword of Viṣṇu and the echo of his shell. May Vaikuṇṭha guard you in the cardinal points; and in the intermediate ones, Madhusūdana. May Ṛṣikeśa defend you in the sky and Mahīdhara upon earth.'' Having pronounced this prayer to avert all evil, Nanda put the child to sleep in his bed underneath the waggon. Beholding the vase carcass of Pūtanā, the cowherds were filled with astonishment and terror.

NOTES

1. It is literally 'went to the cart' or 'waggon ;' नन्दस्य शकटं गतः। as if Nanda and his family dwelt in such a vehicle, as the Scythians are said to have done. The commentator explains Śakaṭa (शकट) the place of loosing or unharnessing the waggon; शकटावमोचनस्थानं। In the Bhāgavata, Vasudeva does not quit Mathurā, but goes to the halting ground of Nanda, who has come to that city to pay his taxes : ययौ तदवमोचनं। explained by the comment, तस्य वसतिस्थानं।

2. In the Hari Vaṁśa this female fiend is described as coming in the shape of a bird.

3. The Rakṣā, the preserver or preservative against charms, is a piece of thread or silk or some more costly material, bound round the wrist or arm, with an appropriate prayer such as that in the text. Besides its application to children, to avert the effects of evil eyes or to protect them against Dains or witches, there is one day in the year, the Rākhī Pūrṇimā or full moon in the month of Śravaṇa (July-August), when it is bound upon the wrists of adults by friendly or kindred Brāhmaṇas, with a short prayer or benediction. The Rākhī is also sent sometimes by persons of distinction and especially by females, to members of a different family or even race and nation, to intimate a sort of brotherly or sisterly adoption. Tod's Rajasthan, I. 312.

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CHAPTER 6

षष्ठोध्याय:

(शकटभञ्जनम्, बलदेव-कृष्णयोर्नामकरणञ्च)

पराशर उवाच

कदाचिच्छकटाधस्ताच्छयानो मधुसूदन:।
चिक्षेप चरणावूद्ध्वं स्तन्यार्थी प्ररुरोद च॥ १॥
तस्य पादप्रहारेण शकटं परिवर्त्तितम्।
विध्वस्तकुम्भाण्डं वै विपरीतं पपात च॥ २॥
ततो हाहाकृतं सर्वो गोपगोपीजनो द्विज।
आजगामाथ ददृशे बालमुत्तानशायिनम्॥ ३॥
गोपा: केनित केनेदं शकटं परिवर्त्तितम्।
तत्रैवं बालकांश्चोचुर्बालेनानेन पातितम्॥ ४॥
रुदता दृष्टमस्माभि: पादविक्षेपताडितम्।
शकटं परिवृत्तं वै नैतदन्यस्य चेष्टितम्॥ ५॥
तत: पुनरतीवासन् गोपा विस्मितचेतस:।
नन्दगोपोऽपि जग्राह बालमत्यन्तविस्मित:॥ ६॥
यशोदा शकटारूढभग्नभाण्डकपालिका:।
शकटं चार्चयामास दधि-पुष्प-फलाक्षतै:॥ ७॥

On one occasion, whilst Madhusūdana was asleep underneath the waggon, he cried for the breast and kicking up his feet he overturned the vehicle and all the pots and pans were upset and broken. The cowherds and their wives, hearing the noise, came exclaiming, "Ah ! ah !" and there they found the child sleeping on his back. "Who could have upset the waggon ?" said the cowherds. "This child," replied some boys, who witnessed the circumstance; "we saw him," said they, "crying and kicking the waggon with his feet and so it was overturned: no one else had any thing to do with it." The cowherds were exceedingly astonished at this account; and Nanda, not knowing what to think, took up the boy; whilst Yaśodā offered worship to the broken pieces of pots and to the waggon, with curds, flowers, fruit and unbruised grain.

गर्गश्च गोकुले तत्र वसुदेवप्रणोदितः।
प्रच्छन्न एव गोपानां संस्कारानकरोत् तयोः॥ ८॥
ज्येष्ठञ्च राममित्याह कृष्णञ्चैव तथापरम्।
गर्गो मतिमतां श्रेष्ठो नाम कुर्वन् महामतिः॥ ९॥
स्वल्पेनैव हि कालेन रिङ्गिणौ तौ तदा व्रजे।
घृष्टजानुकरौ तौ हि बभूवतुरुभावपि॥ १०॥
करीषभस्मदिग्धाङ्गौ भ्रममाणावितस्ततः।
न निवारयितुं शेके यशोदा न च रोहिणी॥ ११॥
गोवाटमध्ये क्रीडन्तो वत्सवाटगतौ पुनः।
तदहर्जातगीवत्सपुच्छाकर्षणतत्परौ॥ १२॥

The initiatory rites requisite for the two boys were performed by Garga, who was sent to Gokula by Vasudeva for that purpose : he celebrated them without the knowledge of the cowherds;[1] and the wise sage, eminent amongst the wise, named the elder of them Rāma and thc other Kṛṣṇa. In a short time they began to crawl about the ground, supporting themselves on their hands and knees and creeping everywhere, often amidst ashes and filth. Neither Rohiṇī not Yaśodā was able to prevent them from getting into the cowpens or amongst the calves, where they amused thcmselves by pulling their tails.

यदा यशोदा तौ बालावेकस्थानचरावुभौ।
शशाक नो वारयितुं क्रीडन्तावतिचञ्चलौ॥ १३॥
यशोदा यष्टिमादाय कोपेनानुगता च तम्।
कृष्णं कमलपत्राक्षं तर्ज्जयन्ती रुषा तदा॥ १४॥
दाम्ना बद्ध्वा तदा मध्ये निबध्याथ उदूखले।
कृष्णमक्लिष्टकर्माणमाह चेदममर्षिता॥ १५॥

As they disregarded the prohibitions of Yaśodạ̄ and rambled about together constantly, she became angry and taking up a stick, followed them and threatened the dark-complexioned Kṛṣṇa with a whipping. Fastening a cord round his waist, she tied him to the wooden mortar,[2] and being in a great passion, she said to him,

यदि शक्नोषि गच्छ त्वमतिचञ्चलचेष्टित।
इत्युक्त्वा च निजं कर्म सा चकार कुटम्बिनी॥ १६॥

व्याग्रायामथ तस्यां स कर्षमाण उदूखलम्।
यमलार्ज्जुनमध्येन जगाम कमलेक्षण:॥ १७॥
कर्षता वृक्षयोर्मध्ये तिर्यगागतमुदूखलम्।
भग्नावुत्तूङ्गशाखाग्रौ तेन तौ यमलार्ज्जुनौ॥ १८॥

"Now, you naughty boy, get away from hence if you can," She then went about her domestic affairs. As soon as she had departed, the lotus-eycd Kṛṣṇa, endeavouring to extricate himself, pulled the mortar after him to the space between two Arjuna trees that grew near together : having dragged the mortar between these trees, it became wedged aviary there and as Kṛṣṇa pulled it through, it pulled down the trunks of the trees.

तत: कटकाशब्दं समाकर्ण्य च कातर:।
आजगाम व्रजजनो ददृशे च महाद्रुमौ॥ १९॥
भग्नस्कन्धौ निपतितौ भग्नशाखौ महीतले।
नवोद्गताल्पदन्तांशु-सितहासञ्च बालकम्॥ २०॥
तयोर्मध्यगतं बद्धं दाम्ना गाढं तथोदरे।
ततश्च दामोदरतां स ययौ दामबन्धनात्॥ २१॥
गोपवृद्धास्तत: सर्वे नन्दगोपपुरोगमा:।
मन्त्रयामासुरुद्विग्ना महोत्पातातिभीरव:॥ २२॥

Hearing the crackling noise, the people of Vraja came to see what was the matter and there they beheld the two large trees, with shattered stems and broken branches, prostrate on the ground, with the child fixed between them, with a rope round his belly, laughing and showing his white little teeth, just budded. It is hence that Kṛṣṇa is called Dāmodara, from the binding of the rope (dāma) round his belly (udara).[3] The elders of the cowherds, with Nanda at their head, looked upon these circumstances with alarm, considering them as of evil omen.

स्थानेनेह न न: कार्य गच्छामोऽन्यन्महावनम्।
उत्पाता बहवो ह्यत्र दृश्यन्ते नाशहेतव:॥ २३॥
पूतनाया विनाशश्च शकटस्य विपर्यय:।
विना वातादि-दोषेण द्रुमयो: पतनं तथा॥ २४॥
वृन्दावनमित: स्थानात् तस्माद् गच्छाम मा चिरम्।

यावद्भौमहोत्पात दोषो नाभिभवेद् ब्रजम्॥ २५॥

"We cannot remain in this place," said they; "let us go to some other part of the forest; for here many evil signs threaten us with destruction; the death of Pūtanā, the upsetting of the waggon and the fall of the trees without their being blown down by the wind. Let us depart hence without delay and go to Vrindavan, where terrestrial prodigies may no more disturb us."

इति कृत्वा मतिं सर्वे गमने ते व्रजौकसः।
ऊचुः स्वं स्वं कुलं शीघ्रं गम्यतां मा विलम्ब्यताम्॥ २६॥
ततः क्षणेन प्रययुः शकटैर्गोधनैस्तथा।
यूथशो वत्सबालांश्च कालयन्तो व्रजौकसः॥ २७॥
द्रव्यावयवनिर्धूतं क्षणमात्रेण तत् तथा।
काक-काकी-समीकीर्णं व्रजस्थानमभूद् द्विज॥ २८॥
वृन्दावनं भगवता कृष्णेनाक्लिष्टकर्म्मणा।
शुभेन मनसा ध्यातं गवां वृद्धिमभीप्सता॥ २९॥
ततस्तत्रातिरूक्षेऽपि धर्म्मकाले द्विजोत्तम।
प्रावृट्काल इवोद्भूतं नवं शस्यं समन्ततः॥ ३०॥
न समावासितः सर्वो ब्रजो वृन्दावने ततः।
शकटीवाटपर्य्यन्तश्चन्द्रार्द्धाकारसंस्थितिः॥ ३१॥

Having thus resolved, the inhabitants of Vraja communicated their intention to their families and desired them to move without delay. Accordingly they set off with their waggons and their cattle, driving before them their bulls and cows and calves; the fragments of their household stores they threw away and in an instant Vraja was over-spread with flights of crows. Vrindavan was chosen by Krṣṇa, whom acts do not affect, for the sake of providing for the nourishment of the kine; for there in the hottest season the new grass springs up as verdantly as in the rains. Having repaired, then, from Vraja to Vrindavan, the inhabitants of the former drew up their wagons in the form of a crescent.[4]

वत्सपालौ च संवृत्तौ राम-दामोदरौ ततः।
एकस्तानस्थितौ गोष्ठे-चेरतुर्बाललीलया॥ ३२॥

बर्हिपत्रकृतापीडौ वन्यपुष्पावतंसकौ।
गोपवेणुकृतातोद्य-पत्रवाद्यकृस्वनौ॥ ३३॥
काकपक्षधरौ बालौ कुमाराविव पावकी।
हसन्तौ च रमन्तौ च चेरतुस्तौ महाबलौ॥ ३४॥
क्वचिद्धसन्तावन्योन्यं क्रीड़मानौ तथापरैः।
गोपपुत्रैः समं वत्सांश्चारयन्तौ विचेरतुः॥ ३५॥
कालेन गच्छता तौ तु सप्तवर्षै महाव्रजे।
सर्वस्य जगतः पालौ वत्सपालौ बभूवतुः॥ ३६॥

As the two boys, Rāma and Ḍāmodara, grew up, they were ever together in the same place and engaged in the same boyish sports. They made themselves crests of the peacocks' plumes and garlands of forest flowers and musical instruments of leaves and reeds or played upon the pipes used by the cowherds; their hair was trimmed like the wings of the crow,'' and they resembled two young princes, portions of the deity of war : they were robust and they roamed about, always laughing and playing, sometimes with each other, sometimes with other boys; driving along with the young cowherds the calves to pasture. Thus the two guardians of the world were keepers of cattle, until they had attained seven years of age, in the cow-pens of Vrindavana.

प्रावृट्कालस्ततोऽतीव मेघौघस्थगिताम्बरः।
बभूव वारिधाराभिरैक्यं कुर्वन् दिशामिव॥ ३७॥
प्ररूढनवशस्याढ्या शक्रगोपाचिता मही।
तदा मारकतीवासीत् पद्मरागविभूषिता॥ ३८॥
जगमुरुन्मार्गवाहानि निम्नगाम्भांसि सर्वतः.
मनांसि दुर्विनीतानां प्राप्य लक्ष्मीं नवामिव॥ ३९॥
न रेजेऽन्तरितश्चन्द्रो निर्म्मलो मलिनैर्घनैः।
सद्वाक्यावादो मूर्खाणां प्रगल्भाभिरिवोक्तिभिः॥ ४०॥
निगुणेनापि चापेन शक्रस्य गगने पदम्।
अवाप्यताविवेकस्य नृपस्येव परिग्रहे॥ ४१॥
मेघपृष्ठे बलाकानां रराज विमला ततिः।
दुर्वृत्ते वृत्तचेष्टेव कुलीन्सायतिशोभना॥ ४२॥
न बबन्धाम्बरे स्थैर्य्यं विद्युदत्यन्तचञ्चला।
मैत्रीव प्रवरे पुंसि दुर्ज्जनेन प्रयोजिता॥ ४३॥

मार्गा बभूवुरस्पष्टा नवशस्यचयावृताः।
अर्थान्तरमनुप्राप्ताः प्रजडानामिवोक्तयः॥४४॥

Then came on the season of the rains, when the atmosphere laboured with accumulated clouds and the quarters of the horizon were blended into one by the driving showers. The waters of the rivers rose and overflowed their banks and spread beyond all bounds, like the minds of the weak and wicked transported beyond restraint by sudden prosperity. The pure radiance of the moon was obscured by heavy vapours, as the lessons of holy writ are darkened by the arrogant scoffs of fools (and unbelievers). The bow of Indra held its place in the heavens all unstrung, like a worthless man elevated by an injudicious prince to honour. The white line of storks appeared upon the back of the cloud, in such contrast as the bright conduct of a man of respectability opposes to the behaviour of a scoundrel. The ever-fitful lightning, in its new alliance with the sky, was like the friendship of a profligate for a man of worth. Overgrown by the spreading grain, the paths were indistinctly traced, like the speech of the ignorant, that conveys no positive meaning.

उन्मत्तशिखिसारङ्गे तस्मिन् काले महावने।
कृष्ण-रामौ-मुदा युक्तौ गोपालैश्चेरतुः सह॥४५॥
क्वचिद् गौपैः समं रम्यं गेयनृत्यरतावुभौ।
चेरतुः क्वचिदत्यर्थं शीतवृक्षतलाश्रयौ॥४६॥
क्वचित् कदम्बस्त्रक्-चित्रो मयूरस्त्रग्धरौ क्वचित्।
विचित्रौ क्वचिदास्येतां विविधैर्गिरिधातुभिः॥४७॥
पर्णशय्यासु संसुप्तौ क्वचिन्निद्रान्तरैषिणौ।
क्वचिद् गर्ज्जति जीमूते हाहाकाररवाद्दतौ॥४८॥
जायतामन्यगोपानां प्रशंसापरमौ क्वचित्।
मयूरकेकानुगतौ गोपवेणुप्रवादकौ॥४९॥

At this time Kṛṣṇa and Rāma, accompanied by the cow-boys, traversed the forests, that echoed with the hum of bees and the peacock's cry. Sometimes they sang in chorus or danced together; sometimes they sought shelter from the cold beneath the trees;

sometimes they decorated themselves with flowery garlands, sometimes with peacocks' feathers; sometimes they stained themselves of various hues with the minerals of the mountain; sometimes weary they reposed on beds of leaves and sometimes they excited their juvenile associates to sing and sometimes they mimicked the cry of the peacock with their pipes.

इति नानाविधैर्भावैरुत्तमप्रीतिसंयुतौ।
क्रीडासक्तौ वने तस्मिन् चरेतु: प्रीतमानसौ॥५०॥
विकाले तु समं गोभिर्गोपवृन्दसमन्वितौ।
आजग्मतु: कृष्ण-बलौ गोपवेशधरावुभौ॥५१॥
विकाले च यथाजोषं ब्रजमेत्य महाबालौ।
गौपे: समानै: सहितौ चिक्रीडातेऽमराविव॥५२॥

In this manner participating in various feelings and emotions and affectionately attached to each other, they wandered, sporting and happy, through the wood. At evening tide came Kṛṣṇa and Balarāma, like two cow-boys, along with the cows and the cowherds. At evening tide the two immortals, having come to the cow-pens, joined heartily in whatever sports amused the sons of the herdsmen.

NOTES

1. The Bhāgavata describes Garga's interview with Nanda and the inducements of the latter to keep the former's celebration of the Saṅskāras or initiatory rites of the two boys, secret from the Gopas. Garga there describes himself as the Purohita or family priest, of the Yādavas.

2. The Ulūkhala or mortar is a large wooden bowl on a solid stand of timber, both cut out of one piece; the pestle is also of wood; and they are used chiefly for bruising or threshing unwinnowed corn and separating the chaff from the grain. As important agents in household economy, they are regarded as sacred, and even hymned in the Vedas.

3. Our text. and that of the Hari Vaṁśa, take no notice of the legend of Nalakubera and Maṇigrīva, sons of Kubera, who, according to the Bhāgavata, had been metamorphosed, through a curse of Nārada, into these two trees and for whose liberation this feat of Kṛṣṇa was intended.

4. The Hari Vaṁśa, not satisfied with the prodigies which had alarmed the cowherds, adds another, not found, it is believed, anywhere else. The emigration, according to that work, originates, not with the Gopas, but the two boys, who wish to go to Vrindavan and in order to compel the removal, Kṛṣṇa converts the hairs of his body into hundreds of wolves, who so harass and alarm the inhabitants of Vraja. that they determine to abandon their homes.

5. The Kāka-pakṣa. or crow's wing, implies the hair left on each side of the head, the top being shaved.

***

CHAPTER 7

सप्तमोऽध्यायः

(कालियदमनम्।)

पराशर उवाच

एकदा तु विना रामं कृष्णो वृन्दावनं ययौ।
विचचार वृतो गोपैर्वन्यपुष्पस्रगञ्ज्वलः॥ १॥
स जगामाथ कालिन्दीं लोलकल्लोलशालिनीम्।
तीरसंलग्नफेनौघैर्हसन्तीमिव सर्वतः॥ २॥
तस्यां चातिमहाभीमं विषाग्निश्रृतवारिणम्।
ह्रदं कालियनागस्य ददृशेऽतीव भीषणम्॥ ३॥
विषग्निना विसरता दग्धतीरमहातरुम्।
वाताहताम्बुविक्षेप-स्पर्शदग्धविहङ्गमम्॥ ४॥
तमतीव महारौद्रं मृत्युवक्त्रमिवापरम्।
विलोक्य चिन्तयामास भगवान् मधुसूदनः॥ ५॥
अस्मिन् वसति दृष्टात्मा कालियोऽसौ विषायुधः।
यो मया निर्ज्जितस्त्यक्त्वा दुष्टो नष्टः पयोनिधिम्॥ ६॥
तेनेयं दूषिता सर्वा यमुना सागरं गता।
न गौपेर्गोधनैर्वापि तृष्णार्त्तैरुपयुज्यते॥ ७॥
तदस्य नागराजस्य कर्त्तव्यो निग्रहो मया।
निस्त्रासास्तु सुखं येन चरेयुर्ब्रजवासिनः॥ ८॥
एतदर्थं नृलोकेऽस्मिन्नवतारो मया कृतः।
यदेषामुतपथस्थानां कार्य्या शास्तिर्दुरात्मनाम्॥ ९॥
यदेनं नातिदूरस्थं कदम्बमुरुशाखिनम्।

अधिरुह्योत्पतिष्यामि ह्रदेऽस्मिन्ननिलाशिन:॥ १०॥

One day Kṛṣṇa, unaccompanied by Rāma, went to Vṛndāvan : he was attended by a troop of cowherds and gaily decorated with wild flowers. On his way he came to the Yamunā, which was flowing in sportive undulations and sparkling with foam, as if with smiles, as the waves dashed against the borders. Within its bed, however, was the fearful pool of the serpent Kālīya, boiling with the fires of poison;[1] from the fumes of which, large trees upon the bank were blighted and by whose waters, when raised by a gale into the air, birds were scorched. Beholding this dreadful lake, which was like another mouth of death, Madhusūdana reflected that the wicked and poisonous Kālīya, who had been vanquished by himself (in the person of Garuḍa) and had been obliged to fly from the ocean (where he had inhabited the island Ramaṇaka), must be lurking at its bottom and defiling the Yamunā, the consort of the sea, so that neither men nor cattle could slake their thirst by her waters. Such being the case, he determined to dislodge the Nāga and enable the dwellers of Vraja to frequent the vicinage without fear; for it was the especial purpose he considered of his descent upon earth to reduce to subjection all such violators of law. "Here" thought he, "is a Kadamba tree, which is sufficiently near; I can climb up it and thence leap into the serpent's pool."

पराशर उवाच

इत्थं विचिन्त्य बद्ध्वा च गाढं परिकरं तत:।
निपपात ह्रदे तत्र सर्पराजस्य वेगित:॥ ११॥
तेनापि पतता यत्र क्षोभित: स महाह्रद:।
अत्यर्थं दूरजातांस्तु समसिञ्चन्महीरुहान्॥ १२॥
ते हि दुष्टविषज्वालातप्ताम्बुपवनोक्षिता:।
जज्वलु: पादपा: सद्यो ज्वालाव्याप्तदिगन्तरा:॥ १३॥
आस्फोटयामास तदा कृष्णो नागह्रदे भुजम्।
तच्छब्दश्रवणाच्चाशु नागराजोऽरप्युपागमत्॥ १४॥
आताम्रनयनो दुष्ट-विषज्वालाकुलैर्मुखै:।

वृतो महाविषैश्चान्यैरुरगैरनिलाशिभिः॥ १५॥
नागपत्नयश्च शतशो हारिहारोपशोभिताः।
प्रकम्पितनुक्षेपचलतकुण्डलकान्तयः॥ १६॥
ततः प्रवेष्टितः सर्पैः स कृष्णो भोगबन्धनैः।
ददंशुश्चापि ते कृष्णं विषज्वालाविलैर्मुखैः॥ १७॥
तं तत्र पतितं दृष्ट्वा सर्पभोगनपीडितम्।
गोपा व्रजमुपागम्य चुक्रुशुः शोकलालसाः॥ १८॥
एष मोहं गतः कृष्णो मग्नो वै कालियह्रदे।
भक्ष्यते सर्पराजेन तदागच्छत् पश्यत॥ १९॥

Having thus resolved, he bound his clothes tightly about him and jumped boldly into the lake of the serpent-king. The waters, agitated by his plunge amidst them, were scattered to a considerable distance from the bank and the spray falling upon the trees, they were immediately set on fire by the heat of the poisonous vapour combined with the water; and the whole horizon was in a blaze. Kṛṣṇa, having dived into the pool, struck his arms in defiance[2] and the snake-king, hearing the sound, quickly came forth: his eyes were coppery red and his hoods were flaming with deadly venom : he was attended by many other powerful and poisonous snakes, feeders upon air and by hundreds of serpent-nymphs, decorated with rich jewels, whose earrings glittered with trembling radiance as the wearers moved along. Coiling themselves around Kṛṣṇa, they all bit him with teeth from which fiery poison was emitted. Kṛṣṇa's companions, beholding him in the lake, encompassed by the snakes, twining around him, ran off to Vraja, lamenting and bewailing aloud his fate. "Kṛṣṇa," they called out, "has foolishly plunged into the serpent's pool and is there bitten to death by the snake-king! Come and see."

तच्छुत्वा ते तदा गोपा वज्रपातोपमं वचः।
गोप्यश्च त्वरिता जग्मुर्यशोदाप्रमुखा ह्रदम्॥ २०॥
हा हा क्वासाविति जनो गोपीनामति विह्वलः।
यशोदया स सम्भ्रान्तो द्रुतं प्रस्खलितं ययौ॥ २१॥
नन्दगोपश्च गोपश्च रामश्चाद्भुतविक्रमः।

त्वरितं यमुनां जग्मुः कृष्णदर्शनलालसाः॥ २२॥

The cowherds and their wives and Yaśodā, hearing this news, which was like a thunderbolt, ran immediately to the pool, frightened out of their senses and crying, "Alas ! alas ! where is he ?" The Gopīs were retarded by Yaśodā, who in her agitation stumbled and slipped at every step; but Nanda and the cowherds and the invincible Rāma hastened to the banks of the Yamunā, eager to assist Kṛṣṇa.

दद‍ृशुश्चापि ते तत्र सर्पराजवंश गतम्।
निष्प्रयत्नीकृतं कृष्णं सर्पभोगेन वेष्टितम्॥ २३॥
नन्दगोपश्च निश्चेष्टो न्यस्य पुत्रमुखे दृशौ।
यशोदा च महाभागा बभूव मुनिसत्तम॥ २४॥

There they beheld him apparently in the power of the serpent-king, encompassed by twining snakes and making no effort to escape. Nanda, as soon as he set his eyes upon his son, became senseless; and Yaśodā also, when she beheld him, lost all consciousness.

गोप्यस्त्वन्या रुदन्त्यश्च दद‍ृशुः शोककातराः।
प्रोचुश्च केशवं प्रीत्या भयकातर्य्यगद्‍गदम्॥ २५॥
सर्वा यशोदया सार्द्धं विशामोऽत्र महाह्रदे।
नागराजस्य नो गन्तुमस्माकं युज्यते ब्रजे॥ २६॥
दिवसः को विना सूर्य्यं विना चन्द्रेण का निशा।
विना वृषेण का गावो विना कृष्णेन को ब्रजः॥ २७॥
विनाकृता न यास्यामः कृष्णेनानेन गोकुलम्।
अरण्यं नापि सेव्यश्च वारिहीनं यथा सरः॥ २८॥
यत्र नेन्दीवरदलप्रख्यकान्तिरयं हरिः।
तेनापि मातुर्वासेन रतिरस्तीति विस्मयः॥ २९॥
उत्फुल्ल-पङ्कज-दलस्पष्ट-कान्तिविलोचनम्।
अपश्यन्तो हरिं दीनाः कथं गोष्ठे भविष्यथ॥ ३०॥
अत्यन्तमधुरालापहृताशेषमनोधनाः।
न विना पुण्डरीकाक्षं यास्यामो नन्दगोकुलम्॥ ३१॥
भोगेनावेष्टितस्यापि सर्पराजेन पश्यत।
स्मितशोभि मुखं गोप्यः कृष्णस्यास्मद्विलोकने॥ ३२॥

The Gopīs, overcome with sorrow, wep and called affectionately and with convulsive sobs, upon Keśava. "Let us all," said they, "plunge with Yaśodā into the fearful pool of the serpent-king. We cannot return to Vraja; for what is day, without the sun? What night, without the moon? What is a herd of heifers, without its lord? What is Vraja, without Kṛṣṇa? Deprived of him, we will go no more to Gokula. The forest will lose its delights; it will be like a lake without water. When this dark lotus leaf complexioned Hari is not present, there is no joy in the maternal dwelling. How strange is this ! And as for you, you cowherds, how, poor beings, will you live amidst the pastures, when you no longer behold the brilliant lotus eyes of Hari? Our hearts have been wield away by the music of his voice. We will not go without Puṇḍarikākṣa to the folds of Nanda. Even now, though held in the coils of the serpent-king, see, friends, how his face brightens with smiles as we gaze upon him."

पराशर उवाच

इति गोपीवचः श्रुत्वा रौहिणेयो महाबलः।
गोपांश्च त्रासविधुरान् विलोक्य स्तिमितेक्षणः॥ ३ ३॥
नन्दञ्च दीनमत्यर्थ न्यस्तदृष्टिं सुतानने।
मूर्च्छाकुलां यशोदाञ्च कृष्णमाहात्मसंज्ञया॥ ३ ४॥
किमिदं देवदेवेश! भावोऽयं मानुषस्त्वया।
व्यज्यतेऽत्यन्तमात्मानं किमनन्तं न वेत्सि यत्॥ ३ ५॥
त्वमस्य जगतो नाभिरराणामिव संश्रयः।
कर्त्तापहर्त्ता पाता च त्रैलोक्यं त्वं त्रयीमयः॥ ३ ६॥
सेन्द्र-रुद्रा-शिव-वसुभिरादित्यैर्मरुदग्निभिः।
चिन्त्यसे त्वमचिन्त्यात्मन्! समस्तैश्चैव योगिभिः॥ ३ ७॥
जगत्यर्थं जगन्नाथ! भारावतरणेच्छया।
अवतीर्णोऽत्र मर्त्त्येषु तवांशश्चाहमग्रजः॥ ३ ८॥
मनुष्यलीलां भगवान्! भजता भवता सुराः।
विडम्बयन्तस्त्वल्लीलां सर्व एव समासते॥ ३ ९॥
अवतार्य्य भवान् पूर्व्वं गोकुलेऽत्र सुराङ्गनाः।
क्रीडार्थमात्मनः पश्चादवतीर्णोऽसि शाश्वतः॥ ४ ०॥
अत्रावतीर्ण ये कृष्ण! गोपा एव हि बान्धवाः।
गोप्यश्च सीदतः कस्मात् त्वं बन्धून् समुपेक्षसे॥ ४ १॥

दर्शितो मानुषो भावो दर्शितं बालचापलम्।
तदयं दम्यतां कृष्ण! दुरात्मा दशनायुध:॥४२॥

When the mighty son of Rohiṇī, Balarāma heard these exclamations of the Gopīs and with disdainful glance beheld the cowherds overcome with terror, Nanda gazing fixedly upon the countenance of his son and Yaśodā unconscious, he spoke to Kṛṣṇa in his own character: "What is this, O god of gods ! the quality of mortal is sufficiently assumed; do you not know yourself eternal? You are the centre of creation, as the nave is of the spokes of a wheel. A portion of you have I also been born, as your senior. The gods, to partake of your pastimes as man, have all descended under a like disguise; and the goddesses have come down to Gokula to join in your spores. You, eternal, have last of all appeared below. Wherefore, Kṛṣṇa, do you disregard these divinities, who, as cowherds, are your friends and kin? These sorrowing females, who also are your relations? You have put on the character of man; you have exhibited the tricks of childhood: now let this fierce snake, though armed with venomed tangs, be subdued, (by your celestial vigour)."

पराशर उवाच

इति संस्मारित: कृष्ण: स्मितभिन्नोष्ठसंपुट:।
आस्फोटय मोचयामास स्वदेहं भोगबन्धनात्॥४३॥
आनम्य चापि हस्ताभ्यामुभाभ्यां मध्यमं फणम्।
आरुह्याभुग्नशिरस: प्रननर्त्तोरुविक्रम:॥४४॥
व्रणा: फणेऽभवंस्तस्य कृष्णस्याङ्‌घ्रिनिकुट्टनै:।
यत्रोन्नतिञ्च कुरुते ननामास्य तत: शिर:॥४५॥
मूर्च्छामुपाययौ भ्रान्त्या नाग: कृष्णस्य रेचकै:।
दण्डपातनिपातेन ववाम रुधिरं बहु॥४६॥
तन्निर्भिन्नशिरोग्रीवमास्येभ्य: स्रुतशोणितम्।
विलोक्य शरणं जग्मुस्तत्पत्न्यो मधुसूदनम्॥४७॥

Thus reminded of his real character by Rāma, Kṛṣṇa smiled gently and speedily extricated himself from the coils of the snakes. Laying hold of the middle hood of their chief with both his hands, he bent it down and set his foot upon the hitherto undended head and danced upon it in triumph. Wherever the snake attempted to raise his head, it was again trodden down and many bruises were inflicted on the hood by the pressure of the toes of Krṣṇa. Trampled upon by the feet of Kṛṣṇa, as they changed position in the dance, the snake fainted and vomited forth much blood[3]. Beholding the head and neck of their lord thus injured and the blood flowing from his mouth, the females of the snake-king implored the clemency of Madhusūdana.

नागपत्न्य ऊचु:

ज्ञातोऽसि देवदेवेश! सर्वेशस्त्वमनुत्तम।
परं ज्योतिपचिन्त्यं यस्तदंश: परमेश्वर:॥४८॥
न समर्था: सुरा: स्तोतुं यमनन्यभवं प्रभुम्।
स्वरूपवर्णनं तस्य कथं योषित् करिष्यति॥४९॥
यस्याखिलं मही-व्योम-जलाग्नि-पवनान्तकम्।
ब्रह्माण्डमल्पकांशांश-स्तोष्यामस्तं कथं वयम्॥५०॥
यतन्तो न विदुर्नित्यं यत्स्वरूपं हि योगिन:।
परमार्थमणोरल्पं स्थूलात् स्थूलं नता: स्म तत्॥५१॥
न यस्य जन्मने धाता यस्य नान्ताय चान्तक:।
स्थितिकर्त्ता न चान्योऽस्ति यस्य तस्मै नम: सदा॥५२॥
कोप: स्वल्पोऽपि ते नास्ति क्षितिपालनमेव ते।
कारणं कालियस्यास्य दमने श्रूयतामत:॥५३॥
स्त्रियोऽनुकम्प्या: साधूनां मूढा दीनाश्च जन्तव:।
यतस्ततोऽस्य दीनस्य क्षम्यतां क्षमतां वर॥५४॥

"You are recognised, O god of gods !" they exclaimed; "you are the sovereign of all; you are light supreme, inscrutable; you are the mighty lord, the portion of that supreme light. The gods themselves are unable worthily to praise you, the lord self-existence; how then shall females proclaim your nature ? How shall we fully declare him of whom the egg of Brahmā, made up of earth, sky, water, fire and air, is but a small portion of a part? Holy sages have in vain sought to know your eternal essence. We bow to that form which is the most subtle of atoms, the largest of the large;

to him whose birth is without a creator, whose end knows no destroyer and who alone is the cause of duration. There is no wrath in you; for your is the protection of the world; and hence this chastisement of Kālīya. Yet hear us. Women are to be regarded with pity by the virtuous: animals are humanely treated even by fools. Let therefore the author of wisdom have compassion upon this poor creature.

समस्त-जगदाधारो भवानल्पवल: फणी।
त्वया च पीडितो जह्यान्मुहूर्त्तार्द्धेन जीवितम्॥५५॥
क्व पन्नगोऽल्पवीर्य्योऽयं क्व भवान् भुवनाश्रय:।
प्रीति-द्वेषौ सोमत्कृष्ट-गौचरौ च यतौऽव्यय:॥५६॥
तत: कुरु जगत्स्वामिन्! प्रसादमवसीदत:।
प्राणांस्त्यजति नागोऽयं भर्त्तृशिक्षा प्रदीयताम्॥५७॥

Yourself, as an oviparous, hooded snake, are the upholder of the world. Oppressed by you, he will speedily perish. What is this feeble serpent, compared to you in whom the universe reposes ? Friendship and enmity are felt towards equals and superiors, not for those infinitely beneath us. Then, sovereign of the world, have mercy upon us. This unfortunate snake is about to expire : give us, as a gift of charity, our husband."

पराशर उवाच

इत्युक्ते ताभिराश्वस्य क्लान्तदेहोऽपि पन्नग:।
प्रसीद देवदेवेति प्राह वाक्यं शनै: शनै:॥५८॥

कालिय उवाच

तवाष्टगुणमैश्वर्यं नाथ! स्वाभाविकं बलम्।
निरस्तातिशयं यस्य तस्य स्तोष्यामि किन्त्वहम्॥५९॥
त्वं परस्त्वं परस्याद्य: परं त्वत्त: परात्मक:।
परस्मात् परमो यस्त्यं तत: स्तोष्यामि किं न्वहम्॥६०॥
यस्माद् ब्रह्मा च रुद्रश्च चन्द्रेन्द्रमरुतोऽश्विनौ।
वसवश्च सहादित्यैस्तस्य स्तोष्यामि किं न्वहम्॥६१॥
एकावयवसूक्ष्मांशो यस्यैतदखिलं जगत्।
कल्पनावयस्त्वेष तं स्तोष्यामि कथं न्वहम्॥६२॥
सदसद्रूपिणो यस्य ब्रह्माद्यास्त्रिदशोत्तमा:।
परमार्थं न जानन्ति तस्य स्तोष्यामि किं त्वहम्॥६३॥

ब्रह्माद्यैरच्चर्यते दिव्यैर्यश्च पुष्पानुलेपनैः।
नन्दनादिसमुद्भूतैः सोऽच्च्र्यते वा कथं मया॥६४॥
यस्यावताररूपाणि देवराजः सदार्चति।
न वेत्ति परमं रूपं सोऽच्च्र्यते वा कथं मया॥६५॥
विषयेभ्यः समाहृत्य सर्वाक्षाणि च योगिनः।
समर्चयति ध्यानेन सोऽचर्यते वा कथं मया॥६६॥
हृदि सङ्कल्प्य यद्रूपं ध्यानेनार्चन्ति योगिनः।
भावपुष्पादिना नाथ! सोऽच्च्र्यते वा कथं मया॥६७॥

When they had thus spoken, the Nāga himself, almost examinate, repeated feebly their solicitations for mercy. "Forgive me," he murmured. "O god of gods! How shall I address you, who are possessed, through your own strength and essence, of the eight great faculties, in energy unequalled? You are the supreme, the progenitor of the supreme (Brahmā) : you are the supreme spirit and from you the supreme proceeds : you are beyond all finite objects; how can I speak your praise? How can I declare his greatness, from whom come Brahmā, Rudra, Candra, Indra, the Maruts, the Aśvins, the Vasus and Ādityas; of whom the whole world is an infinitely small portion, a portion destined to represent his essence; and whose nature, primitive or derived, Brahmā and the immortals do not comprehend? How can I approach him, to whom the gods offer incense and flowers culled from the groves of Nandana; whose incarnate forms the king of the deities ever adores unconscious of his real person; whom the sages, that have withdrawn their senses from all external objects, worship in thought and enshrining his image in the purposes of their hearts, present to it the flowers of sanctity?[4]

सोऽहं ते देवदेवेश! नार्चनायां स्तुतौ न च।
सामर्थ्यवान् कृपामात्र-मनोवृत्तिः प्रसीद मे॥६८॥
सर्पजातिरियं क्रूरा यस्यां जातोऽस्मि केशव।
ततस्वभावोऽयमत्रास्ति नापराधो ममाच्युत॥६९॥
सृज्यते भवता सर्वं तथा संह्रियते जगत्।

जाति-रूप-स्वाभावश्च सृज्यन्ते जगतां त्वया॥७०॥
यथाहं भवता सृष्टो जात्या रूपेण चेश्वर।
स्वभावेन च संयुक्तस्तथेदं चेष्टितं मम॥७१॥
यदन्यथा प्रवर्त्तेयं देवदेव! ततो मयि।
न्याय्यो दण्डनिपातो वै तवैव वचनं यथा॥७२॥
तथापि यज्ञगत्स्वामी दण्डं पातितवान् मयि।
स सोढ़ोऽयं वरं दण्डस्त्वत्तो नान्यत्र मे वरः॥७३॥
हतवीर्य्यो हतविषो दमितोऽहं त्वयाच्युत।
जीवितं दीयतामेकमाज्ञापय करोमि किम्॥७४॥

I am quite unable, O god of gods, to worship or to hymn you. Your own clemency must alone influence your mind to show me compassion. It is the nature of snakes to be savage and I am born of their kind : hence this is my nature, not mine offence. The world is created, as it is destroyed, by you; and the species, form and nature of all things in the world are your work. Even such as you have created me in kind, in form and in nature, such I am. and such are my actions : should I act differently, then indeed should I deserve your punishment, for so you have declared[5]. Yet that I have been punished by you is indeed a blessing; for punishment from you alone is a favour. Behold I am now without strength, without poison; deprived of both by you. Spare me my life; I ask no more. Command me what I shall do."

श्रीभगवानुवाच।

नात्र स्थेयं त्वया सर्वं! कदाचिद् यमुनाजले।
सभृत्यपरिवारस्त्वं समुद्रसलिलं व्रज॥७५॥
मत्पदानि च ते सर्प! दृष्ट्वा मूर्द्धनि सागरे।
गरुडः पन्नगरिपुस्त्वयि न प्रहरिष्यति॥७६॥

Being thus addressed by Kālīya, Kṛṣṇa replied, "You must not tarry here, nor any where in the stream of the Yamunā; depart immediately, with your family and followers, to the sea; where Garuḍa, the foe of the serpent race, will not harm you, when he sees the impressions of my feet upon your brow."

CHAPTER 8

अष्टमोऽध्यायः

(धेनुकासुरवधः)

पराशर उवाच

गाः पालयन्तौ च पुनः सहितौ बल-केशवौ।
भ्रममाणौ वने तस्मिन् रम्यं तालवनं गतौ॥ १॥
तत्तु तालवनं दिव्यं धेनुको नाम दानवः।
मृगमांसकृताहारः सदाध्यास्ते खराकृतिः॥ २॥
तत्तु तालवनं पक्व-फलसम्पत् समन्वितम्।
दृष्ट्वा स्पृहान्विता गोपाः फलोदानेऽब्रुवन् वचः॥ ३॥
हे राम! हे कृष्ण! सदा धेनुकेनैष रक्ष्यते।
भूप्रदेशो यतस्तस्मात् पक्वानीमानि सन्ति वै ॥४॥
फलानि पश्य तालानां गन्धामोदितदींशि च।
वयमत्तुमभीप्सामः पात्यन्तां यदि रोचसे॥ ५॥
इति गोपकुमाराणां श्रुत्वा सङ्कर्षणो वचः।
कृष्णश्च पातयामास भुवि तालफलानि वै॥ ६॥

Again, tending upon the herds, Keśava and Rāma wandered through the woods and on one occasion came to a pleasing grove of palms, where dwelt the fierce demon Dhenuka, feeding upon the flesh of deer. Beholding the trees covered with fruit and desirous of gathering it, the cowherds called out to the brothers and said, "See, Rāma; see, Kṛṣṇa; in

this grove, belonging to the great Dhenuka, the trees are loaded with ripe fruit, the smell of which perfumes the air : we should like to eat some, will you throw some down?'' As soon as the boys had spoken, Saṁkarṣaṇa and Kṛṣṇa shook the trees and brought down the fruit on the ground.

फलानां पततां शब्दमाकर्ण्य स दुरासदः।
आजगाम सुदुष्टात्मा कोपाद् दैतेयगर्द्दभः ॥७॥
पद्भ्यामुभाभ्यां स तदा पश्चिमाभ्यां बली बलम्।
जघानोरसि ताभ्याञ्च स च तेनाप्यगृह्यत ॥८॥
गृहीत्वा भ्रामणेनैव सोऽम्बरे गतजीवितम्।
तस्मिन्नेव च चिक्षेप वेगेन तृणराजनि॥९॥
ततः फलान्यनेकानि तालाग्रान्निपतन् खरः।
पृथिव्यां पातयामास महाव्रातोऽम्बुदानिव ॥१०॥
अन्यानप्यस्य रै ज्ञातीनागतान् दैत्यगर्द्दभान्।
कृष्णश्चिक्षेप तालाग्रे बलभद्रश्च लीलया॥११॥
क्षणेनालङ्कृता पृथ्वी पकैस्तालफलैस्तथा।
दैत्यगर्द्दभदेहैश्च मैत्रेय! शुशुभेऽधिकम्॥१२॥
ततो गावो निराबाधास्तस्मिंस्तालवने द्विज।
नवशस्यं सुखं चेरूर्यत्र भुक्तमभूत् पुरा ॥१३॥

इति श्रीविषणुपुराणे पञ्चमांशे अष्टमः अध्यायः॥

Hearing the noise of the falling fruit, the fierce and malignant demon Dhenuka, in the form of an ass, hastened to the spot in a great passion and began to kick Rāma on the breast with his hinder heels. Rāma, however, seized him by both hind legs and whirling him round until he expired, tossed his carcass to the top of a palm tree, from the branches of which it struck down abundance of fruit, like rain drops poured upon earth by the wind. The animals that were of kin to Dhenuka came running to his aid; but Kṛṣṇa and Rāma treated them in the same manner, until the trees were laden with dead asses and the ground was strewed with ripe fruit. Henceforward the cattle grazed unobstructed in the palm grove and cropped the new pasturage, where they had never before ventured[1].

NOTES

1. This exploit is related in the Bhāgavata, Hari Vaṁśa and other Vaiṣṇava Purāṇas, much in the same strain, but not always in the same place : it more commonly precedes the legend of the discomfiture of Kālīya.

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CHAPTER 9

नवमोऽध्यायः

(प्रलम्बासुरवधः)

पराशर उवाच

तस्मिन् रासभदैतेये सानुगे विनिपातिते।
सेव्यं गो-गोप-गोपीनां रम्यं तालवनं बभौ॥ १॥
ततस्तौ जातहर्षौ तु वसुदेवसुतावुभौ।
हत्वा धेनुकदैतेयं भाण्डीर-वटमागतौ॥ २॥
क्ष्वेडमानौ प्रगायन्तौ विचिन्वन्तौ च पादपान्।
चारयन्तौ च गा दूरे व्याहरन्तौ च नामभिः॥ ३॥
निर्योगपाशस्कन्धौ तौ वनमालाविभूषितौ।
शुशुभाते महात्मानौ बालशृङ्गाविवर्षभौ॥ ४॥
सुवर्णाञ्जनवर्णाभ्यां तौ तदा रुषिताम्बरौ।
महेन्द्रायुद्धसंयुक्तौ श्वेतकृष्णाविवाम्बुदौ ॥ ५॥
चेरतुर्लोकसिद्धाभिः क्रीडाभिरितरेतरम्।
समस्तलोकनाथानां नाथभूतौ भुवं गतौ॥ ६॥
मनुष्यधर्माभिरतौ मानयन्तौ मनुष्यताम्।
तज्जातिगुणयुक्ताभिः क्रीडाभिश्चेरतुर्वनम्॥ ७॥
ततः स्यन्दोलिकाभिश्च नियुद्धैश्च महाबलौ।
व्यायामं चक्रतुस्तत्र क्षेपणीयैस्तथाश्मभिः॥ ८॥

When the demon in the form of an ass and all his tribe, had been destroyed, the grove of palms became the favourite resort of the Gopas and their wives and the sons of Vasudeva, greatly pleased, repaired to the Bhāṇḍīra fig tree. They continued to wander about, shouting and singing and gathering fruits and flowers from the trees; now driving the cows afar to pasture; now calling them by their names; now carrying the foot-ropes of the kine upon their shoulder; now ornamenting

themselves with garlands of forest flowers, they looked like two young bulls when the horns first appear. Attired the one in yellow and the other in sable garments, they looked like two clouds, one white and one black, surmounted by the bow of Indra. Sporting mutually with frolics beneficial to the world, they roamed about like two monarchs over all the collected sovereigns of the earth. Assuming human duties and maintaining the human character, they strayed through the thickets amusing themselves with sports suited to their mortal species and condition, in swinging on the boughs of trees or in boxing and wrestling and hurling stones.

तल्लिप्सुरसुरस्तत्र ह्युभयो रममाणयोः।
आजगाम प्रलम्बाख्यो गोपवेशतिरोहितः॥ ९॥
सोऽवगाहत् निःशङ्कस्तेषां मध्यममानुषः।
मानुषं वपुरास्थाय प्रलम्बो दानवोत्तमः॥ १०॥
तयोश्छिद्रान्तरं प्रेप्सुरविषह्यममन्यत।
कृष्णं ततो रौहिणेयं हन्तु चक्रे मनोरथम्॥ ११॥
हरिणाक्रीडनं नाम बालक्रीडनकं ततः।
प्रकुर्वन्तो हि ते सर्वे द्वौ द्वौ युगपदुत्पतन्॥ १२॥

Having observed the two lads thus playing about, the Asura Pralamba, seeking to devour them, came amongst the cowherd boys in the shape of one of themselves and mixed, without being suspected, in their pastimes; for he thought, that, thus disguised, it would not be difficult to find an opportunity to kill, first Kṛṣṇa and afterwards the son of Rohiṇī. The boys commenced playing at the game of leaping like deer, two and two together.[1]

श्रीदाम्नां सह गोविन्दः प्रलम्बेन तथा बलः।
गोपालैरपरैश्चान्ये गोपालाः पुप्लुवुस्ततः॥ १३॥
श्रीदामानं ततः कृष्णः प्रलम्बं रोहिणीसुतः।
जितवान् कृष्णपक्षीयैर्गोपैरन्ये पराजिताः॥ १४॥
ते वाहयन्तस्त्वन्योन्यं भाण्डीरस्कन्धमेत्य वै।
पुनर्निववृतुः सर्वे ये यैश्चात्र पराजिताः॥ १५॥

Govinda was matched with Śrīdāman and Balarāma with Pralamba : the other boys were coupled with one another and went leaping away. Govinda beat his companion and Balarāma his; and the boys who were on Kṛṣṇa's side were also victorious. Carrying one another, they reached the Bhāṇḍīra fig; and from thence those who were victors were conveyed back to the starling-ground by those who were vanquished.

सङ्कर्षणन्तु स्कन्धेन शीघ्रमुत्क्षिप्य दानवः।
न तस्थौ स जगामैव सचन्द्र इव वारिदः॥ १६॥
असहन् रौहिणेयस्य स भारं दानवोत्तमः।
ववृधे सुमहाकायः प्रावृषीव बलाहकः॥ १७॥
सङ्कर्षणस्तु तं दृष्ट्वा दग्धशैलोपमाकृतिम्।
स्रग्दामलम्बाभरणं मुकुटाटोपमस्तकम्॥ १८॥
रौद्रं शकटचक्राक्षं पादन्यास-चलत्क्षितिम्।
ह्रियमाणस्ततः कृष्णमिदं वचनमब्रवीत्॥ १९॥
कृष्ण! कृष्ण! ह्रियाम्येष पर्वतोदग्रमूर्त्तिना।
केनापि पश्य दैत्येन गोपालच्छद्मरूपिणा॥ २०॥
यदत्र साम्प्रतं कार्यं मया मधुनिषूदन।
तत् कथ्यतां प्रयात्येष दुरात्मा दानवाधमः॥ २१॥

It being Pralamba's duty to carry Saṁkarṣaṇa, the latter mounted upon his shoulders, like the moon riding above a dark cloud; and the demon ran off with him, but did not stop : finding himself, however, unable to bear the weight of Balarāma, he enlarged his bulk and looked like a black cloud in the rainy season, Balarāma beholding him like a scorched mountain, his head crowned with a diadem and his neck hung round with garlands, having eyes as large as cart wheels, a fearful form and shaking the earth with his tread, called out, as he was carried away, to his brother, "Kṛṣṇa, Kṛṣṇa, I am carried off by some demon, disguised as a cowherd and huge as a mountain! What shall I do? Tell me, Madhusūdana : the villain runs away with speed!"

पराशर उवाच

तमाह रामं गोविन्दं स्मितभिन्नौष्ठसम्पुटः।
महात्मा रौहिणेयस्य बलवीर्यप्रमाणवित्॥ २२॥

किमयं मानुषो भावो व्यक्तमेवावलम्ब्यते।
सर्वात्मन्! सर्वगुह्यानां गुह्यगुह्यात्मना त्वया॥ २३॥

Kṛṣṇa opened his mouth, smiling, for he well knew the might of the son of Rohiṇī and replied, "Why this subtle pretext of merely mortal nature? You who are the soul of all the most subtle of subtle things.

स्मराशेषजगद्बीजकारणं कारणाग्रजम्।
आत्मानमेकं तद्वच्च जगत्येकार्णवे च यत्॥ २४॥

Remember yourself, the radical cause of the whole world; born before all cause and all that is alone when the world is destroyed.

किन्न वेत्सि यथाहञ्च त्वञ्चैकं कारणं भुवः।
भारावतारणार्थाय मर्त्यलोकमुपागतौ॥ २५॥

Do you not know that you and I are alike the origin of the world, who have come down to lighten its load?

नमः शिरस्तेऽम्बुमयी च मूर्तिः
पादौ क्षितिर्वक्त्रमनन्तवह्निः।
सोमो मनस्ते श्वसितं समीरो
दिशश्चतस्रोऽव्ययः!बाहवस्ते॥ २६॥

The heavens are your head; the waters are your body; earth is your feet; your mouth is eternal fire; the moon is your mind; the wind your breath; your arms and hands are the four regions of space.

सहस्रवक्त्रो भगवान् महात्मा
सहस्रहस्ताङ्घ्रि शरीरभेदः।
सहस्रपद्मोद्भवयोनिराद्यः
सहस्रशस्त्वां मुनयो गृणन्ति॥ २७॥

You have, O mighty lord, a thousand heads, a thousand hands and feet and bodies; a thousand Brahmās spring from you, who are before all and whom the sages praise in myriads of forms.

दिव्यं हि रूपं तव वेत्ति नान्यो
देवैरशेषैरवातररूपम्।
तवाद्यर्यते वेत्सि न किं यदन्ते
त्वय्येव विश्वं लयमभ्युपैति॥ २८॥

No one but I know your divine person. Your incarnate person is glorified by all the gods. Know you not, that, at the end of all, the universe disappears in you?

त्वया धृतेयं धरणी बिभर्त्ति चराचरं विश्वमनन्तमूर्त्तें।
कृतादिभेदैरज! कालरूपो निमेषपूर्वो जगदेतदत्सि॥ २९॥

That, upheld by you, this earth sustains living and inanimate things? and that, in the character of uncreated time, with its divisions of ages, developed from an instant, you devour the world?

अत्तं यथा वाडववह्निनाम्बु हिमस्वरूपं परिगृह्य कास्तम्।
हिमाचले भानुमतोऽशुसङ्गाज्जलत्वमभ्येति पुनस्तदेव॥ ३०
एवं त्वया संहरणेऽत्तमेतज्जगत् समस्तं पुनरप्यवश्यम्।
तवैव सर्गाय समुद्यतस्य जगत्त्वमभ्येत्यनुकल्पमीश॥ ३१॥

As the waters of the sea, when swallowed up by submarine name, are recovered by the winds and thrown, in the form of snow, upon the Himăcala, where coming into contact with the rays of the sun, they reassume their watery nature[2]; so the world, being devoured by you at the period of dissolution, becomes of necessity, at the end of every Kalpa, the world again, through your creative efforts.

भवानहञ्च विश्वात्मन्नेकमेव हि कारणम्।
जगतोऽस्य जगत्यर्थे भेदेनावां व्यवस्थितौ॥ ३२॥
तत् स्मर्य्यताममेयात्मन्! त्वयात्मा जहि दानवम्।
मानुष्यमेवावलम्ब्य बन्धूनां क्रियतां हितम्॥ ३३॥

You and I, soul of the universe, are but one and the same cause of the creation of the earth, although, for its protection, we exist in distinct individuals. Calling to memory who though are, O being of illimitable might, destroy of yourself the demon. Suspending awhile your mortal character, do.what is right."

पराशर उवाच

इति संस्मारितो विप्र! कृष्णेन सुमहात्मना।
विहस्य पीडायामास प्रलम्बं बलवान् बल:॥ ३४॥
मुष्टिना चाहननमूदर्ध्नि कोपसंरक्तलोचन:।
तेन चास्य प्रहारेण बहिर्याते विलोचने॥ ३५॥

स निष्कासितमस्तिष्को मुखाच्छोणितमुद्वमन्।
निपपात महीपृष्ठे दैत्यवर्यो ममार च॥ ३६॥
प्रलम्बं निहतं दृष्ट्वा बलेनाद्भुतकर्म्मणा।
प्रहृष्टास्तुष्टुवुर्गोपाः साधु साध्विति चाब्रुवन्॥ ३७॥
संस्तूयमानो गोपैस्तु रामो दैत्ये निपातिते।
प्रलम्बे सह कृष्णेन पुनर्गोकुलमाययौ॥ ३८॥

इति श्रीकृष्णपुराणे पञ्चमांशे नवमः अध्यायः॥

Thus reminded by the magnanimous Kṛṣṇa, the powerful Baladeva laughed and squeezed Pralamba with his knees, striking him at the same time on the head and face with his fists, so as to beat out both his eyes. The demon, vomiting blood from his mouth and having his brain forced through the skull, fell upon the ground and expired. The Gopas, beholding Pralamba slain, were astonished and rejoiced and cried out, "Well done," and praised Balarāma: and thus commended by his play-fellows and accompanied by Kṛṣṇa, Bala, after the death of the daitya Pralamba, returned to Gokula.[3]

NOTES

1. Jumping with both feet at once, as deer bound, two boys together, the one that holds out longest or comes to a given point first, is the victor and the vanquished is then bound to carry him to the goal, if not already attained and back again to the starting post, on his shoulders. The Bhāgavata does not specify the game, but mentions that the vanquished carry the victors on their backs.

2. This passage is read and explained differently in different copies. In some it is, अत्रं यथा वाडवाग्निनांबुहिमस्वरूपं परिगृह्य स्वस्थं। हिमाचले भानुमतो शुसङ्काज्ञलत्वमुपैति पुनस्तथैव॥ And this is explained, सामुद्रमम्बु वाडावाख्येन वह्निना अत्रं भक्षितं घनीभूय हिमस्वरूपं कस्तकसंज्ञेनवायुना वाडवाग्निगतेन सूर्य्य नाडीमयेन परिगृह्य गृहीत्वा स्वस्थमाकशस्थं कृतं सन् हिमाचले भवतीति शेषः॥ 'The water of the ocean, devoured by the fire called Vāḍava, becoming condensed or in the form of dew or snow, is seized by the wind called Kastaka, from which the Vāḍava fire has departed, consisting of a pipe of the solar rays and being placed in the air, lies or is on the Himācala' etc. This is rather an awkward and confused representation of the notion and the other reading is somewhat preferable : it

consists simply in substituting कास्त for स्वस्थं that is, according to the commentary, अम्बु वाडवाग्निना जग्धं कास्तं केन वायुना वाडवाग्निगतेनार्करस्मिनाडीमयेन अस्तं हिमाचले क्षिप्तं हिमरूपं परिगृह्य स्थितं सत्। 'The water devoured by the fire is thrown by the wind Ka, made of a solar ray etc.; on the Himācala, where it assumes the form of snow;' and so on. However disfigured by inaccurate views of some of the instruments in operation, the physiology is in the main very correct and indicates accurate observation of natural phenomena. The waters of the ocean, converted into vapour by solar heat, are raised by the same influence into the air and thence borne by the winds to the summits of lofty mountain ranges, where they are arrested by a diminished temperature, descend in the form of snow and again supply the streams that perpetually restore to the sea the treasures of which it is as perpetually plundered.

3. According to the Hari Vaṁśa the gods themselves praised this proof of Rāma's strength (*bala*) and hence he derived the name of Balarāma.

***

CHAPTER 10

दशमोऽध्याय:

(शरद्वर्णनम् गोवर्द्धनपूजा च)

पराशर उवाच

तयोर्विहरतोस्तत्र राम-केशवयोर्व्रजे।
प्रावृट् व्यतीता विकसत्-सरोजा चाभवच्छरत्॥ १॥
अवापुस्तापमत्यर्थं शफर्य्यः पल्वलोदके।
पुत्रक्षेत्रादिसक्तेन ममत्वेन यथा गृही॥ २॥
मयूरा मौनिनस्तस्थुः परित्यक्तमदा वने।
असारतां परिज्ञाय संसारस्येव योगिनः॥ ३॥

Parāśara said– Whilst Keśava and Rāma were sporting thus in Vraja, the rainy season ended and was succeeded by the season of autumn, when the lotus is full blown. The small Saphari fish, in their watery burrows, were oppressed by the heat, like a man by selfish desires, who is devoted to his family. The peacocks, no longer animated by passion, were silent amidst the woods, like holy saints, who have come to know the unreality of the world.

उत्सृज्य जलसर्वस्य निर्मलाः सितमूर्त्तयः।
तत्यजुश्चाम्बरं मेघा गृहं विज्ञानिनो यथा॥४॥
शरत् सूर्यांशुतप्तानि ययुः शोषं संरासि च।
बह्वालम्बि ममत्वेन हृदयानीव देहिनाम्॥५॥
कुमुदैः शरदम्भांसि योग्यतालक्षणं ययुः।
अवबोधैर्मनांसीव सम्बन्धममलात्मनाम्॥६॥
तारका विमले व्योम्नि रराजाखण्डमण्डलः।
चन्द्रश्चरमदेहात्मा योगी साधुकुले यथा॥७॥

The clouds, of shining whiteness, exhausted of their watery wealth, deserted the atmosphere, like those who have acquired wisdom and depart from their homes. Evaporated by the rays of the autumnal sun, the lakes were dried up, like the hearts of men when withered by the contact of selfishness The pellucid waters of the season were suitably embellished by white water-lilies, as are the minds of the pure by the apprehension of truth. Brightly in the starry sky shone the moon with undiminished orb, like the saintly being, who has reached the last stage of bodily existence in the company of the pious.

शनकैः शनकैस्तीरं तत्यजुश्च जलाशयाः।
ममत्वं क्षेत्रपुत्रादिरूढमुच्चैर्यथा बुधाः॥८॥
पूर्वत्यक्तैः सरोऽम्भोर्हसा योगं पुनर्ययुः।
क्लेशैः कुयोगिनोऽशेषैरन्तरायहता इव॥९॥
निभृतोऽभवदत्यर्थं समुद्रः स्तिमितोदकः।
क्रमावाप्त-महायोगी निश्चलात्मा यथा यतिः॥१०॥
सर्वत्रातिप्रसन्नानि सलिलानि तदाभवन्।
ज्ञाते सर्वगते विष्णौ मनांसीव सुमेधसाम्॥११॥

The rivers and lakes slowly retired from their banks, as the wise by degrees shrink from the selfish attachment that connects them with wife and child. First abandoned by the waters of the lake, the swans again began to congregate, like false ascetics, whose devotions are interrupted and they are again assailed by innumerable afflictions. The ocean was still and calm and exhibited no undulations, like the perfect sage, who has completed his course of restraint and has acquired undisturbed tranquillity of spirit. Everywhere the waters were as clear and pure as the minds of the wise, who behold Viṣṇu in all things.

बभूव निर्मलं व्योम शरदा ध्वस्ततोयदम्।
योगाग्निग्धक्लेशौघं योगिनामिव मानसम्॥ १२॥
सूर्यांशुजनितं तापं निन्ये तारापतिः शमम्।
अहङ्कारोद्भव दुःखं विवेकः सुमहानिव॥ १३॥
नभसोऽभ्रान् भुवः पङ्कान् कालुष्यं चाम्भसः शरत्।
इन्द्रियाणीन्द्रियार्थेभ्यः प्रत्याहार इवाहरत्॥ १४॥
प्राणायाम इवाम्भोभिः सरसां कृतपूरकैः।
अभ्यस्यतेऽनुदिवसं रेचकाकुम्भकादिभिः॥ १५॥

The autumnal sky was wholly free from clouds, like the heart of the ascetic, whose cares have been consumed by the fire of devotion. The moon allayed the fervours of the sun, as discrimination alleviates the pain to which egotism gives birth. The clouds of the atmosphere, the muddiness of the earth, the discoloration or the waters, were all removed by autumn, as abstraction detaches the senses from the objects of perception. The exercise of inspiring, suppressing and expiring the vital air, was as if performed daily by the waters of the lakes (as they were full and stationary and then again declined)[1].

विमलाम्बरनक्षत्रे काले चाभ्यागत्तो व्रजम्।
ददर्शेन्द्रमहारम्भायौद्यतांस्तान् व्रजौकसः॥ १६॥
कृष्णस्तानुत्सुकान् दृष्ट्वा गोपानुत्सवलालसान्।
कौतूहलादिदं वाक्यं प्राह वृद्धान् महामतिः॥ १७॥
कोऽयं शक्रमहो नाम येन वो हर्ष आगतः।

At this season, when the skies were bright with stars, Kṛṣṇa, repairing to Vraja, found all the cowherds busily engaged in preparing for a sacrifice to be offered to Indra[2]; and going to the elders, he asked them, as it out of curiosity, what festival of Indra it was in which they took so much pleasure.

प्राह तं नन्दगोपश्च पृच्छन्तमतिसादरम्॥ १८॥
मेघानां पयसां चेशो देवराजः शतक्रतुः।
तेन सञ्चोदिता मेघा वर्षन्त्यम्बुमयं रसम्॥ १९॥

तद्वृष्टिजनितं शस्यं वयमन्ये च देहिनः।
वर्त्तयामोपयुञ्जानास्तर्पयामश्च देवताः॥ २०॥
क्षीरवत्य इमा गावो वत्सवत्यश्च निर्वृताः।
तेन संवर्द्धितैः शस्यैः पुष्टास्तुष्टा भवन्ति वै॥ २१॥
नाशस्या नातृणा भूमिर्न बुभुक्षार्द्दितो जनः।
दृश्यते यत्र दृश्यन्ते वृष्टिमन्तो बलाहकाः॥ २२॥
भौममेतत् पायो दुग्धं गोभिः सूर्यस्य वारिदः।
पर्ज्जन्यः सर्वलोकस्य भवाय भुवि वर्षति॥ २३॥
तस्मात् प्रावृषि राजानः सर्वे शक्रं मुदा युताः।
महैः सुरेशमर्च्चन्ति वयमन्ये च मानवाः॥ २४॥

Nanda replied to his question and said, "Śatakratu or Indra is the sovereign of the clouds and of the waters : sent by him, the former bestow moisture upon the earth, whence springs the grain, by which we and all embodied beings subsist; with which also and with water, we please the gods : hence too these cows bear calves and yield milk and are happy and well nourished. So when the clouds are seen distended with rain, the earth is neither barren of corn, nor bare of verdure, nor is man distressed by hunger. Indra, the giver of water, having drunk the milk of earth by the solar ray, sheds it again upon the earth for the sustenance of all the world. On this account all sovereign princes offer with pleasure sacrifices to Indra at the end of rains and so also do we and so do other people."

पराशर उवाच

नन्दगोपस्य वचनं श्रुत्वेत्थं शक्रपूजने।
कोपाय त्रिदशेन्द्रस्य प्राह दामोदरस्तदा॥ २५॥
न वयं कृषिकर्त्तारो वाणिज्यजीविनो न च।
गावोऽस्मद्दैवतं तात! वयं वनचरा यतः॥ २६॥
आन्वीक्षिकी त्रयी वार्त्ता दण्डनीतिस्तथापरा।
विद्याचतुष्टयं त्वेतत् वार्त्तामत्र शृणुष्व मे॥ २७॥
कृषिर्वणिज्या तद्वत्तु तृतीयं पशुपालनम्।
विद्यां ह्येता महाभाग! वार्त्ता वृत्तित्रयाश्रयः॥ २८॥
कर्षकाणां कृषिर्वृत्तिः पण्यं विपाणिजीविनाम्।
अस्माकं गाः परा वृत्तिवार्त्ताभेदैरियं त्रिभिः॥ २९॥

Parāśara said– When Kṛṣṇa heard this speech from Nanda in regard to the worship of Indra, he determined to put the king of the celestials into a passion and replied, "We, father, are neither cultivators of the soil, nor dealers in merchandise; we are sojourners in forests and cows are our divinities. There are four branches of knowledge, logical. scriptural, practical and political[3]. Hear me describe what practical science is Agriculture, commerce and tending of cattle; the knowledge of these three professions constitutes practical science. Agriculture is the subsistence of farmers; buying and selling, of traders. Kine are our support. Thus the knowledge of means of support is threefold.

विद्यया यो यया युक्तस्तस्य स दैवतं महत्।
सैव पूज्यार्घनीया च सैव तस्योपकारिका॥ ३०॥
योऽन्यस्य फलमश्नन् वै पूजयत्यपरं नरः।
इह च प्रेत्यचैवासौ तात! नाप्नोति शोभनम्॥ ३१॥
कृष्यन्ता प्रथिता सीमा सीमान्तञ्च पुनर्वनम्।
वनान्ता गिरयः सर्वे ते चास्माकं परा गतिः॥ ३२॥
न द्वारबन्धावरणा न गृहक्षेत्रिस्तथा।
सुखिनः सकले लोके यथा वै चक्रचारिणः॥ ३३॥
श्रूयन्ते गिरयश्चामी वनेऽस्मिन् कामरूपिणः।
तत्तद्रूपं समास्थाय रमन्ते स्वेषु सानुषु॥ ३४॥
यदा चैतेऽपराध्यन्ते तेषां ये काननौकसः।
तदा सिंहादिरुपैस्तान् घातयन्ति महीधराः॥ ३५॥

The object that is cultivated by any one should be to him as his chief divinity; that should be venerated and worshipped, as it is his benefactor. He who worships the deity of another and diverts from him the reward that is his due, obtains not a prosperous station either in this world or in the next. Where the land ceases to be cultivated there are bounds assigned, beyond which commences the forest; the forests are bounded by the hills and so far do our limits extend. We are not shut in with doors, nor confined within walls; we have neither fields nor houses; we wander about happily wherever we list, travelling in our waggons.[4] The spirits of these mountains, it is said, walk the woods in whatever forms they will or in their proper persons sport upon their own precipices. If they should be displeased with those who inhabit the forests, then, transformed to lions and beasts of prey, they will kill the offenders.

गिरियज्ञस्त्वयं तस्माद् गोयज्ञश्च प्रवर्त्त्यताम्।
किमस्माकं महेन्द्रेण गाव: शैलाश्च देवता:॥३६॥
मन्त्रयज्ञपुरा विप्रा: सीतायज्ञाश्च कर्षका:।
गिरि-गोयज्ञशीलाश्च वयमद्रिवनाश्रया:॥३७॥
तस्माद् गोवर्द्धन: शैलो भवद्भर्विविधार्हणै:।
अच्चर्यतां पूज्यतां मेध्यं पशुं हत्वा विधानत:॥३८॥
सर्वघोषस्य सन्दोहो गृह्यतां मा विचार्य्यताम्।
भोज्यन्तां तेन वै विप्रास्तथा ये चाभिवाञ्छका:॥३९॥

We then are bound to worship the mountains; to offer sacrifices to cattle. What have we to do with Indra? Cattle and mountains are our gods. Brāhmaṇas offer worship with prayer; cultivators of the earth adore their landmarks; but we who tend our herds in the forests and mountains should worship them and our kine. Let prayer and offerings then be addressed to the mountains Govardhana and kill a victim in due form. Let the whole station collect their milk without delay and feed with it the Brāhmaṇs and all who may desire to partake of it.

समर्चिते कृते होमे भोजितेषु द्विजातिषु।
शरत्पुष्पकृतापीडा: परिगच्छन्तु गोगणा:॥४०॥
एतन्मम मतं गोपा: सम्प्रत्याद्रियते यदि।
तत: कृत्वा भवेत् प्रीतिर्गवामद्रेस्तथा मम॥४१॥

When the oblations have been presented and the Brāhmaṇas have been fed, let the Gopas circumambulate the cows, decorated with garlands of autumnal flowers. If the cowherds will attend to these suggestions, they will secure the favour of the mountain, of the cattle and also mine.

इति तस्य वच: श्रुत्वा नन्दाद्यास्ते व्रजौकस:।
प्रीत्युत्फुल्लमुखा विप्र! साधु साध्वित्यथाब्रुवन्॥४२॥

शोभनं ते मतं वत्स! यदेतद्भवतोदितम्।
तत् करिष्यामहे सर्वं गिरियज्ञः प्रवर्त्यताम्॥४३॥

When Nanda and the other Gopas heard these words of Kṛṣṇa, their faces expanded with delight and they said that he had spoken well. "You have judged rightly, child," exclaimed they; "we will do exactly as you have proposed and offer adoration to the mountain."

पराशर उवाच

तथा च कृतवन्तस्ते गिरियज्ञं व्रजौकसः।
दधि-पायस-मांसाद्यैर्ददुः शैलबलिं ततः॥४४॥
द्विजांश्च भोजयामासुः शतशोऽथ सहस्रशः।
अन्यानप्यागतानित्थं कृष्णेनोक्तं यथा पुरा॥४५॥
गावः शैलं ततश्चक्रुश्चार्चितास्याः प्रदक्षिणम्।
ऋषभाश्चापि नर्दन्तः सतोया जलदा इव॥४६॥

Accordingly the inhabitants of Vraja worshipped the mountain, presenting to it curds and milk and flesh; and they fed hundreds and thousands of Brāhmaṇas and many other guests, who came to the ceremony, even as Kṛṣṇa had enjoined : and when they had made their offerings, they circumambulated the cows and the bulls, that bellowed as loud as roaring clouds.

गिरिमूर्द्धनि कृष्णोऽपि शैलोऽहमिति मूर्त्तिमान्।
बुभुजेऽन्नं बहु तदा गोपवर्याहितं द्विज॥४७॥
अन्येन कृष्णो रूपेण गोपैः सहं गिरेः शिरः।
अधिरुह्यार्चयामास द्वितीयामात्मनस्तनुम्॥४८॥
अन्तर्द्धानं गते तस्मिन् गोपा लब्ध्वा ततो वरान्।
कृत्वा गिरिमहं गोष्ठं निजमभ्याययुः पुनः॥४९॥

इति श्रीविष्णुपुराणे पञ्चमांशे दशमः अध्यायः॥

Upon the summit of Govardhana, Kṛṣṇa presented himself, saying, "I am the mountain" and partook of much food presented by the Gopas; whilst in his own form as Kṛṣṇa he ascended the hill along with cowherds and worshipped his other self[5]. Having promised them many blessings, the mountain-person of Kṛṣṇa vanished; and the ceremony being completed, the cowherds returned to their station.

NOTES

1. A set of very poor quibbles upon the terms of the Prāṇāyāma : or, Purāṇa, drawing in the breath through one nostril; literally, 'filling :' Kumbhaka, closing the nostrils and suppressing the breath; keeping it stationary or confined, as it were in a Kumbha or water-pot : and Recaka, opening the other nostril and emitting the breath; literally, 'purging' or 'depletion.' The waters of the reservoirs replenished in the beginning of the autumnal season by the previous rains, remain for a while full, until they are drawn off for irrigation or reduced by evaporation : thus representing the three operations of Purāṇa, Kumbhaka and Recaka.

2. No public worship is offered to Indra at present; and the only festival in the Hindu calendar, the Śakradhvajotthāna, the erection of a flag in honour of Śakra or Indra, should be held on the twelfth or thirteenth of Bhādra, which is in the very middle of the rainy season; according to the *Tithi Tatva,* following the authority of the Kālikā and Bhaviṣyottara Purāṇas. The Śakradhvajotthāna is also a rite to be performed by kings and princes. It may be doubted, therefore, if the text intends any particular or appointed celebration.

3. Or, Ānvīkṣikī (आन्वीक्षिकी), the science of inquiring by reasoning, Tarka (तर्क) or logic : Trayī (त्रयी), the three Vedas collectively or the doctrines they teach : Vārttā (वार्त्ता), rendered 'practical,' is the knowledge of the means of acquiring subsistence (वृत्तिः) : the fourth is Daṇḍanīti (दण्डनीतिः), the science of government, both domestic and foreign.

4. These nomadic habits are entirely lost sight of in the parallel passages of those Purāṇas in which the juvenile life of Kṛṣṇa is narrated. The text of the Hari Vaṁśa is in most of the other verses precisely the same as that of the Viṣṇu Purāṇa, putting however into the mouth of Kṛṣṇa a long additional eulogium on the season of autumn.

5. The Hari Vaṁśa says, 'an illusory Kṛṣṇa, having become the mountain, ate the flesh that was offered;' मांसंचमायकृष्णो। गिरिर्भूत्वा समश्नते। Of course the 'personified' mountain is intended, as appears from several of the ensuing passages; as for instance, he says presently. 'I am satisfied; and then in his divine form he smiled;' संतृप्ततोस्मीतिदिव्तेन रूपेण प्रजहास

वै। The Hari Vaṁśa affords here, as in so many other places, proofs of its Dakhini origin. It is very copious upon the homage paid to the cattle and their decoration with garlands and plumes of peacocks' feathers, of which our text takes no notices. But in the south of India there is a very popular festival, that of the Punjab, scarcely known in the north, when cattle are decorated and worshipped; a celebration which has no doubt suggested to the compiler of the Hari Vaṁśa the details which he describes.

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CHAPTER 11

एकादशोऽध्यायः

(इन्द्रस्य क्रोधः, श्रीकृष्णस्य गोवर्द्धनपर्वतधारणञ्च)

पराशर उवाच

महे प्रतिहते शक्रो मैत्रेयातिरुषान्वितः।
संवर्त्तकं नाम गणं तोयदानामथाब्रवीत्॥ १॥
भो भो मेघा! निशम्यैतद् वचनं वदतो मम।
आज्ञानन्तरमेवाशु क्रियतामविचारितम्॥ २॥
नन्दगोपः सुदुर्बुद्धिर्गोपैरन्यैः सहायवान्।
कृष्णाश्रयबराध्मातो महभङ्गमचीकरत्॥ ३॥
आजीवो यः परस्तेषां याश्च गोपत्वकारणम्।
ता गावो वृष्टिवातेन पीड्यन्तां वचनान्मम॥ ४॥
अहमप्यद्रिगाभं तुगंमारुह्य वारणम्।
साहाय्यं वः करिष्यामि वार्यम्बूत्सर्गयोजितम्॥ ५॥

Indra, being thus disappointed of his offerings, was exceedingly angry and thus addressed a cohort of his attendant clouds, called Samvarttaka: ''Ho, clouds'' he said, ''hear my words and without delay execute what I command. The insensate cowherd Nanda, assisted by his fellows, has withheld the usual offerings to us, relying upon the protection of Kṛṣṇa. Now, therefore, afflict the cattle, that are their sustenance and whence their occupation is derived, with rain and wind. Mounted upon my elephant, as vast as a mountain peak, I will give you aid in strengthening the tempest.''

पराशर उवाच

इत्याज्ञप्ता: सुरेन्द्रेण मुमुचुस्ते बलाहकाः।
वातवर्षं महाभीममभावाय गवां द्विज॥ ६॥
ततः क्षणेन धरणी ककुभोऽम्बरमेव च।
एकं धारामहासारपूरणेनाभवन्मुने॥ ७॥
विद्युल्लताकशाघातत्रस्तैरिव घनैर्घनम्।
नादापूरितदिकचक्रैर्धारासारमपात्यत॥ ८॥
अन्धकारीकृते लोके वर्षद्भिरनिशं घनैः।
अधश्चोर्द्धवञ्च तिर्य्यक च जगदाप्यमिवाभवत्॥ ९॥
गावस्तु तेन पतता वर्षवातेन वेगिना।
धूताः प्राणान् जहुः सन्नत्रिकसक्थिशिरोधराः॥ १०॥
क्रोडेन वत्सानाक्रम्य तस्थुरन्या महामुने।
गावो विवत्साश्च कृता वारिपूरेण चापराः ॥ ११॥
वत्साश्च दीनवदनाः पवनाकम्पिकन्धराः।
त्राहि त्राहीत्यल्पशब्दाः कृष्णमूचुरिवार्त्तकाः॥ १२॥
ततस्तद् गोकुलं सर्वं गो-गोपी-गोपसङ्कुलम्।
अतीवार्त्त हरिर्दृष्ट्वा मैत्रेयाचिन्तयत् तदा॥ १३॥
एतत् कृतं महेन्द्रेण मोहभंगविरोधिना।
तदेतदखिलं गोष्ठं त्रातव्यमधुना मया॥ १४॥
इममद्रिमहं धैर्य्यादुत्पाट्योरुशिलाघनम्।
धारयिष्यामि गोष्ठस्य पृथुच्छत्रमिवोपरि॥ १५॥

When Indra ceased, the clouds, obedient to his commands, came down, in a tearful storm of rain and wind, to destroy the cattle. In an instant the earth, the points of the horizon and the sky, were all blended into one by the heavy and incessant shower. The clouds roared aloud, as if in terror of the lightning's scourge, poured down uninterrupted torrents. The whole earth was enveloped in impenetrable darkness by the thick and volumed clouds; and above, below and on every side, the world was water. The cattle, pelted by the storm, shrunk cowering into the smallest size or gave up their breath : some covered their calves with their flanks and some beheld their young ones carried away by the flood. The calves, trembling in the wind, looked piteously at their mothers or implored in low moans, as it were,

the succour of Kṛṣṇa. Hari, beholding all Gokula agitated with alarm, cowherds, cowherdesses and cattle all in a state of consternation, thus reflected :"This is the work of Mahendra, in resentment of the prevention of his sacrifice and it is incumbent on me to defend this station of herdsmen. I will lift up this spacious mountain from its stony base and hold it up, as a large umbrella, over the cow-pens.''

पराशर उवाच

इति कृत्वा मतिं कृष्णो गोवर्द्धनमहीधरम्।
उत्पाट्यैककरेणैव धारयामास लीलया॥ १६ ॥
गोपांश्चाह जगन्नाथः समुत्पाटितभूधरः।
विशध्वमत्र त्वरिताः कृतं वर्षनिवारणम्॥ १७॥
सुनिर्वातेषु देशेषु यथाजोषमिहास्यताम्।
प्रविश्यता न भेतव्य गिरिपातस्य निर्भयैः॥ १८॥
इत्युक्तास्ते ततो गोपा विविशुर्गोधनैः सह।
शकटारोपितैर्भाण्डैगौप्यश्चासारपीडिताः ॥ १९॥
कृष्णोऽपि तं दधारैव शैलमत्यन्तनिश्चलम्।
ब्रजैकवासिभिर्हर्षविस्मिताक्षैनिरीक्षितः॥ २०॥
गोप-गोपीजनैर्हृष्टैः प्रीतिविस्तारितेक्षणैः।
संस्तूयमानचरितः कृष्णः शैलमधारयत्॥ २१॥
सप्तरात्रं महामेधा ववर्षुर्नन्दगोकुले।
इन्द्रेण चोदिता विप्र! गोपानां नाशकारिणः॥ २२॥
ततो धृते महाशैले परित्राते च गोकुले।
मिथ्याप्रतिज्ञो वलभिद् वारयामास तान् घनान्॥ २३॥
व्यभ्र नभसि देवेन्द्रे वितथात्मवचस्यथ।
निष्क्रम्य गोकुलं सर्वं स्वस्थाने पुनरागमत्॥ २४॥
मुमोच कृष्णोऽपि तदा गोवर्द्धनमहाचलम्।
स्वस्थाने विस्मितमुखैर्हृष्टस्तैस्तु ब्रजौकसैः ॥ २५॥

इति विष्णुपुराणे पञ्चमांशे एकादशः अध्यायः॥

Having thus determined, Kṛṣṇa immediately plucked up the mountain Govardhana and held it aloft with one hand in sport, saying to the herdsmen, "Lo the mountain is on high; enter beneath it quickly and it will shelter you from the storm; here you will be secure and at your case in places defended from the wind : enter without delay and fear not that the mountain will fall.'' Upon this, all the people, with their herds and their wagons and goods and the Gopīs, distressed by the rain, repaired to the shelter of the mountain, which Kṛṣṇa held steadily over their heads; and Kṛṣṇa, as he supported the mountain, was contemplated by the dwellers of Vraja with joy and wonder; and, as their eyes opened wide with astonishment and pleasure, the Gopas and Gopīs sang his praise. For seven days and nights did the vast clouds sent by Indra rain upon the Gokula of Nanda to destroy its inhabitants, but they were protected by the elevation of the mountain; and the slayer of Bala, Indra, being foiled in his purpose, commanded the clouds to cease. The threats of Indra having been fruitless and the heavens clear, all Gokula came forth from its shelter and returned to its own abode. Then Kṛṣṇa, in the sight of the surprised inhabitants of the forests, restored the great mountain Govardhana to its original site.[1]

NOTES

1. It seems not unlikely that this legend has some reference to the caves or cavern temples in various parts of India. A remarkable representation of it occurs upon the sculptured rocks of Mahābalipura. It is related much to the same purport in the Bhāgavata. Śiśupāla, ridiculing the exploit, asserts that Govardhana was nothing more than an ant hill.

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CHAPTER 12

द्वादशोऽध्याय:

(इन्द्रस्यागमनम्, इन्द्रेण श्रीकृष्णस्य अभिषेकश्च)

पराशर उवाच

धृते गोवर्द्धने शैले परित्राते च गोकुले।
रोचयामास कृष्णस्य दर्शनं पाकशासन:॥ १॥
सोऽधिरुह्य महानागमैरावतममित्रजित्।
गोवर्द्धनगिरौ कृष्णं ददर्श त्रिदशेश्वर:॥ २॥
चारयन्तं महावीर्य्यं गावो गोपवपुर्धरम्।

कृष्णञ्च जगतो गोपं गोपवृतं गोपकुमारकै:॥ ३॥
गरुडञ्च ददर्शोच्चैरन्तर्द्धानगतं द्विज।
कृतच्छायं हरेर्मूर्ध्नि पक्षाभ्यां पक्षिपुङ्गवम्॥ ४॥
अवरुह्य स नागेनद्रादेकान्ते मधुसूदनम्।
शक्र: सस्मितमाहेदं प्रीतिविस्फारितेक्षण:॥ ५॥
कृष्ण! कृष्ण! शृणुष्वेदं यदर्थमहमागत:।
त्वत्समीपं महाभाग! नैतच्चिन्त्यं त्वयान्यथा॥ ६॥
भारावतारणार्थाय पृथिव्या: पृथिवीतलम्।
अवतीर्णोऽखिलाधारस्त्वमेव परमेश्वर॥ ७॥
महभङ्गविरुद्धेन मया गोकुलनाशका:।
समादिष्ट महामेघास्तैश्चेदं कदनं कृतम्॥ ८॥
त्रातास्तात! त्वया गाव: समुत्पाट्य महागिरिम्।
तेनाहं तोषितो वीर! कर्म्मणात्यद्भुतेन ते॥ ९॥

After Gokula had been saved by the elevation of the mountain, Indra became desirous of beholding Kṛṣṇa. The conqueror of his foes accordingly mounted his vast elephant Airāvata, and came to Govarddhana, where the king of the gods beheld the mighty Dāmodara tending cattle, and assuming the person of a cow-boy, and, although the preserver of the whole world, surrounded by the sons of the herdsmen: above his head he saw Garuḍa, the king to birds, invisible to mortals, spreading out his wings to shade the head of Hari. Alighting from his elephant, and addressing him apart, Śakra, his eyes expanding with pleasure, thus spoke to Madhusūdana: "Hear, Kṛṣṇa, the reason why I have come hither; why I have approached you; for you could not otherwise conceive it. You, who are the supporter of all, have descended upon earth, to relieve her of her burden, in resentment of my obstructed rites I sent the clouds to deluge Gokula, and they have done this evil deed. You, by raising up the mountain, have preserved the cattle; and of a verity I am much pleased, O hero, with thy wondrous deed.

साधितं कृष्ण देवानामहं मन्ये प्रयोजनम्।
त्वयायामद्रिप्रवर: करेणैकेन यद्धृत:॥ १०॥
गोभिश्च चोदित: कृष्ण! त्त्वत्सकाशमिहागत:।

त्वया त्रातभिरत्यर्थं युष्मत्सत्कारकारणात्॥ ११॥
स त्वां कृष्णाभिषेक्ष्यामि गवां वाक्यप्रचोदितः।
उपेन्द्रत्वे गवामिन्द्रो गोविन्दस्त्वं भविष्यसि॥ १२॥
अथोपबाह्यादादाय घण्टामैरावताद् गजात्।
अभिषेकं तया चक्रे पवित्रजपूर्णया ॥ १३॥
क्रियमाणेऽभिषेके तु गावः कृष्णस्य तत्क्षणात्।
प्रस्त्रवोद्भूतदुग्धार्द्रां सद्यश्चक्रुर्वसन्धराम्॥ १४॥

The object of the gods is now, methinks, accomplished, since with thy single hand you hast raised aloft this chief of mountains. I have now come by desire of the cattle[1], grateful for their preservation, in order to install you as Upendra; and, as the Indra of the cows, you shall be called Govinda."[2] Having thus said, Mahendra took a ewer from his elephant Airāvata, and with the holy water it contained performed the regal ceremony of aspersion. The cattle, as the rite was celebrating, deluged the earth with their milk.

अभिषिच्य गवां वाक्याद् देवेन्द्रो वै जनार्द्दनम्।
प्रीत्या सप्रश्रयं कृष्णं पुनराह शचीपतिः॥ १५॥
गवामेतत् कृतं वाक्यं तथान्यदपि मे शृणु।
यद् ब्रवीमि महाभाग! भारावतरणेच्छया॥ १६॥
ममांशः पुरुषव्याघ्र पृथायां पृथिवीतले।
अवतीर्णोऽर्ज्जुनो नाम स रक्ष्यो भवता सदा॥ १७॥
भारावतारणे साह्यं स ते वीर! करिष्यति।
स रक्षणीयो भवता यथात्मा मधूसूदन॥ १८॥

When Indra had, by direction of the kine, inaugurated Kṛṣṇa, the husband of Śacī said to him affectionately, "I have thus performed what the cows enjoined me. Now, illustrious being, hear what farther I propose, with a view to facilitate your task. A portion of me has been born as Arjuna, the son of Pṛthā: let him ever be defended by you, and he will assist you in bearing thy burden. He is to be cherished by you, Madhusūdana, like another self."

श्रीभगवानुवाच

जानामि भारते वंशे जातं पार्थं तवात्मजम्।
तमहं पालयिष्यामि यावदस्मि महीतले॥ १९॥

यावन्महीतले शक्र! स्थास्याम्यहमरिन्दम।
न तावदर्ज्जुनं कश्चिद् देवेन्द्र! युधि जेष्यति॥ २०॥
कंसो नाम महाबाहुदैत्योऽरिष्टस्तथापरः।
केशी कुवलयापीडो नरकाद्यास्तथापरे॥ २१॥
हतेष्वेतेषु देवेन्द्र! भविष्यति महाहवः।
तत्र विद्धि सहस्राक्ष भारावतरणं कृतम्॥ २२॥
स त्वं गच्छ न पुत्रार्थे सन्तापं कर्त्तुमर्हसि।
नार्ज्जुनस्य रिपुः कश्चिन्ममाग्रे प्रभविष्यति॥ २३॥
अर्जुनार्थे त्वहं सर्वान् युधिष्ठिरपुरोगमान्।
निवृत्ते भारते युद्धे कुन्त्या दास्याम्यविक्षतान् ॥ २४॥

To this Kṛṣṇa replied, "I know thy son, who has been born in the race of Bharata, and I will befriend him as long as I continue upon earth. As long as I am present, invincible Śakra, no one shall be able to subdue Arjuna in fight. When the great demon Kańsa has been slain, and Ariṣṭa, Keśin, Kuvalayāpīḍa, Naraka, and other fierce Daityas, shall have been put to death, there will take place a great war, in which the burden of the earth will be removed. Now therefore depart, and be not anxious on account of thy son : for no foe shall triumph over Arjuna whilst I am present. For his sake I will restore to Kuntī all her son, with Yudhiṣṭhira at their head, unharmed, when he Bhărata war is at an end."

इत्युक्तः सम्परिष्वज्य देवराजो जनार्द्दनम्।
आरुह्यैरावतं नागं पुनरेव दिवं ययौ॥ २५॥
कृष्णोऽपि सहितो गोभिर्गोपालैश्च पुनर्व्रजम्।
आजगामाथ गोपीनां दृष्टिपूतेन वर्त्मना॥ २६॥

इति श्रीविष्णुपुराणे पञ्चमांशे द्वादशः अध्यायः॥

Upon Kṛṣṇa's ceasing to speak, he and Indra mutually embraced; and the latter, mounting his elephant Airăvata, returned to heaven. Kṛṣṇa, with the cattle and the herdsmen, went his way to Vraja, where the wives of the Gopas watched for his approach.

NOTES

1. Gobhiacha chodita (गोभिश्च चोदितः); that is, 'delegated,' says the commentator, 'by the cow of plenty. Kāmadhenu, and other celestial kine,

inhabitants of Goloka, the heaven of cows:' but this is evidently unauthorized by the text, as celestial cattle could not be grateful for preservation upon earth; and the notion of Goloka, a heaven of cows and Kṛṣṇa, is a modern piece of mysticism, drawn from such sectarial works as the Brahma Vaivartta Purāṇa and Hari Vaṃśa.

2. The purport of Indra's speech is to explain the meaning of two of Kṛṣṇa's names, Upendra and Govinda. The commentators on the *Amara Koṣa* agree in explaining the first, the younger brother of Indra, इन्द्रानुजत्वादुपेन्द्रः। conformably to the synonym that immediately follows in the text of Amara, Indrāvaraja (इन्द्रावरजः); a name that occurs also in the Mahābhārata: Kṛṣṇa, as the son of Devakī, who is an incarnation of Aditi, being born of the latter subsequently to Indra, Govinda is he who knows, finds, or tends cattle; Gām vindati (गां विन्दति). The Paurāṇik etymology makes the latter the Indra (इन्द quasi इन्द्र) of cows; and in this capacity he may well be considered as a minor or inferior Indra, such being the proper sense of the term Upapurāṇa 'a minor Purāṇa,' &c. The proper import of the word Upendra has, however, been anxiously distorted by the sectarian followers of Kṛṣṇa. Thus the commentator on our text asserts that Upa is here synonymous with Upari (उपरि), and that Upendratwa, "the station of Upendra,' means 'rule in the heaven of heavens, Goloka,' a new creation of this sect, above Satya-loka, which, in the uncorrupt Paurānik system, is the highest of the seven Lokas: see Bk. II. Ch. VII. So the Hari Vaṃśa makes Indra say, ममोपरि यथेन्द्रस्त्वं स्थापितो गोभिरोश्वरः उपेन्द्र इति कृष्ण त्वां गास्यन्ति दिवि देवताः। As you, Kṛṣṇa, are appointed, by the cows, Indra superior to me, therefore the deities in heaven shall call you Upendra.' The Bhāgavata does not introduce the name though it no doubt alludes to it in making the divine cow Surabhi, who is said to have come from Goloka with India, address Kṛṣṇa, and say, इन्द्रं नस्त्वाभिपेक्ष्यामो ब्रह्मणा नोदितावयं। We, intructed by Brahmā, will crown you as our Indra' Accordingly Kṛṣṇa has the water of the Ganges thrown over him by the elephant of Indra, and India, the gods and sages praise him, and salute him by the appellation of Govinda. The Hari Vaṃśa assigns thus to Indra alone, who says, 'I am only the Indra of the gods; you have attained the rank of Indra of the kine, and they shall for ever celebrate you on earth as

Govinda:' अहंकिलेन्द्रो देवानां त्वं गवामिन्द्रतां गतः। गोविन्द इति लोकास्त्वां स्तोष्यन्ति भुवि शाश्वतं॥ All this is very different from the sober account of our text, and is undoubtedly of comparatively recent origin.

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CHAPTER 13

त्रयोदशोऽध्याय:

(गोपानां श्रीकृष्णप्रभाववर्णनम्, गोपिभि: सह तस्य राडक्रीडा च)

पराशर उवाच

गते शक्रे तु गोपाला: कृष्णमक्लिष्टकारिणम्।
ऊचु: प्रीत्या धृतं दृष्ट्वा तेन गोवर्द्धनाचलम् ॥१॥
वयमस्मान्महाबाहो! भवता महतो भयात्।
गावश्च भवता त्राता गिरिधारणकर्म्मणा॥२॥
बालक्रीडेयमतुला गोपालत्वं जुगुप्सितम्।
दिव्यञ्च कर्म भवत: किमेतत् तात! कथ्यताम्॥३॥
कालियो दमितस्तोये प्रलम्बो विनिपातित:।
धृतो गोवर्द्धनश्चायं शङ्कितानि मनांसि न: ॥४॥
सत्यं सत्यं हरे: पादौ शपामोऽमितविक्रम।
यथा त्वद्वीर्य्यमालोक्य न त्वां मन्यामहे नरम्॥५॥
प्रीति: सस्त्रीकुमारस्य ब्रजस्य तव केशव।
कर्म्म चेदमशक्यं यत् समस्तैस्त्रिदशैरपि॥६॥
बालत्वं चातिवीर्य्यञ्च जन्म चास्मास्वशोभनम्।
चिन्त्यमानममेयात्मन्! शङ्कां कृष्ण प्रयच्छति॥७॥
देवो वा दानवो वा त्वं यक्षो गन्धर्व एव वा।
किं वास्माकं विचारेण बान्धवोऽसि नमोऽस्तु ते॥८॥

After Śakra had departed, the cowherds said to Kṛṣṇa, whom they had seen holding up Govarddhana, "We have been preserved, together with our cattle, from a great peril, by your supporting the mountain above us; but this is very astonishing child's play, unsuitable to the condition of a herdsman, and all thy actions are those of a god. Tell us what is the meaning of all this, Kālīya has been conquered in the lake; Pralamba has been killed; Govarddhana has been lifted up: our minds are filled with amazement. Assuredly we repose at the feet of Hari, O you of unbounded might!

for, having witnessed thy power, we cannot believe you to be a man. Thy affection, Keśava, for our women and children, and for Vraja; the deeds that you hast wrought, which all the gods would have attempted in vain; they boyhood, and thy prowess; thy humiliating birth amongst us; are contradictions that fill us with doubt, whenever we think of them. Yet reverence be to you whether you be a god, or a demon, or a Gandharva, or whatever we may deem you; for you are our friend."

पराशर उवाच

क्षणं भूत्वा त्वसौ तूष्णीं किञ्चित् प्रणयकोपवान्।
इत्येवमुक्तस्तैर्गोपैः कृष्णोऽप्याह महामुने॥९॥

When they had ended, Kṛṣṇa remained silent for some time, as if hurt and offended, and then replied to them,

श्रीभगवानुवाच

मत्सम्बन्धेन भो गोपा! यदि लज्जा न जायते।
श्लोध्यो वाहं ततः किं वो विचारेण प्रयोजनम्॥१०॥
यदि वोऽस्मि मयि प्रीतिः श्लाघ्योऽहं भवतां यदि।
तदात्मबन्धुसदृशी बुद्धिर्वः क्रियतां मयि॥११॥
नाहं देवी न गन्धर्वो न यक्षो न च दानवः।
अहं वो बान्धवो जातो नास्ति चिन्त्यमतोऽन्यथा॥१२॥

Kṛṣṇa replied– 'Herdsmen, if you are not ashamed of my relationship; if I have merited your praise; what occasion is there for you to engage in any discussion concerning me? If you have any regard for me; if I have deserved your praise; then be satisfied to know that I am your kinsman. I am neither god, nor Yakṣa, nor Gandharva, nor Dānava; I have been born your relative, and you must not think differently of me.'

पराशर उवाच

इति श्रुत्वा हरेवाक्यं बद्धमौनास्ततो वनम्।
ययुर्गोपा महाभाग! तस्मिन प्रणयकोपिना॥१३॥

Upon receiving this answer, the Gopas held their peace, and went into the woods, leaving Kṛṣṇa apparently displeased.

कृष्णस्तु विमलं व्योम शरच्चन्द्रस्य चन्द्रिकाम्।
तथा कुमुदिनीं फुल्लामामोदितदिगन्तराम् ॥१४॥
वनराजिं तथा कूजद् भृङ्गमाला मनोरमाम्।
विलोक्य सह गोपीभिर्मनश्चक्रे रतिं प्रति॥ १५॥
सह रामेण मधुरमतीव वनिताप्रियम्।
जगौ कलपदं शौरिर्नानातन्त्री-कृतव्रतम्॥ १६॥
रम्यं गीतध्वनिं श्रुत्वा सन्त्यज्यावसथांस्तदा।
आजग्मुस्त्वरिता गोप्यो यत्रास्ते मधुसूदनः॥ १७॥

But Kṛṣṇa, observing the clear sky bright with the autumnal moon, and the air perfumed with the fragrance of the wild water-lily, in whose buds the clustering bees were murmuring their songs, felt inclined to join with the Gopīs in sport. Accordingly he and Rāma commenced singing sweet low strains in various measures, such as the women loved; and they, as soon as they heard the melody, quitted their homes, and hastened to meet the foe of Madhu.

शनैः शनैर्जगौ गोपी काचित् तस्य लयानुगम्।
दत्तावधाना काचित्तु तमेव मनसास्मरत्॥ १८॥
काचित् कृष्णेति कृष्णेति प्रोक्त्वा लज्जामुपागता।
ययौ च काचित् प्रेमान्धा तत्पार्श्वमविलज्जिता॥ १९॥
काचिदावसशस्यान्तः स्थिता दृष्ट्वा बहिर्गुरून्।
तन्मयत्वेन गोविन्दं दध्यौ मीलितलोचना॥ २०॥
तच्चिनताविपुलाह्लाद-क्षीणपुण्यचया तथा।
तदप्राप्ति-महादुःखविलीनाशेषपातका॥ २१॥
चिन्तयन्ती जगत्सूतिं परब्रह्मस्वरूपिणम्।
निरुच्छ्वासतया मुक्तिं गतान्या गोपकन्यका॥ २२॥

One damsel gently sang an accompaniment to his song; another attentively listened to his melody: one calling out upon his name, then shrunk abashed; whilst another, more bold, and instigated by affection, pressed close to his side: one, as she sallied forth, beheld some of the seniors of the family, and dared not venture, contenting herself with meditating on Kṛṣṇa with closed eyes, and entire devotion, by which immediately all acts of merit were effaced by rapture, and all sin was expiated by regret at not beholding him: and others, again, reflecting upon the cause of the world, in the form of the supreme Brahma, obtained by their sighing final emancipation.

गोपीपरिवृती रात्रिं शरच्चन्द्रमनोरमाम्।
मानयामास गोविन्दो रासारम्भरसोत्सुकः॥ २३॥
गोप्यश्च वृन्दशः कृष्णचेष्टास्वायत्तमूर्त्तयः।
अन्यदेशं गते कृष्णे चेरुर्वुन्दावनान्तरम्॥ २४॥
कृष्णे निरुद्धहृदयां इदमूचुः परस्परम्।
कृष्णोऽहमेतल्ललितं व्रजाम्यालोक्यतां गतिः।
अन्या ब्रवीति कृष्णस्य मम गीतिर्निशम्यताम्॥ २५॥
दुष्टकालिय! तिष्ठात्र कृणोऽहमिति चापरा।
बाहुमास्फोट्य कृष्णस्य लीलासर्वस्वमाददे॥ २६॥
अन्या ब्रवीति भो गोपा! निःशङ्कैः स्थीयतामिह।
अलं वृष्टिभयेनात्र धृतो गोवर्द्धनो मया॥ २७॥
धेनुकोऽयं मया क्षिप्तो विचरन्तु यथेच्छया।
गोपी ब्रवीति वै चान्याकृष्णलीलानुकारिणी॥ २८॥

Thus surrounded by the Gopīs, Kṛṣṇa thought lovely moonlight night of autumn propitious to the Rāsa dance.[1] Many of the Gopīs imitated the different actions of Kṛṣṇa, and in his absence wandered through Vrindāvan, representing his person. "I am Kṛṣṇa," cries one; "behold the elegance of my movements. "I am Kṛṣṇa," exclaims another; "listen to my song." "Vile Kālīya, stay! for I am Kṛṣṇa," is repeated by a third, slapping her arms in defiance. A fourth calls out, "Herdsmen, fear nothing; the danger of the storm is over, for, lo 1 lift up Govarddhana for your shelter." And a fifth proclaims, "Now let the heads graze where they will, for I have destroyed Dhenuka."

एवं नानाप्रकारासु कृष्णचेष्टासु तास्तदा।
गोप्यो व्यग्राः समं चेरु रम्यं वृन्दावनान्तरम्॥ २९॥
विलोक्यैका भुवं प्राह गोपी गोपवराङ्गना।
पुलकाञ्चितसर्वाङ्गी विकाशि-नयनोत्पला॥ ३०॥
ध्वजबज्राङ्कुशाब्जाङ्क-रेखावन्त्यालि पश्यत।
पदान्येतानि कृष्णस्य लीलालङ्कृतगामिनः॥ ३१॥
कापि तेन समं याता कृतपुण्या मदालसा।

पदानि तस्याश्चैतानि घनान्यल्पतनूनि च ॥३२॥

Thus in various actions of Kṛṣṇa the Gopīs imitated him, whilst away, and beguiled their sorrow by mimicking his sports. Looking down upon the ground, one damsel call to her friend, as the light down upon her body stands erect with joy, and the lotuses of her eyes expand," See here are the marks of Kṛṣṇa's feet, as he has gone alone sprotively, and left the impressions of the banner, the thuodebolt, and the goad.[2] What lovely maiden has been his companion, inebriate with passion, as her irregular footmarks testify?

पुष्पावचयमत्रोच्चैश्चक्रे दामोदरो ध्रुवम्।
येनाग्राक्रान्तिमात्राणि पदान्यत्र महात्मनः॥३३॥
अत्रोपविश्य सा तेन कापि पुष्पैरलङ्कृता।
अन्यजन्मनि सर्वात्मा विष्णुरभ्यर्च्चितो यया॥३४॥
पुष्पबन्धनसम्मान-कृतमानामपास्य ताम्।
नन्दोपसुतो यातो मार्गेणानेन पश्यत॥३५॥
अनुयोगऽसमर्थान्या नितम्बभरमन्थरा।
या गन्तव्ये द्रुतं याति निम्नपादाग्रसंस्थितिः॥३६॥
हस्तन्यस्ताग्रहस्तेयं तेन याति तथा सखि।
अनायत्तपदन्यासा लक्ष्यते पदपद्धतिः॥३७॥
हस्तसंस्पर्शमात्रेण धूर्त्तेनैषा विमानिता।
नैरास्यमन्दगामिन्या निवृत्तं लक्ष्यते पदम्॥३८॥

Here Dāmodara has gathered flowers from on high, for we see alone the impressions of the tips of his feet. Here a nymph has sat down with him, ornamented with flowers, fortunate in having propitiated Viṣṇu in a prior existence. Having left her in an arrogant mood, because he had offered her flowers, the son of Nanda has gone by this road; for see, unable to follow him with equal steps, his associate has here tripped along upon her toes and holding his hand the damsel has passed, as is evident from the uneven and intermingled footsteps. But the rogue has merely taken her hand, and left her neglected, for here the paces indicate the path of a person in despair.

नूनमुक्त्वा त्वरामीति पुनरेष्यामि तेऽन्तिकम्।
तेन कृष्णेन येनैषा त्वरिता पदपद्धतिः॥३९॥

प्रविष्टो गहनं कृष्ण: पदमत्र न लक्ष्यते।
निवर्त्तध्वं शशाङ्कस्य नैतद्दीधितिगोचरे॥ ४०॥
निवृत्तास्तास्ततो गोप्यो निराशा: कृष्णदर्शने।
यमुनातीरमागत्य जगुस्तच्चरितं तदा॥ ४१॥
ततो ददृशुरायान्तं विकाशिमुखपङ्कजम्।
गोप्यस्त्रैलोक्यगोप्तारं कृष्णमक्लिष्टचेष्टितम्॥ ४२॥
काचिदालोक्य गोविन्दमायन्तमतिहिर्षिता।
कृष्ण कृष्णेति कृष्णेति प्राह नान्यवुदैरयत्॥ ४३॥
काचिद् भ्रूभङ्गुरं कृत्वा ललाटफलकं हरिम्।
विलोक्य नेत्रभृङ्गाभ्यां पपौ यन्मुखपङ्कजम्॥ ४४॥
काचिदालोक्य गोविन्दं निमीलित-विलोचना ।
तस्यैव रूपं ध्यायन्ती योगारूढ़ेव चाबभौ॥ ४५॥

Undoubtedly he promised that he would quickly come again, for here are his own footsteps returning with speed. Here he has entered the thick forest, impervious to the rays of the moon, and his steps can be traced no farther." Hopeless then of beholding Kṛṣṇa, the Gopīs returned, and repaired to the banks of the Yamunā, where they sang his songs; and presently they beheld the preserver of the three worlds, with a smiling aspect, hastening towards them: on which, one exclaimed, "Kṛṣṇa! Kṛṣṇa!" unable to articulate any thing else: another affected to contract her forehead with frowns, as drinking with the bees of her eyes the lotus of the face of Hari: another, closing her eyelids, contemplated internally his form, as if engaged in an act of devotion.

तत: काश्चित् प्रियालापै: काश्चिद् भ्रूभङ्गवीक्षणै:।
निन्येऽनुनयमन्याञ्च करस्पर्शेन माधव:॥ ४६॥
ताभि: प्रसन्नचित्ताभिर्गोपीभि सह सादरम्।
रराम रासगोष्ठीभिरुदारचरितो हरि:॥ ४७॥
रासमण्डलबन्धोऽपि कृष्णपार्श्वमनुज्झता।
गोपीजनेन नैवाभूदेकस्थानस्थिरात्मना ॥ ४८॥
हस्ते प्रगृह्य चैकेकां गोपिकां रासमण्डलीम्।
चकार तत्करस्पर्श-निमीलितदृशं हरि:॥ ४९॥
तत: स ववृते रासश्चलद्वलयानि:स्वन:।
अनुयातशरत्काव्यगेयगीतिरनुक्रमात् ॥ ५०॥

कृष्णः शरच्चन्द्रमसं कौमुदी कुमुदाकरम्।
जगौ गोपीजनस्त्वकं कृष्णानाम पुनः पुनः॥५१॥
परिवर्त्तश्रमेणैका चलद्वलयलापिनीम्।
ददौ बाहुलतां स्कन्धे गोपी मधुनिघातिनः॥५२॥

Then Mādhava, coming amongst them, conciliated some with soft speeches, some with gentle looks, and some he took by the hand; and the illustrious deity sported with them in the stations of the dance. As each of the Gopīs, however, attempted to keep in one place, close to the side of Kṛṣṇa, the circle of the dance could not be constructed, and he therefore took each by the hand, and when their eyelids were shut by the effects of such touch, the circle was formed[3] Then proceeded the dance to the music of their clashing bracelets, and songs that celebrated in suitable strain the charms of the autumnal season. Kṛṣṇa sang the moon of autumn, a mine of gentle radiance! but the nymphs repeated the praises of Kṛṣṇa alone.

काचित् प्रविलसद्बाहुः परिरभ्य चुचुम्ब तम्।
गोपी गीतस्तुतिव्याज-निपुणा मधूसूदनम्॥५३॥
गोपी-कपोलं-संश्लेषमभिपत्य हरेर्भुजौ।
पुलकोद्गमशस्याय स्वेदाम्बुधनतां गतौ॥५४॥
रासगेयं जगौ कृष्णो यावत् तारतरध्वनिः।
साधु कृष्णेति कृष्णेति तावत् ता द्विगुणं जगुः॥५५॥

At times, one of them, wearied by the revolving dance, threw her arms, ornamented with tinkling bracelets, round the neck of the destroyer of Madhu: another, skilled in the are of singing his praises, embraced him. The drops of perspiration from the arms of Hari were like fertilizing rain, which produced a crop of down upon the temples of the Gopīs, Kṛṣṇa sang the strain that was appropriate to the dance. The Gopīs repeatedly exclaimed, "Bravo, Kṛṣṇa!" to his song.

गते तु गमनं चक्रुर्वलने सम्मुखं ययुः।
प्रतिलोमानुलोमाभ्यां भेजुर्गोपाङ्गना हरिम्॥५६॥
स तथा सह गोपीभि रराम मधुसूदनः।
यथाब्दकोटिप्रमितः क्षणस्तेन विनाभवत्॥५७॥

ता वार्य्यमाणाः पतिभिः पितृभिर्भ्रातृभिस्तथा।
कृष्णं गोपाङ्गना रात्रौ रमयन्ति रतिप्रियाः॥५८॥
सोऽपि कैशोरकवयो मानयन् मधुसूदनः.
रेमे ताभिरमेयात्मा क्षपासु क्षपिताहितः॥५९॥
तद्भर्त्तृषु तथा तासु सर्वभूतेषु चेश्वरः।
आत्मस्वरूपरूपोऽसौ व्याप्य सर्वमवस्थितः॥६०॥
यथा समस्तभूतेषु नभोऽग्निः पृथिवी जलम्।
वायुश्चात्मा तथैवासौ व्याप्य सर्वमवस्थितः॥६१॥

इति श्रीविष्णुपुराणे पञ्चमांशे त्रयोदशः अध्यायः॥

When leading, they followed him, when returning, they encountered him; and, whether he went forwards or backwards, they ever attended on his steps. Whilst frolicking thus with the Gopīs, they considered every instant without him a myriad of years; and, prohibited in vain by husbands, fathers, brothers, they went forth at night to sport with Kṛṣṇa, the object of their affection. Thus the illimitable being, the benevolent remover of all imperfections, assumed the character of youth amongst the females of the herdsmen of Vraja; pervading their natures, and that of their lords, by his own essence, all diffusive like the wind : for even as in all creatures the elements of ether, fire, earth, water, and air, are comprehended, so also is he every where present, and in all.

NOTES

1. The Rāsa dance is danced by men and women, holding each other's hands, and going round in a circle, singing the airs to which they dance. According to Bharata, the airs are various both in melody and time, and the number of persons should not exceed sixty-four : अनेकनर्त्तकीयोज्यौ चित्तताललयान्वितं। आचतुः षष्टियुग्मत्वाद्रासकं मसृणोद्धतं॥

2. The soles of the feet of a deity are usually marked by a variety of emblematical figures: this is carried to the greatest extravagance by the Buddhists, the mark on the feet of Gautama being 130: see Trans. *R. As. Sac.* III. 70.' It is a decoration very moderately employed by the Hindus.

3. This is a rather inexplicit statement, but the comment makes it clear, Kṛṣṇa, it is said, in order to form the circle, takes each damsel by the hand,

and leads her to her place: there he quits her : but the effect of the contact is such, that it deprives her of the power of perception, and she contentedly takes the hand of her female neighbour, thinking it to be Kṛṣṇa's. The Bhāgavata is bolder, and asserts that Kṛṣṇa multiplied himself, and actually stood between each two damsels: 'रासोत्सवः सम्प्रवृत्तो गोपीमण्डलमण्डितः। योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर्द्वयो प्रविष्टेन इति।। 'The Rāsa dance, formed of a circle graced by the Gopīs, was then led off by the Lord of magic, Kṛṣṇa having placed himself in the midst of every two of the nymphs.' The Hari Vaṃśa intimates the same, though not very fully: तास्तुपंक्तीकृता सर्वा रमयन्ति मनोरमम्। गायन्त्याः कृष्णचरितं द्वन्द्वशो गोपकन्यकाः।। 'Then all the nymphs of the cowherds, placing themselves in couples in a row, engaged in pleasant diversion, singing the deeds of Kṛṣṇa,' The Pañkti, or row, is said by the commentator to mean here, the Maṇḍala, or ring; and the 'couples' to imply that Kṛṣṇa was between every two, He quotes a verse to this effect from some other Vaiṣṇava work: अङ्गनामङ्गनामन्तरे माधवो माधवः माधवं चान्तरे चाङ्गना संजगौ वेणुना देवकीनन्दनः।। 'Between each two damsels was Mādhava, and between each two Mādhavas was a nymph : and the son of Dcvakī played on the flute:' for, in fact, Kṛṣṇa is not only dancing with each, but also by himself in the centre: for this the commentator on the Hari Vaṃśa cites a passage from the Vedas: वस्ते पुरुरूपो वपूंसि ऊर्ध्वा तस्थौ त्र्यविं रेरिहाणाः।। Literally, The many formed being) assumes (various) bodies. One form stood apart, occupying triple observance'. Now if the verse be genuine, it probably refers to something that has little to do with Kṛṣṇa; but it is explained to apply to the Rāsa; the form of Kṛṣṇa being supposed to be meant as wholly distinct from the Gopīs, and yet being bebeld by everyone of them, on each side and in front of her. In the meditation upon Kṛṣṇa, which is enjoined in the Brahma Vaivartta, he is to be contemplated in the centre of the Rāsa Maṇḍala, in association with his favourite Rādhā; but the Maṇḍala described in that work is not a ring of dancers, but a circle of definite space at Vṛndāvana, within which Kṛṣṇa, Rādhā, and the Gopīs divert themselves, not very decorously. This work has probably given the tone to the style in which the annual festival, the Rāsa Yātrā, is celebrated in various parts of India, in the month of Kārtika, upon the sun's entrance into Libra,' by nocturnal dances, and representations of the sports of Kṛṣṇa. A circular dance of men and women, however, does not form any prominent feature at these entertainmt and it may be doubted if it is ever performed. Some of the earliest labourers in the field of Hindu mythology have thought this circular dance to typify the dance of the planets round the sun (Maurice, *Ancient History of the Hindus* 1.108. II. 356); but there is no particular number assigned to the performers by any of the Hindu authorities, beyond its limitation to sixty-four. At the Rāsa Maṇḍala of the Brahma Vaivartta, Rādhā is accompained by thirty-six of her most particular friends amongst the Gopīs, but they are each attended by thousands of inferior personages, and none of the crowd are left without male multiples of Kṛṣṇa. The only mysticism hinted at in that Purāṇa, is, that these are all one with Kṛṣṇa: the varied vital conditions of one spirit being represented by the Gopīs and the illusory manifestations of Kṛṣṇa; he himself being supreme unmodified soul.

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CHAPTER 14

चतुर्दशोऽध्याय:

(वृषभासुरवध:)

पराशर उवाच

प्रदोषार्द्धे कदाचित्तु रासासक्ते जनार्द्दने।
त्रासयन् समदो गोष्ठमरिष्ट: समुपागत:॥ १॥
सतोय-तोयदच्छायस्तीक्ष्णशृङ्गोऽर्कलोचन:।
खुमाग्रपातैरत्यर्थं दारयन् वसुधातलम्॥ २॥
लेलिहान: सनिष्पेषं जिह्वयोष्ठौ पुन: पुन:।
संरम्भाविद्धलाङ्गूल: कठिनस्कन्धबन्धन:॥ ३॥
उदग्रककुदाभोग: प्रमाणाद् दुरतिक्रम:।
विण्मूत्रलिप्तपृष्ठाङ्गो गवामुद्वेगकारक:॥ ४॥
प्रलम्बकण्ठोऽतिमुखस्तरुघाताङ्कितानन:।
पातयन् स गवां गर्भान् दैत्यो वृषभरूपधृक्।
सूदयंस्तापसानुग्रो वनान्यटति य: सदा॥ ५॥
ततस्तमतिघोराक्षमवेक्ष्यातिभयातुरा:।
गोपा गोपस्त्रियश्चैव कृष्ण कृष्णेति चुक्रुशु:॥ ६॥

सिंहनादं ततश्चक्रे तलशब्दञ्च केशवः।
तच्छब्दश्रवणाच्चासौ गोविन्दाभिमुखं ययौ॥७॥
अग्रन्यस्तविषाणाग्रः कृष्णाकुक्षि-कृतेक्षणः।
अभ्यधावत दुष्टात्मा कृष्णं वृषभदानवः॥८॥
आयान्तं दैत्यवृषभं दृष्ट्वा कृष्णो महाबलः।
न चचाल ततः स्थानादवज्ञास्मितलीलया॥९॥
आसन्नं चैव जग्राह ग्राहवन्मधुसूदनः।
जघान जानुना कुक्षौ विषाणग्रहणाचलम्॥१०॥
तस्य दर्पबलं भङ्क्त्वा गृहीतस्य विषाणयोः।
अपीड़यदरिष्टस्य कण्ठं क्लिन्नमिवाम्बरम्॥११॥
उत्पाट्य शृङ्गमेकन्तु तेनैवाताडयत् ततः।
ममार स महादैत्यो मुखाच्छोणितमुद्वमन्॥१२॥
तुष्टुवुर्निहते तस्मिन् दैत्ये गोपा जनार्द्दनम्।
जम्भे हते सहस्राक्षं पुरा देवगणा यथा॥१३॥
इति श्रीविष्णुराणे पञ्चमांशे चतुर्द्दशः अध्यायः॥

One evening, whilst Kṛṣṇa and the Gopīs ware amusing themselves in the dance, the demon Ariṣṭa, disguised as a savage bull, came to the spot, after having spread alarm through the station. His colour was that of a cloud charged with rain; he had vase horns, and his eyes were like two fiery suns : as he moved, he ploughed up the ground with his hoofs: his tongue was repeatedly licking his lips ; his tail was erect; the sinews of his shoulders were firm, and between them rose a hump of enormous dimensions, his haunches were soiled with ordure, and he was a terror to the herds; his dewlap hung low, and his face was marked with scars from butting against the trees, Terrifying all the kine, the demon who perpetually haunts the forests in the shape of a bull, destroying hermits and ascetics, advanced. Beholding an animal of such a formidable aspect, the herdsmen and their women were exceedingly frightened, and called aloud on Kṛṣṇa, who came to their succour, shouting and slapping his arm in defiance. When the Daitya "heard the noise, be turned upon his challenger, and fixing his eyes and pointing his horns at the belly of Keśava, he ran furiously upon the youth, Kṛṣṇa stirred not from his post, but, smiling in sport and derision, awaited the near approach of the bull, when he seized him as an alligator would have done, and held him firmly by the horns, whilst he pressed his sides with his knees. Having thus humbled his pride, and held him captive by his horns, he wrung his throat, as if it bad been a piece of wet cloth; and then tearing off one of the horns, he beat the fierce demon with it until he died, vomiting blood from his mouth. Seeing him slain, the herdsmen glorified Kṛṣṇa, as the companies of the celestials of old praised Indra, when he triumphed over the Asura Jambha.[1]

NOTES

[1] This exploit is related a little more in detail in the Bhāgavata and Hari Vaṃśa.

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CHAPTER 15

पञ्चदशोऽध्याय:

(श्रीकृष्णमानेतुं कंसेनाक्रूरस्य प्रेषणम्)

पराशर उवाच

कुकुद्मिनि हतेऽरिष्टे धेनुके विनिपातिते।
प्रलम्बे निहिते वीरे दृते गोवर्द्धनाचले॥ १॥
दमिते कालिये नागे भग्ने तुङ्गतरुद्वये।
हतायां पूतनायाञ्च शकटे परिवर्त्तिते॥ २॥
कंसाय नारद: प्राह यथावृत्तमनुक्रमात्।
यशोदादेवकीगर्भपरिवर्त्ताद्यशेषत:॥ ३॥

After these things had come to pass, Ariṣṭa the bull-demon and Dhenuka and Pralamba had been slain, Govarddhana had been lifted up, the serpent Kālīya had been subdued, the two trees had been broken, the female fiend Pūtanā had been killed, and the waggon had been overturned, Nārada went to Kaṅsa, and related to him the whole, beginning with the transference of the child from Devakī to Yaśodā.

श्रुत्वा तत् सकलं कंसो नारदाद् देवदर्शनात्।
वसुदेवं प्रति तदा कोपं चक्रे सुदुर्म्मति:॥ ४॥

सोऽतिकोपादुपालभ्य सर्वयादवसंसदि।
जगर्ह यादवांश्चैव कार्य्यञ्चैतदचिन्तयत्॥५॥
यावन्न बलमारूढ़ौ राम-कृष्णौ सुबालकौ।
तावदेव मया वध्यावसाध्यौ रूढ़यौवनौ॥६॥
चाणूरोऽत्र महावीर्य्यो मुष्टिकश्च महाबलः।
एताभ्यां मल्लयुद्धेन घातयिष्यामि दुर्मदौ॥७॥
धनुर्म्महमहायागव्याजेनानीय तौ व्रजात्।
तथा तथा यतिष्यामि यास्तेते सङ्क्षयं यथा॥८॥
श्वफल्कतनयं सोऽहमक्रूरं यदुपुङ्गवम्।
तयोरानयनार्थाय प्रेषयिष्यामि गोकुलम्॥९॥
वृन्दावनचरं घोरमादेक्ष्यामि च केशिनम्।
तत्रैवासावतिबलस्तावुभौ घातयिष्यति॥१०॥
गजः कुवलयापीडो मत्समीपमुपागतौ।
घातयिष्यति वा गोपौ वसुदेवसुतावभौ॥११॥

Hearing this from Nārada, Kaṅsa was highly incensed with Vāsudeva, and bitterly reproached him, and all the Yādavas, in an assembly of the tribe. Then reflecting what was to be done, he determined to destroy both Kṛṣṇa and Rāma whilst they were yet young, and before they had attained to manly vigour: for which purpose he resolved to invite them from Vraja, under pretext of the solemn rite of the lustration of arms, when he would engage them in a trial of strength with his chief boxers, Cāṇūra and Muṣṭika, by whom they would assuredly be killed. "I will send," he said, "the noble Yadu, Akrūra the son of Swaphalka, to Gokula, to bring them hither: I will order the fierce Keśin, who haunts the woods of Vṛndāban, to attack them, and he is of unequalled might, and will surely kill them; or if they arrive here, my elephant Kuvalayāpīḍa shall trample to death these two cow-boy sons of Vasudeva."

पराशर उवाच

इत्यालोच्य स दुष्टात्मा कंसो राम-जनार्द्दनौ।
हन्तुं कृतमतिर्वीरमक्रूरं वाक्यमब्रवीत्॥१२॥

Having thus laid his plans to destroy Rāma and Janārdana, the impious Kaṅsa sent for the heroic Akrūra, and said to him,

कंस उवाच

भो भो दानपते! वाक्यं क्रियतां प्रीतये मम।
इतः स्यन्दनमारुह्य गम्यतां नन्दगोकुलम्॥ १३॥
वसुदेवसुतौ तत्र विष्णोरंशसमुद्भवौ।
नाशाय किल सम्भूतौ मम दुष्टौ प्रवर्द्धतः॥ १४॥
धनुर्महा ममाप्यत्र चतुर्दश्यां भविष्यति।
आनेयौ भवता गत्वा मल्लयुद्धाय तावुभौ॥ १५॥
चाणूर-मुष्टिकौ मल्लौ नियुद्धकुशलौ मम।
ताभ्यां सहानयोर्युद्धं सर्वलोकोऽत्र पश्यतु॥ १६॥
नागः कुवलयापीडो महामात्रप्रचोदितः।
स वा निहंस्यते पापौ वसुदेवात्मजौ शिशू॥ १७॥
तौ हत्वा वसुदेवञ्च नन्दगोपञ्च दुर्म्मतिम्।
हनिष्ये पितरं चैनमुग्रसेनं सुदुर्म्मतिम्॥ १८॥
ततः समस्तगोपानां गोधनान्यखिलान्यहम्।
वित्तं चापि हरिष्यामि दुष्टानां मद्वधैषिणाम्॥ १९॥
त्वामृते यादवाश्चैते, दुष्टा दानपते! मयि।
एतेषाञ्च वधायाहं प्रयतिष्याम्यनुक्रमात्॥ २०॥
ततो निष्कण्टकं सर्व राज्यमेतदयादवम्।
प्रशासिष्ये त्वया तस्मान्मत्प्रीत्या वीर! गम्यताम्॥ २१॥
यथा स माहिषं सर्पिर्दधि वाप्युपहार्य वै।
गोपाः समानयन्त्याशु त्वया वाच्यास्तथा तथा॥ २२॥

"Lord of liberal gifts,[1] attend to my words, and, out to friendship for me, perform my orders. Ascend your chariot and go hence to the station of the herdsman Nanda. Two vile boys, portions of Viṣṇu, have been born there, for the express object of effecting my destruction. On the fourteenth lunation I have to celebrate the festival of arms,[2] and I wish them to be brought here by you, to take part in the games, and that the people may see them engage in a boxing match with my two dexterous athlete:, Chāṇūra and Muṣṭika; or haply my elephant Kuvalayāpīḍa, driven against them by his rider, shall kill these two iniquitous youngsters, sons of Vasudeva. When they are out of the way, I will put to death Vasudeva himself, the cowherd Nanda, and my foolish father, Ugrasena, and I will

seize upon the herds and flocks, and all the possessions, of the rebellious Gopas, who have ever been my foes. Except you, lord of liberality, all the Yādavaa are hostile to me; but I will devise schemes for their extirpation, and I shall then reign over my kingdom, in concert with you, without any annoyance. Through regard for me, therefore, do you go as I direct you; and you shall command thc cowherds to bring in with speed their supplies of milk and butter and curds."

पराशर उवाच

इत्याज्ञप्तस्तदाक्रूरो महाभागवतो द्विज।
प्रीतिमानभवत् कृष्णं श्वो द्रक्ष्यामीति सत्वरः॥२३॥
तथेत्युक्त्वा च राजानं रथमारुह्य शोभनम्।
निश्चक्रान्त ततः पुर्य्या मथुराया मधुप्रियः॥२४॥
इति श्रीविष्णुपुराणे पञ्चमांशे पञ्चदशः अध्यायः॥

Being thus instructed, the illustrious Akrūra readily undertook to visit Kṛṣṇa, and, ascending his stately chariot, he went forth from the city of Mathurā.

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NOTES

1. Dānapati– The epithet refers to Akrūra's possession of the Syamantaka gem (see Bk. IV. Ch. XIII); although, as here used by Kaṅsa, it is an anachronism, the gem not becoming his until after Kṛṣṇa's maturity.

2. Dhanurmaha (धनुर्महः): the same phrase occurs in the different authorities. In its ordinary acceptation it would imply any military festival. There is one of great celebrity, which, in the south of India, closes the Dasaharā. or festival of Durgā, when military exercises are performed and a field is ravaged, as typical of the opening of a campain. Worship is paid to military implements. The proper day for this is the Vijaya daśamī or tenth of the light half of Āświn, falling about the end to September or beginning of October. *Trans. Bombay Sac.* Ill, 73; also *Amara Koṣa.* under the word लोहाभिसारः (Lohābhisāra). Both our text and that of the Bhāgavata however, intimate the celebration of the feast in question, on the fourteenth day of the fortnight (in what month is not specified), and an

occasional 'passage of arms,' therefore is all that is intended. The fourteenth day of the light lunation of any month is commonly held appropriate for a holiday, or religious rite. It will be seen in the sequel, that the leading feature of the ceremonial was intended to have been a trial of archery, spoiled by Kṛṣṇa's breaking the bow that was to have been used on the occasion.

***

CHAPTER 16

षोडशोऽध्याय:

(केशिवध:)

पराशर उवाच

केशी चापि बलोदग्र: कंसदूत-प्रणोदित:.
कृष्णस्य निधनाकाङ्क्षी वृन्दावनमुपागमत्॥ १॥
स खुरक्षतभूपृष्ठ: सटाक्षेपधूताम्बूद:।
प्लुतविक्रान्तचन्द्रार्कमार्गे गोपानुपाद्रवत्॥ २॥
तस्य ह्रेषिशब्देन गोपाला दैत्यवाजिन:।
गोप्यश्च भयसंविघ्ना गोविन्दं शरणं ययु:॥ ३॥
त्राहि त्राहीति गोविन्द: श्रुत्वा तेषां तदा वच:।
सतोयजलदध्वानगम्भीरमिदमुक्तवान्॥ ४॥

Keśin, confiding in his prowess, having received the commands of Kaṅsa, set off to the woods of Vṛndāvana, with the intention to destroying Kṛṣṇa. He came in the shape of a steed, spurning the earth with his hoofs, scattering the clouds with his mane, and springing in his paces beyond the orbits of the sun and moon. The cowherds and their females, hearing his neighings, were struck with terror, and fled to Govinda for protection, calling upon him to save them. In a voice deep as the roaring of the thundercloud, Kṛṣṇa replied to them,

श्रीकृष्ण उवाच

अलं त्रासेन गोपाला: केशिन: किं भयातुरै:।
भवद्भिर्गोपजातीयैर्वीरवीर्य्यं विलोप्यते॥ ५॥
किमनेनाल्पसारेण ह्लेषिताटोपकारिणा।
दैतेयबलावहेन वल्गता दुष्टवाजिना॥ ६॥

"Away with these fears of Keśin; is the valour of a hero annihilated by your alarms? What is there to apprehend from one of such little might, whose neighings are his only terrors; a galloping and vicious steed, who is ridden by the strength of the Daityas?

एह्ये हि दुष्ट कृष्णोऽहं पूष्णस्त्विव पिनाकधृक्।
पातयिष्यामि दशनान् वदनादखिलांस्तव॥ ७॥
इत्युक्त्वास्फोट्य गोविन्दः केशिनः सम्मुखं ययौ।
विवृतास्यस्तु सोऽप्येनं दैतेश्चाप्युपाद्रवत्॥ ८॥
बाहुमाभोगिनं कृत्वा मुखे तस्य जनार्द्दनः।
प्रवेशयामास तदा केशिनो दुष्टवाजिनः॥ ९॥
केशिनो वदनं तेन विशता कृष्णबाहुना।
शातिता दशानाः पेतुः सिताभ्रावयवा इव॥ १०॥
कृष्णस्य ववृधे बाहुः केशिदेहगतो द्विज।
विनाशाय यथा व्याधिरासम्भूतेरुपेक्षितः॥ ११॥
विपाटितोष्ठो बहुलं सफेनं रुधिरं वम्।
सोऽक्षिणी विवृते चक्रे निःसृते मुक्तबन्धने॥ १२॥
जघान धरणीं पादैः शकृन्मूत्रं समुत्सृजन्।
स्वेदार्द्रगात्रः श्रान्तश्च निर्यन्तः सोऽभवत् ततः॥ १३॥
व्यादितास्यो महारौद्रः सोऽसुरः कृष्णबाहुना।
निपपात द्विधाभूतो वैद्युतेनः द्रुमो यथा॥ १४॥
द्विपादपृष्ठपुच्छार्द्धे श्रवणैकाक्षिनासिके।
केशिनस्ते द्विधाभूते शकले द्वे विरेजतुः॥ १५॥
हत्वा तु केशिनं कृष्णो गोपलैर्मुदितैर्वृतः।
अनायास्ततनुः स्वस्थो हसंस्तत्रैव तस्थिवान्॥ १६॥
ततो गोप्यश्च गोपाश्च हते केशिनि विस्मिताः।
तुष्टुवुः पुण्डरीकाक्षमनुरागमनोरमम् ॥ १७॥

Come on, wretch– I am Kṛṣṇa and 1 will knock all thy teeth down thy throat, as the wielder of the trident did to Pushan.[1]" Thus defying him to combat, Govinda went to encounter Keśin. The demon ran upon him, with his mouth opened wide; but Kṛṣṇa enlarging the bulk of his arm, thrust it into his mouth, and wrenched out the teeth, which fell from his jaws like fragments of white clouds. Still the arm of Kṛṣṇa, in the throat of the demon, continued to enlarge, like a malady increasing from its commencement till it ends in dissolution. From his torn lips the demon vomited foam and blood; his eyes rolled in agony; his joints gave way; he beat the earth with his feet; his body was covered with perspiration; he became incapable of any effort. The formidable demon, having his mouth rent open by the arm of Kṛṣṇa, fell down, torn asunder like a tree struck by lightning: he lay separated into two portions, each having two legs, half a back, half a tail, one ear, one, eye, and one nostril. Kṛṣṇa stood, unharmed and smiling, after the destruction of the demon, surrounded by the cow-herds, who, together with their women, were filled with astonishment at the death of Keśin, and glorified the amiable god with the lotus eyes.

अथाहान्तरितो विप्रो नारदो जलदे स्थित:।
केशिनं निहतं दृष्ट्वा हर्षनिर्भरमानस:॥ १८॥
साधु साधु जगन्नाथ लीलयैव यदच्युत।
निहतोऽयं त्वया केशी क्लेशदस्त्रिदिवौकसाम्॥ १९॥
युद्धोत्सुकोऽहमत्यर्थं नरवाजि-महाहवम्।
अभूतपूर्वमन्यत्र द्रष्टुं स्वर्गादुपागत:॥ २०॥
कर्म्माण्यत्रावतारे ते कृतानि मधुसूदन।
यानि तैर्विस्मितं चेतस्तोषमेतेन मे गतम्॥ २१॥
तुरङ्गस्यास्य शक्रोऽपि कृष्ण! देवाश्च विभ्यति।
धुतकेशलजालस्य ह्रेषतोऽभ्रावलोकिन:॥ २२॥
यस्मात् त्वयैव दुष्टात्मा हत: केशी जनार्द्दन।
तस्मात् केशवनाम्ना त्वं लोके गेयो भविष्यसि॥ २३॥

Nārada the Brahman, invisible, seated in a cloud, beheld the fall of Keśin, and delightedly exclaimed, "Well done, lord of the universe, who in thy spores hast destroyed Keśin, the oppressor of the denizens of heaven! Curious to behold this great combat between a man and a horse–such a one as was never before heard of–I have come from heaven. Wonderful are the works that you hast done, in thy descent upon the earth ! they have excited my astonishment; but this, above all, has given me pleasure. Indra and the gods lived in dread of this horse, who tossed his mane, and neighed, and looked down upon the clouds. For this, that you hast slain the impious Keśin, you shalt be known in the world by the name of, Keśava,[2]

स्वस्तस्तु ते गमिष्यामि कंसयुद्धेऽधुना पुनः.
परश्वोऽहं समेष्यामि त्वाय केशिनिसूदन॥ २४॥
उग्रसेनसुते कंसे सानगे विनिपातिते।
भारावतारकर्त्ता त्वं पृथिव्याः पृथिवीधर॥ २५॥
तत्रानेकप्रकाराणि युद्धानि पृथिवीक्षिताम्।
द्रष्टव्यानि मया युस्मत्प्रणीतानि जनार्द्दन॥ २६॥
सोऽहं यास्यामि गोविन्द! देवकार्यं महत् कृतम्।
त्वया सभाजितश्चायं स्वस्ति तेऽस्तु व्रजाम्यहम्॥ २७॥

Farewell: I will now depart. I shall meet you again, conqueror of Keśin, in two days more, in conflict with Kaṅsa. When the son of Ugrasena, with his followers, shall have been slain, then, upholder of the earth, will earth's burdens have been lightened by you. Many are the battles of the kings that I have to see, in which you shall be renowned. I will now depart, Govinda. A great deed, and acceptable to the gods, has been done by you. I have been much delighted with you, and now take my leave."

पराशर उवाच

नारदे तु गते कृष्णः सह गोपैरविस्मितः।
विवेश गोकुलं गोपी-नेत्रपानैकभाजनम्॥ २८॥

इति श्रीविष्णुपुराणे पञ्चमांशे षोडशः अध्यायः॥

When Nārada had gone, Kṛṣṇa, not in any way surprised, returned with the Gopas to Gokula; the sole object of the eyes or the women of Vraja.[3]

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NOTES

1 As Vīrabhadra did to Pūṣī or Pūṣan, a form of Sūrya, at the sacrifice of Dakṣa: see Bk. 1 Ch. VIII. n. 6.

2. Or Keśi and va. 'who kills,' from vadh or badh,'to kill:' but this is a Paurāṇik etymology, and

less satisfactory than the usual grammatical one of Keśa, 'hair' and 'va' possessive affix: Kṛṣṇa corresponding in this respect to the Apollo Crinitus. It is also derived from the legend of his origin from 'a hair'(see Bk. V. Ch. X. a. 23): and again, Keśa is said to purport 'radiance' or 'rays.' whether of the sun or moon or fire : all which are the light of Kṛṣṇa: whence he is called Keśava, 'the rayed' or 'radiant.' Mahābhārata, Mokṣa Dharma.

3 The legend is told by all the other narrators of Kṛṣṇa's Juvenile exploits.

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CHAPTER 17

सप्तदशोऽध्यायः

(अक्रूरस्य गोकुलयात्रा)

पराशर उवाच

अक्रूरोऽपि विनिष्क्रम्य स्यन्दनेनाशुगामिना।
कृष्णसन्दर्शनायैकः प्रययौ नन्दगोकुलम्॥ १॥
चिन्तयामास चाक्रूरो नास्ति धन्यतरो मया।
योऽहमंशावतीर्णस्य मुखं द्रक्ष्यामि चक्रिणः॥ २॥

Akrūra, having set off in his quick travelling car, proceeded to visit Kṛṣṇa at the pastures of Nanda; and, as he went along, he congratulated himself on his superior good fottune, in having an opportunity of beholding a descended portion of the deity.

अद्य मे सफलं जन्म सुप्रभाता च मे निशा।
यदुन्निद्राब्जपत्राक्षं विष्णोर्द्रक्ष्याम्यहं मुखम्॥ ३॥
अद्य मे सफले नेत्रे अद्य मे सफला गिरः।
यन्मे परस्परालापो दृष्ट्वा विष्णुं भविष्यति॥ ४॥
पापं हरित यत् पुंसा स्मृतं सङ्कल्पनामयम्।
तत् पुण्डरीकनयनं विष्णोर्द्रक्ष्याम्यहं मुखम् ॥ ५॥
निर्जग्मुश्च यतो वेदा वेदाङ्गान्यखिलानि च।
द्रक्ष्यामि तत् परं धाम धाम्नां भगवतो मुखम्॥ ६॥
यज्ञेषु यज्ञपुरुषः पुरुषैः पुरुषोत्तमः।
इज्यते योऽखिइलाधारस्तं द्रक्ष्यामि जगत्पतिम्॥ ७॥
इष्ट्वा यमिन्द्रो यज्ञानां शतेनामरराजताम्।
अवाप तमनन्तादिमहं द्रक्ष्यामि केशवम्॥ ८॥

"Now," thought he, "has my life borne fruit; my night is followed by the dawn of day; since I shall see the countenance of Viṣṇu, whose eyes are like the expanded leaf of the lotus. I shall behold that lotus eyed aspect of Viṣṇu, which, when seen only in imagination, takes away the sins of men. I shall to-day behold that glory of glories, the mouth of Viṣṇu, whence proceeded the Vedas, and all their dependant sciences. I shall see the sovereign of the world, by whom the world is sustained; who is worshipped as the best of males, as the male of sacrifice in sacrificial rites. I shall see Keśava, who it without beginning or end; by worshipping whom with a hundred sacrifices, Indra obtained the sovereignty over the gods.

न ब्रह्मा नेन्द्र-रुद्रा-श्वि-वस्वा-दित्य-मरुद्गणा:।
यस्य स्वरूपं जानन्ति स्प्रक्ष्यत्यङ्गं स मे हरि:॥९॥
सर्वात्मा सर्ववित् सर्व: सर्वभूतेष्वस्थित:।
यो वितत्याव्ययो व्यापी स वक्ष्यति मया सह॥१०॥
मत्स्य-कूर्म-वराहा-श्व-सिंहरूपादिभि: स्थितिम्।
चकार जगतो योऽज: सोऽद्य मामालपिष्यति॥११॥
साम्प्रतञ्च जगत्स्वामी कार्यमात्महृदि स्थितम्।
कर्त्तु मनुष्यतां प्राप्त: स्वेच्छादेहधृगव्यय:॥१२॥
योऽनन्त: पृथिवीं धत्ते शेखरस्थितिसंस्थिताम्।
सोऽवतीर्णो जगत्यर्थे मामक्रूरेति वक्ष्यति॥१३॥
पितृ-पुत्र-सुहृद-भ्रातृ-मातृ- बन्धुमयीमिमाम्।
यन्मायां नालमुत्तर्त्तु जगत् तस्मै नमो नम:॥१४॥
तरस्यविद्यां विततां हृदि यस्मिन् निवेशिते।
योगी मायममेयाय तस्मै विद्यात्मने नम:॥१५॥

That Hari, whose nature is unknown to Brahmā, Indra, Rudra, the Aśvins, the Vasus. Ādityas, and Maruts, will this day touch my body. The soul of all, the knower of all, he who is all, and is present in all, he who is permanent, undecaying, all-pervading, will converse with me. He, the unborn, who has preserved the world in the various forms of a fish, a tortoise, a bore, a horse,[1] a lion, will this day speak to me. Now the lord of the earth, who assumes shapes at will, has taken upon him the condition of humanity, to accomplish some object cherished in his heart. That Ananta, who holds the earth upon his crest, and who has descended upon earth for its protection, will this day call me by my name. Glory to that being, whose deceptive adoption of father, son, brother, friend, mother, and relative, the world is unable to penetrate. Glory to him, who is one with true knowledge, who is inscrutable, and through whom, seated in his heart, the Yogi crosses the wide expanse of worldly ignorance and illusion.

यज्विभिर्यज्ञपूरूषी वासुदेवश्च सात्वतैः।
वेदान्तेदिभिर्विष्णुः प्रोच्यते यो नतोऽस्मि तम्॥ १६॥
यथा तत्र जगद्धाम्नि धातर्य्येतत् प्रतिष्ठितम्।
सदसत् तेन सत्येन मय्यसौ यातु सौम्यताम्॥ १७॥
स्मृते सकलकल्याण-भाजनं यत्र जायते।
पुरुषस्तमजं नित्यं व्रजामि शरणं हरिम्॥ १८॥

I bow to him, who, by the performers of holy rites, is called the male of sacrifice (Yajña-puruṣa): by pious worshippers is termed Vāsudeva; and by the cultivators of philosophy, Viṣṇu. May he in whom cause and effect, and the world itself, is comprehended, be propitious to me, through his truth; for always do I put my trust in that unborn, eternal Hari; by meditation on whom, man becomes the repository of all good things."

पराशर उवाच

इत्थं सञ्चिन्तयन् विष्णुं भक्तिनम्रात्ममानसः।
अक्रूरो गोकुलं प्राप्तः किञ्चित् सूर्ये विराजति ॥ १९॥
स ददर्श तदा तत्र कृष्णमादोहने गवाम्।
वत्समध्यगतं फुल्लनीलोत्पलदलच्छविम्॥ २०॥
अस्पष्टपद्मपत्राक्षं श्रीवत्साङ्कितवक्षसम्।
प्रलम्बबाहुमायामि तुङ्गोरःस्थलमुन्नसम्॥ २१॥
सविलासस्मिताधारं विभ्राणं मुखपङ्कजम्।
तुङ्गरक्तनखं पद्भ्यां धरण्या सुप्रतिष्ठितम्॥ २२॥
विभ्राणं वाससी पीते वन्यपुष्पविभूषितम्।
सार्द्रनीललताहस्तं सिताम्भोजावतंसकम्॥ २३॥
हंसकुन्देन्दुधवलं नीलाम्बरधरं द्विज।

तस्यानु बलभद्रश्च ददर्श यदुनन्दनम्॥ २४॥
प्रांशुमुन्नतबाह्वंसं विकाशिमुखपङ्कजम्।
मेघमालापरिवृतं कैलासाद्रिमिवापरम्॥ २५॥

His mind thus animated by devout faith, and meditating in this manner, Akrūra proceeded on his road, and arrived at Gokula a little before sunset, at the time of the milking of the cows; and there he saw Kṛṣṇa amongst the cattle, dark as the leaf of the full blown lotus; his eyes of the same colour, and his breast decorated with the, Śrīvatsa mark; long armed, and broad chested; having a high nose, and a lovely countenance, brightened with mirthful smiles; treading firmly on the ground, with feet whose nails were tinted red; clad in yellow garments, and adorned with a garland of forest flowers; having a fresh-gathered creeper in his hand, and a chaplet of white lotus flowers on his head, Akrūra also beheld there Balabhadra, white as a jasmine, a swan, or the moon, and dressed in blue raiment; having large and powerful arms, and a countenance as radiant as a lotus in bloom; like another Kailāsa mountain, crested with a wreath of clouds.

तौ दृष्ट्वा विकसद्वक्त्रसरोजः स महामतिः।
पुलकाञ्चितसर्वाङ्गस्तदाक्रूरोऽभवन्मुने॥ २६॥
एतत् तत् परमं धाम तदेतत् परमं पदम्।
भगवद्वासुदेवांशो द्विधा योऽयमवस्थितः॥ २७॥
साफल्यमक्ष्णोर्युगमेतदत्र
दृष्टे जगद्धातरि यातमुच्चैः।
अप्यङ्गमेतद् भगवत् प्रसादाद्
दत्तेऽङ्गसङ्गे फलवन्मम स्यात्॥ २८॥
अप्येष पृष्ठे मम हस्तपद्मं
करिष्यति श्रीमदनन्तमूर्त्तिः।
यस्याङ्गुलिस्पर्शहताखिलाघै-
रवाप्यते सिद्धिरनाशदोषा॥ २९॥
येनाग्निविद्युद्रविरश्मिमाला
करालमत्युग्रमपास्य चक्रम्।
चक्रं घ्नता दैत्यपतेर्हृतानि
दैत्याङ्गनानां नयनाञ्जनानि॥ ३०॥

यत्राम्बु विन्यस्य बलिर्म्मनोज्ञा-
नवाप भोगान् वसुधातलस्थः।
तथामरत्वं त्रिदशाधिपत्यं
मन्वन्तरं पूर्णमपेतशत्रुः॥ ३१॥

When Akrūra sow these two youths, his countenance expanded with delight, and the down of his body stood erect with pleasure: for this he thought to be supreme happiness and glory; this, the double manifestation of the divine Vāsudeva; this was the twofold gratification of his sight, to behold the creator of the universe: now he hoped that his bodily form would yield fruit, as it would bring him in contact with the person of Kṛṣṇa; and that the wearer of infinite forms would place his hand on his back; the touch of whose finger alone is sufficient to dispel sin, and to secure imperishable felicity: that hand which launches the fierce irresistible discus, blazing with all the flames of fire, lightning, and the sun, and slaughtering the demon host washes the collyrium from the eyes of their brides: that hand into which Bali poured water, and thence obtained ineffable enjoyments below the earth, and immortality and dominion over the gods for a whole Manvantara, without peril from a foe.

अप्येष मां कंसपरिग्रहेण
दोषास्पदीभूतमदोषदुष्टम्।
कर्त्तावमानोपहतं धिगस्तु
तज्जन्मनः साधुबहिष्कृतं यत्॥ ३२॥

ज्ञानात्मकस्यामलसत्त्वराशे
रपेतदोषस्य सदा स्फुटस्य।
किं वा जगत्यत्र समस्तपुंसा-
मज्ञातमस्यास्ति हृदि स्थितस्य॥ ३३॥

तस्मादहं भक्तिविनम्रचेता
व्रजामि सर्वेश्वरमीश्वराणाम्।
अंशावतारं पुरुषोत्तमस्य
अनादिमध्यान्तमयस्य विष्णोः॥ ३४॥

इति श्रीविष्णुपुराणे पञ्चमांशे सप्तदशः अध्यायः॥

"Alas! he will despise me, for my connexion with Kaṅsa, an associate with evil, though not contaminated by it. How vain is his birth, who is shunned by the virtuous? and yet what is there in this world unknown to him who resides in the hearts of all men, who is ever existent, exempt from imperfection, the aggregate of the quality of purity, and identical with true knowledge? With a heart wholly devoted to him, then, I will approach the lord of all lords, the descended portion of Puruṣ oatama, of Viṣṇu, who is without beginning, middle, or end."

NOTES

1. The commentator explains this to mean Hayagrīva, or Viṣṇu with the neck and head of a horse; who, it is said in the second book of the Bhāgavata, appeared at the end of a great sacrifice performed by Brahmā, and breathed from his nostrils the texts of the Vedas. The fourth Avatāra is always elsewhere said to be the Vāmana. or dwarf.

***

CHAPTER 18

अष्टादशोऽध्याय:

(भगवत: श्रीकृष्णस्य मथुरागमनम्, गोपीनां विरहवर्णनम्,
अक्रूरस्य मोहश्च)

पराशर उवाच

चिन्तयन्निति गोविन्दमुपागम्य स यादव:।
अक्रूरोऽस्मीति चरणौ ननाम शिरसा हरे:॥ १॥
सोऽप्येनहं ध्वजवज्राब्ज-कृतचिह्नेन पाणिना।
संस्पृश्याकृष्य च प्रीत्या सुगाढं परिषस्वजे॥ २॥
कृतसंवादनौ तेन यथावद् बल-केशवौ।
तत: प्रविष्टौ संहृष्टौ तमादायात्ममन्दिरम् ॥ ३॥

Thus meditating, the Yādava approached Govinda, and addressed him, and said, "I am Akrūra," and bowed his head down to the feet of Hari; bile Kṛṣṇa laid upon him his hand, which was marked with the flag, the thunderbolt, and the lotus, and drew him towards him, and affectionately embraced him.

सह ताभ्यां तदाक्रूरः कृतसंवादनादिकः।
भुक्तभोज्यो यथान्यायमाचचक्षे ततस्तयोः॥४॥
यथा निर्भर्त्स्यते तेन कंसेनानकदुन्दुभिः।
यथा च देवकी देवी दानवेन दुरात्मना॥५॥
उग्रसेने यथा कंसः सुदुरात्मा च वर्त्तते।
यं चैवार्थं समुद्दिश्य स कंसेन विसर्ज्जितः॥६॥
तत् सर्वं विस्तराच्छ्रुत्वा भगवान् केशिसूदनः।
उवाचाखिलमप्येतज्ज्ञातं दानपते! मया॥७॥
करिष्ये च महाभाग! यदत्रौपयिकं मतम्।
विचिन्त्यं नान्यर्थतत् ते विद्धि कंसं हतं मया॥८॥

Then Keśava and Rāma entered into conversation with him, and, having heard from him all that had occurrred, were much pleased, and led him to their habitation: there they resumed their discourse, and gave him food to eat, and treated him with proper hospitality, Akrūra told them how their father Ānakadundubhi, the princess Devakī and even his own father, Ugrasena, had been insulted by the iniquitous, demon Kaṅsa: he also related to them the purpose for which he had been dispatched. When he had told them all these things, the destroyer of Keśin said to him, "I was aware of all that you have told me, lord of liberal gifts:

अहं रामश्च मथुरां श्वो यास्याव: समं त्वया।
गोपवृद्धाश्च यास्यन्ति आदायोपायनं बहु॥९॥
निशेयं नीयतां वीर! न चिन्तां कर्त्तुमर्हसि।
त्रिरात्राभ्यन्तरे कंसं हनिष्याभिम सहानुगम्॥१०॥

Rāma and I will go tomorrow to Mathurā along with you. The elders of the cowherds shall accompany us, bearing ample offerings. Rest here to-night, and dismiss all anxiety. Within three nights I will slay Kaṅsa and his adherents."

पराशर उवाच

समादिश्य ततो गोपनक्रूरोऽपि सकेशवः।
सुष्वाप बलभद्रश्च नन्दगोपगृहे सुखम्॥११॥

ततः प्रभाते विमले कृष्ण-रामौ महामती।
अक्रूरेण समं गन्तुमुद्यतौ मथुरां प्रति॥ १२॥
दृष्ट्वा गोपीजनः सास्रः श्लथद्वलयबाहुकः।
निःश्वस्य चातिदुःखार्त्तः प्राह चेदनं परस्परम्॥ १३॥

Having given orders accordingly to the cowherds, Akrūra, with Keśava and Rāma, retired to rest, and slept soundly in the dwelling of Nanda. The next morning was bright, and the youths prepared to depart for Mathurā with Akrūra. The Gopīs, seeing them about to set forth, were much afflicted; they wept bitterly, their bracelets were loose upon their arms, and they thus communed together:

मथुरां प्राप्य गोविन्दः कथं गोकुलमेष्यति।
नागरस्त्री-कलालापमधु श्रोत्रेण पास्यति॥ १४॥
विलासिवाक्यपानेषु नागरीणां कृतास्पदम्।
चित्तमस्य कथं भूयो ग्राम्यगोपीषु यास्यति॥ १५॥
सारं समस्तगोष्ठस्य विधिना हरता हरिम्।
प्रहतं गोपयोषित्सु निर्गुणेन दुरात्मना॥ १६॥
भावगर्भस्मितं वाक्यं विलासललिता गतिः।
नागरीणामतीवैतत् कटाक्षेक्षितमेव च॥ १७॥
ग्राम्यो हरिरयं तासां विलासनिगडैर्युतः।
भवतीनां पुनः पार्श्वं कया युक्त्या समेष्यति॥ १८॥

"If Govinda depart for Mathurā, how will he return to Gokula ? His ears will there be regaled with the melodious and polished conversation of the women of the city. Accustomed to the language of the graceful females of Mathurā, he will never again endure the rustic expressions of the Gopīs. Hari, the pride of the station, is carried off, and a fatal blow is inflicted upon us by inexorable destiny. Expressive smiles, soft language, graceful airs, elegant gait, and significant glances, belong to the women of the city, Hari is of rustic breeding, and, captivated by their fascinations, what likelihood is there of his returning to the society of any one amongst us?

एषैष रथमारुह्य मथुरां याति केशवः।
क्रूरेणाक्रूरकेणात्र निराशेन प्रतारितः॥ १९॥

किं न वेत्ति नृशंसोऽत्र अनुरागपरं जनम्।
येनेममक्ष्णोराह्लादं नयत्यन्यत्र नो हरिम्॥ २०॥
एष रामेण सहितः प्रयात्यत्यन्तनिर्घृणः।
रथमारुह्य गोविन्दस्त्वर्य्यमस्य वारणे॥ २१॥
गुरूणामग्रतो वक्तुं किं ब्रवीषि न नः क्षमम्।
गुरवः किं करिष्यन्ति दग्धानां विरहाग्निना॥ २२॥
नन्दगोपमुखा गोपा गन्तुमेते समुद्यताः।
नोद्यमं कुरुते कश्चिद् गोविन्दविनिवर्त्तते॥ २३॥
सुप्रभाताद्य रजनी मथुरावासियोषिताम्।
पास्यन्त्युतवक्त्राब्जं यासां नेत्रालिपङ्क्तयः॥ २४॥

Keśava, who has mounted the car to go to Mathurā, has been deceived by the cruel, vile, and desperate Akrūra. Does not the unfeeling traitor know the affection that we all here feel for our Hari, the joy of our eyes, that he is taking him away ? Unkind that he is, Govinda is departing from us, along with Rāma: haste! let us stop him ! Why talk of telling our seniors that we cannot bear his loss? What can they do for us, when we are consumed by the fires of separation? The Gopas, with Nanda at their head, are themselves preparing to depart; no one makes any attempt to detain Govinda, Bright is the morning that succeeds to this night for the women of Mathurā, for the bees of their eyes will feed upon the lotus face of Acyuta.

धन्यास्ते पथि ये कृष्णमतो यान्त्यनिवारिताः।
उद्वहिष्यन्ति पश्यन्तः स्वदेहं पुलकाञ्चितम्॥ २५॥
मथुरानगरीपौरनयनानां महोत्सवः।
गोविन्दावयवैर्द्दष्टैरतीवाद्य भविष्यति॥ २६॥
को नु स्वपनः सुभाग्याभिर्द्दष्टस्ताभिरधोक्षजम्।
विस्तारिकान्तिनयना या द्रक्ष्यन्तनिवारितम्॥ २७॥
अहो गोपीजनस्यास्य दर्शयित्वा महानिधिम्।
उद्धृतान्यत्र नेत्राणि विधात्राकरुणात्मना॥ २८॥
अनुरागेण शैथिल्यमस्मासु व्रजता हरेः।
शैथिल्यमुपयान्त्याशु करेषु वलयान्यपि॥ २९॥
अक्रूरः क्रूरहृदयः शीघ्रं प्रेरयते हयान्।
एवमार्त्तासु योषित्सु घृणा कस्य न जायते॥ ३०॥

हा हा कृष्णरथस्योच्चैश्चक्ररेणुर्निरीक्ष्यताम्।
दूरीकृतो हरिर्येन सोऽपि रेणुनं लक्ष्यते॥ ३ १॥

Happy are they who may go hence without impediment, and behold, enraptured, Kṛṣṇa on his Journey. A great festival will give pleasure to-day to the eyes of the inhabitants of Mathurā, when they see the person of Govinda. What a blissful vision will be seen by the happy women of the city, whose brilliant eyes shall regard, unchecked, the countenance of Kṛṣṇa! Alas! the eyes of the Gopīs have been deprived of sight by the relentless Brahmā, after he had shown them this great treasure. In proportion as the affection of Hari for us decays, so do our limbs wither, and the bracelets slip from our arms : and now the cruel Akrūra urges on the horses: all conspire to treat unhappy females with unkindness. Alas ! alas! we see now only the dust of his chariot wheels! and now he is far away, for even that dust is no longer to be seen!"

इत्येवमतिहार्द्देन गोपीजननिरीक्षितः।
तत्याज व्रजभूभागं सं रामेण केशवः॥ ३ २॥
गच्छतो जविताश्वेन रथेन यमुनातटम्।
प्राप्ता मध्याह्नसमये रामाक्रूरजनार्द्दनाः॥ ३ ३॥
अथाह कृष्णमक्रूरो भवद्भ्यां तावदास्यताम्।
यावत् करोमि कालिन्द्यामाह्निकार्हणमम्भसि॥ ३ ४॥
तथेत्युक्ते ततः स्नातः स्वाचान्तः स महामतिः।
दध्यौ ब्रह्म परं विप्र? प्रविश्य यमुनाजले॥ ३ ५॥
फणासहस्रमलाढ्यं बलभद्रं ददर्श सः।
कुन्दमालाङ्गमुन्निद्र-पद्मपत्रारुणेक्षणम्॥ ३ ६॥
वृतं वासुकिरम्भाद्यैर्महद्भिः पवनाशिभिः।
संस्तूयमानं गन्धर्वैर्वनमालाविभूषितम्॥ ३ ७॥
दधानमसिते वस्त्रे चारुपद्मावतंसकम्।
चारुकुण्डलिनं भान्तमन्तर्जलतले स्थितम्॥ ३ ८॥
तस्योत्सङ्गे घनश्याममाताम्रायतलोचनम्
चतुर्बाहुमुदाराङ्गं चक्राद्ययुधाभूषणम्॥ ३ ९॥
पीते वसानं वसने चित्रमाल्य-विभूषणम्।
शक्रचापतडिन्माला-विचित्रमिव तोयदम्॥ ४ ०॥

श्रीवत् सवक्षसञ्चारुकेयूरमुकुटोज्ज्वलम्।
ददर्श कृष्णमक्लिष्ट-पुण्डरीकावतंसकम्॥४१॥
सनन्दनाद्यैर्मुनिभिः सिद्धियोगैरकल्मषैः।
विचिन्त्यात्मानं तत्रस्थैर्नासाग्रन्यस्तलोचनैः॥४२॥

Thus lamented by the women, Keśava and Rāma quitted the district of Vraja.[1] Travelling in a car drawn by fleet horses, they arrived at noon at the banks of the Yamunā, when Akrūra requested them to halt a little, whilst he performed the usual daily ceremonial in the river.[2] Accordingly the intelligent Akrūra bathed, and rinsed his mouth, and then entering the stream, he stood meditating upon the supreme being; but he beheld mentally[3] Balabhadra, having thousand hooded heads, a garland of Jasmine flowers, and large red eyes, attended by Vāsuki. Rambhā and other mighty serpents, praised by the Gandharvas decorated with wild flowers, wearing dark coloured garments, crowned with a chaplet of lotuses, ornamented with brilliant earrings, Inebriate, and standing at the bottom of the river in the water.[4] On his lap he also beheld, at his ease, Kṛṣṇa. of the complexion of a cloud,[5] with full and coppery eyes, having an elegant form, and four hands, armed with the discus and other weapons, wearing yellow clothes, decorated with many coloured flowers, and appearing like a cloud embellished with streams of lightning and the bow of Indra; his breast was marked with the celestial sign, his arms were radiant with bracelets, a diadem shone on his brow, and he wore a white lotus for his crest: he was attended by Sanandana and other holy sages, who, fixing then eyes upon the tips of their noses, were absorbed in profound meditation.

बल-कृष्णौ तथाक्रूरः प्रत्यभिज्ञाय विस्मितः।
सोऽचिन्तयद् रथाच्छीघ्रं कथमत्रागताविति॥४३॥
विवक्षोः स्तम्भयामास वाचं तस्य जनार्द्दनः।
ततो निष्क्रम्य सलिलाद् रथमभ्यागतः पुनः॥४४॥
ददर्श तत्र चैवाभौ रथस्योपर्य्यधिष्ठितौ।
राम-कृष्णौ यथापूर्वं मनुष्यवपुषान्वितौ॥४५॥

निमग्नश्च ततस्तोये स ददर्श तथैव तौ।
संस्तूयमानौ गन्धर्व-मुनि-सिद्ध-महोरगैः॥४६॥
ततो विज्ञातसद्भावः स तु दानपतिस्तथा।
तुष्टाव सर्वविज्ञानमयमच्युतमीश्वरम्॥४७॥

When Akrūra beheld Balarāma and Kṛṣṇa in this situation, he was much amazed, and wondered how they could so quickly have got there from the chariot. He wished to ask them this, but Janārddana deprived him of the faculty of speech at the moment. Ascending then from the water, he repaired to the car, and there he found them both quietly seated in the same human persons as before. Plunging again into the water, there he again beheld them, hymned as before by the Gandharvas, saints, sages, and serpents. Apprehending, therefore, their real character, he thus eulogized the eternal deity, who consists of true knowledge :

सन्मात्ररूपिणेऽचिन्त्यमहिम्ने परमात्मने।
व्यापिने नैकरूपैकस्वरूपाय नमो नमः॥४८॥
सत्त्वरूपाय तेऽचिन्त्य! हविर्भूताय ते नमः।
नमोऽविज्ञातपाराय पराय प्रकृतेः प्रभो॥४९॥
भूतात्मा चेन्द्रियात्मा प्रधानात्मा तथा भवान्।
आत्मा च परामात्मा च त्वमेकःपञ्चधा स्थितः॥५०॥
प्रसीद सर्वं सर्वात्मन् क्षराक्षरमयेश्वर।
ब्रह्म-विष्णु-शिवाद्याभिः कल्पनाभिरुदीरितः॥५१॥
अनाख्येयस्वरूपात्मन्! अनाख्येयप्रयोजन।
अनाख्येयाभिधानं त्वां नतोऽस्मि परमेश्वर॥५२॥
न यत्र नाथ! विद्यन्ते नामजात्यादिकल्पनाः।
तद् ब्रह्म परमं नित्यमविकारि भवानजः॥५३॥
न कल्पनामृतेऽर्थस्य सर्वस्याधिगमो यतः।
ततः कृष्णाच्युतानन्तविष्णुसंज्ञाभिरीड्यसे॥५४॥
सर्वार्थंस्त्वमज! विकल्पनाभिरेद्
        देवाद्यं जगदखिलं त्वमेव विश्वम्।
विश्वात्मंस्त्वमिति विकारभावहीनः
        सर्वस्मिन् न हि भवतोऽस्ति किञ्चिदन्यत्॥५५॥
त्वं ब्रह्मा पशुपतिरर्य्यमा विधाता
        धाता त्वं त्रिदशपतिः समीरणोऽग्निः।

तोयेशो धनपतिरन्तकस्त्वमेको
भिन्नार्थैर्जगदपि पासि शक्तिभेदैः॥५६॥
विश्वं भवान् सृजति सूर्य्यगभस्तिरूपो
विश्वञ्च ते गुणमयोऽयमज! प्रपञ्च।
रूपं परं सदितिवाचकमक्षरं यज्
ज्ञानात्मने सदसते प्रणतोऽस्मि तस्मै॥५७॥
ॐ नमो वासुदेवाय नमः सङ्कर्षणाय ते।
प्रद्युम्नाय नमस्तुभ्यनिरुद्धाय ते नमः॥५८॥

इति श्रीविष्णुपुराणे पञ्चमांशे अष्टादशः अध्यायः॥

"Salutation to you, who is uniform and manifold, all-pervading, supreme spirit, of inconceivable glory, and who are simple existence. Salutation to you, O inscrutable, who are truth, and the essence of oblations. Salutation to you, O lord, whose nature is unknown, who is beyond primeval matter, who exist in five forms, as one with the elements, with the faculties, with matter, with the living soul, with supreme spirit. Show favour to me, O soul of the universe, essence of all things, perishable or eternal, whether addressed by the designation of Brahmā, Viṣṇu, Śiva, or the like. I adore you, O god, whose nature is indescribable, whose purposes are inscrutable, whose name even is unknown; for the attributes of kind or appellation are not applicable to you, who is THAT[6], the supreme Brahma, eternal, unchangeable, uncreated. But as the accomplishment of our object cannot be attained except through some specific form, you are termed by us Kṛṣṇa, Achyuta, Ananta, or Viṣṇu. You, unborn divinity, are all the objects of these impersonations; you are the gods, and all other beings; you are the whole world; you are all. Soul of the universe you are exempt from change, and there is nothing except you in all this existence. You are Brahmā, Paśupati, Aryaman, Dhātrī, and Vidhātrī; you are Indra, air, fire, the regent of the waters, the god of wealth, and judge of the dead; and you, although but one, preside over the world with various energies, addressed to various purposes. You, identical with the solar ray, create the universe; all elementary substance is composed of thy qualities; and thy supreme form is denoted by the imperishable term sat (existence). To him who is one with true knowledge, who is and is not perceptible, I bow. Glory be to him, the lord Vāsudeva, to Śaṅkarṣaṇa, to Pradyumna, and to Aniruddha.[7]

NOTES

1 In the Bhāgavata, Hari Vaṃśa, etc. several adventures of Kṛṣṇa, during his residence at Vraja, are recorded, of which our text makes no mention. Of these, the two most popular are Kṛṣṇa's taking away the clothes of the Gopīs whilst bathing, and his liberating the Gopas from the mouth of Aghāsura, disguished as a vast serpent, into which they had entered, thinking it a cavern in a mountain. The omission of these two legends, or of any of the rest, is not much to be regretted.

2 The noonday prayer; or-Sandhyā.

3 By his Dhyāna, or force of meditation, in which it is attempted to bring before the mind's eye some definite form of the object of adoration, In this case Akrūra is compelled to see a form he did not anticipate. The Hari Vaṃśa very clumsily sets him to meditate upon the serpent Śesha, which spoils the story, intended as that is to exhibit the identity of Balarāma and Kṛṣṇa with the supreme.

4 Balarāma was thus visible in his real character of Śeṣa, the chief of serpents, the couch of Viṣṇu, and supporter or the world.

5 Or rather, he beheld Ghanaśyāma, an appellation of Kṛṣṇa, who is so called from being as black (śyama) as a cloud (ghana).

6 Tad, 'that'; all that is, or that can be conceived.

7 Akrūra's piety is here prophetic; the son and grandson of Kṛṣṇa (see Bk. IV. Ch. XV.) are not yet born:' but this is the Vaiṣṇava style of addressing Kṛṣṇa or Viṣṇu, as identical with four Vyūhas, 'arrangements' or 'dispositions,' Kṛṣṇa, Balarāma, Pradyumna, and Aniruddha, See *As. Res.* XVI. 35. In this, as in several other places, the Viṣ ṇu PURāṇA differs from some of the other narratives of Kṛṣṇa, by the length and character of the prayers addressed to Viṣṇu. The Hari Vaṃśa, for instance, here has no prayer or panegyric at all: the Bhāgavata inserts one.

CHAPTER 19

एकोनविशः अध्यायः

(श्री कृष्णस्य रजकवधः, मालाकारगृहे प्रवेशश्च)

पराशर उवाच

एवमन्तर्जले विष्णुमभिष्टूय स यादवः।
अर्चयामास सर्वेशं पुष्पैधूपैर्मनोरमै१॥ १॥
परित्यक्तान्यविषयो मनस्तत्र निवेश्य सः।
ब्रह्माभूते चिरं स्थित्वा विरराम समाधितः॥ २॥
कृतकृत्यमिवात्मानं मन्यमानो महामतिः।
आजगाम रथं भूयो निर्गम्य यमुनाम्भसः॥ ३॥
राम-कृष्णौ च ददर्श यथापूर्वं रथे स्थितौ।
विस्मिताक्षस्तदाक्रूरस्तञ्च कृष्णोऽभ्यभाषत॥ ४॥
नूनं ते दृष्टमाश्चर्य्यमक्रूर! यमुनाजले।
विस्मयोत्फुल्लनयनो भवान् संलक्ष्यते यतः॥ ५॥

Thus the Yādava Akrūra, standing in the river, praised Kṛṣṇa, and worshipped him with imaginary incense and flowers, Disregarding all other objects, he fixed his whole mind upon the deity; and having continued for a long time in spiritual contemplation, he at last desisted from his abstraction, conceiving he had effected the purposes of soul. Coming up from the water of the Yamunā, he went to the car, and there he beheld Rāma, and Kṛṣṇa seated as before. As his looks denoted surprise, Kṛshṇa said to him, "Surely, Akrūra, you have seen some marvel in the stream of the Yamunā, for your eyes are staring as if with astonishment."

अक्रूर उवाच

अन्तर्जले यदाश्चर्यं दृष्टं तत्र मयाच्युतः।
तदत्रापि हि पश्यामि मूर्त्तिमत् पुरतः स्थिरम्॥ ६॥
जगदेतन्महाश्चर्य्यं रूपं यस्य महात्मनः।
तेनाश्चर्य्यवरेणाहं भवता कृष्ण! सङ्गतः॥ ७॥
तत् किमेतेन मथुरां ब्रजामो मधुसूदन।
बिभेमि कंसाद्धिग् जन्म परमिण्डोपजीविनाम्॥ ८॥
इत्युक्त्वा चोदयामास तान् हयान् वातरंहसः।
सम्प्राप्तश्चातिसायाह्ने सोऽक्रूरो मथुरां पुरीम्॥ ९॥

विलोक्य मथुरां कृष्णं रामञ्चाह स यादवः।
पद्भयां यातं महावीर्य्यौ रथेनैको विशाम्यहम्॥ १०॥
गन्तव्यं वसुदेवस्य भवद्भयां न तथा गृहम्।
युवयोर्हि कृते वृद्धः स कंसेन निरस्यते॥ ११॥

Akrūra replied, "The marvel that I have seen in the stream of the Yamunā I behold before me, even here, in a bodily shape; for he whom I have encountered in the water, Kṛṣṇa, is also your wondrous self, of whose illustrious person the whole world is the miraculous developement. But enough of this, let us proceed to Mathurā: I am afraid Kaṅsa will be angry at our delay: such is the wretched consequence of eating the bread of another." Thus speaking, he urged on the quick horses, and they arrived after sunset at Mathurā. When they came in sight of the city, Akrūra said to Kṛṣṇa and Rāma, "You must now journey on foot, whilst I proceed alone in the car; and you must not go to the house of Vāsudeva, for the elder has been banished by Kaṅsa on your account."

पराशर उवाच

इत्युक्त्वा प्रविवेशाथ सोऽक्रूरो मथुरां पुरीम्।
प्रविष्टौ रामकृष्णौ च राजमार्गमुपगतौ॥ १२॥
स्त्रीभिर्नरैश्च सानन्दं लोचनैरभिवीक्षितौ।
जग्मतुर्लीलया वीरौ दृप्तौ बालगजाविव॥ १३॥
भ्रममाणौ तु तौ दृष्ट्वा जलकं रङ्गकारकम्।
अयाचेतां सुरूपाणि वासांसि रुचिराननौ॥ १४॥
कंसस्य रजकः सोऽथ प्रसादारूढविस्मयः।
बहून्याक्षेपवाक्यानि प्राहोच्चै राम-केशवौ॥ १५॥
ततस्तलप्रहारेण कृष्णस्य दुरात्मनः।
पातयामास कोपेन रजकस्य शिरो भुवि॥ १६॥
हत्वादाय च वस्त्राणि पीतनीलाम्बरौ ततः।
कृष्ण-रामौ मुदा युक्तौ मालाकारगृहं गतौ॥ १७॥
विकाशिनेत्रयुगलौ मालाकारोऽतिविस्मितः।
एतौ कस्य कुतः वैतो मैत्रेयाचिन्तयत् तदा॥ १८॥
पीतनीलाम्बरधरौ तौ दृष्ट्वामतिमनोहरौ।
स तर्कयामास तदा भुवं देवावुपागतौ॥ १९॥

विकाशिमुखपद्माभ्यां ताभ्यां पुष्पाणि याचित:।
भुवं विष्टभ्य हस्ताभ्यां पस्पर्श शिरसा महीम्॥ २०॥
प्रसादपरमौ नाथौ मम देहमुपागतौ।

Akrūra having thus spoken, left them, and entered the city; whilst Rāma and Kṛṣṇa continued to walk along the royal road. Regarded with pleasure by men and women, they went along sportively, looking like two young elephants. As they roamed about, they saw a washerman colouring clothes, and with smiling countenances they went and threw down some of his fine linen. The washerman was the servant of Kaṁsa, made insolent by his master's favour; and he provoked the two lads with loud and scurrilous abuse, until Kṛṣṇa struck him down, with his head to the ground, and killed him. Then taking the clothes, they went their way, clad in yellow and blue raiment, until they came to a flower-seller's shop. The flower-seller looked at them with astonishment, and wondered who they could be, or whence they could have come. Seeing two youths so lovely, dressed in yellow and blue garments, he imagined them to be divinities descended upon earth. Being addressed by them with mouths budding like lotuses, and asked for some flowers, he placed his hands upon the ground, and touched it with his head, saying, "My lords have shown me great kindness in coming to my house, fortunate that I am; I will pay them homage."

धन्योऽहमर्चयिष्यामीत्याह तौ माल्यजीवक:॥ २१॥
तत: प्रहृष्टवदनस्तयो: पुष्पाणि कामत:।
चारूण्येतान्यथैतानि प्रददौ स विलोभयन्॥ २२॥
पुन: पुन: प्रणम्यासौ मालाकारो नरोत्तमौ।
ददौ पुष्पाणि चारूणि गन्धवन्त्यमलानि च॥ २३॥
मालाकाराय कृष्णोऽपि प्रसन्न: प्रददौ वरान्।
श्रीस्त्वां मत्संश्रया भद्र! न कदाचित: प्रहास्यति॥ २४॥
वलहानिर्न ते सौम्य! धनहानिस्थथैव च।
यावद्दिनानि तावच्च न नशिष्यति सन्तति:॥ २५॥
भुक्त्वा च विपुलान् भोगांस्तमन्ते मत्प्रसादजम्।
ममानुस्मरणं प्राप्य दिव्यं लोकमवाप्स्यसि॥ २६॥

धर्म्मे मनश्च ते भद्र! सर्वकालं भविष्यति।
युष्मत्सन्ततिजातानां दीर्घमायुर्भविष्यति॥ २७॥
नोपसर्गादिकं दोषं युष्मत्सन्ततिसम्भवः।
सम्प्राप्स्यति महाभागः यावत् सूर्यो धरिष्यति॥ २८॥

Having thus spoken, the flower-seller, with a smiling aspect, gave them whatever choice-flowers they selected, to conciliate their favour. Repeatedly prostracing himself before them, he presented them with flowers beautiful, fragrant, and fresh. Kṛṣṇa then, being much pleased with him, gave him this blessing; "Fortune, good friend, who depends upon me, shall never forsake you: never shall you suffer loss of vigour, or loss of wealth: as long as time shall last your descendants shall not fail. Having long tasted various delights on earth, you shall finally obtain, by calling me to recollection, a heavenly region, the consequence of my favour. Your heart shall ever be intent on righteousness, and fulness of days shall be the portion of your posterity. Your descendants shall not be subject to natural infirmities, as long as the sun shall endure."

पराशर उवाच

इत्युक्त्वा तद्गृहात् कृष्णो बलदेवसहायवान्।
निर्जगाम मुनिश्रेष्ठ! मालाकारेण पूजितः॥ २९॥
इति श्रीविष्णुपुराणे पञ्चमांशे एकोनविंशः अध्यायः।

Having thus spoken, Kṛṣṇa and Rāma, worshipped by the flower-seller, went forth from his dwelling.

NOTES

1 These incidents are told, with some unimportant differences, in the other accounts of Kṛṣṇa's youth.

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CHAPTER 20

विंशोऽध्याय:

(श्रीकृष्णास्य कुब्जानुग्रह: धनु:शालाप्रवेश:, कंसवधश्च।)

पराशर उवाच

राजमार्गे तत: कृष्ण: सानुलेपनभाजनाम्।
ददर्श कुब्जामायान्तीं नवयौवनगोचराम्॥ १॥
तामाह ललितं कृष्ण: कस्येदमनुलेपनम्।
भवत्या नीयते सत्यं वदेन्दीवरलोचने॥ २॥
सकामेनेव सा प्रोक्ता सानुरागा हरिं प्रति।
प्राह सा ललितं कुब्जा तद्दर्शनबलात्कृता॥ ३॥
कान्त! कस्मान्न जानासि कंसेनाभिनियोजिताम्।
नैकवक्रेति विख्यातामनुलेपनकर्म्मणि॥ ४॥
नान्यपिष्टं हि कंसस्य प्रीतये ह्यनुलेपनम्।
भवाम्यहमतीवास्य प्रसादधनभाजनम्॥ ५॥

As they proceeded along the high road, they saw coming towards them a young girl, who was crooked, carrying a pot of unguent, Kṛṣṇa addressed her sportively, and said, "For whom are you carrying that unguent? tell me, lovely maiden; tell me truly." Spoken to as it were through affection, Kubjā well disposed towards Hari, replied to him also mirthfully, being smitten by his appearance; "Know you not, beloved, that I am the servant of Kaṅsa, and appointed, crooked as I am, to prepare his perfumes. Unguent ground by any other he does not approve of: hence I am enriched through his liberal rewards."

श्रीकृष्ण उवाच

सुगन्धमेतद् राजार्हं रुचिरं रुचिरानने।
आवयोगत्रिसदृशं दीयतामनुलेपनम्॥ ६॥

Then said Kṛṣṇa, "Fair-faced damsel, give us of this unguent, fragrant and fit for kings, as much as we may rub upon our bodies."

पराशर उवाच

श्रुत्वैतदाह सा कुब्जा गृह्यतामिति सादरम्।
अनुलेपञ्च प्रददौ गात्रयोग्यमथोभयो:॥ ७॥

भक्तिच्छेदानुलिप्ताङ्गौ ततस्तौ पुरुषर्षभौ।
सेन्द्रचापौ विराजेतां सितकृष्णाविवाम्बुदौ॥८॥
ततस्तां चिबुके शौरिरुल्लापनविधानवित्।
उत्पाट्य तीलयामास द्व्यङ्गुलोग्रपाणिना॥९॥
चकर्ष पद्भ्याञ्च तदा ऋजुत्वं केशवोऽनयत्।
ततः सा ऋजुतां प्राप्ता योषितामभवद् वरा॥१०॥
विलासललितं प्राह प्रेमगर्भभरालसम्।
वस्त्रे प्रगृह्य गोविन्दं व्रज गेहं ममेति वै॥११॥
आयास्ये भवतीगेहमिति तां प्रहसन् हरिः।
विससर्ज जहासोच्चै रामस्योलोक्य चाननम्॥१२॥

"Take it," answered Kubjā; and she gave them as much of the unguent as was sufficient for their persons; and they rubbed it on various parts of their faces and bodies,[1] till they looked like two clouds, one white and one black, decorated by the many-tinted bow of Indra. Then Kṛṣṇa, skilled in the curative are, took hold of her, under the chin, with the thumb and two fingers, and lifted up her head, whilst with his feet he pressed down her feet; and in this way he made her straight. When she was thus relieved from her deformity, she was a most beautiful woman; and, filled with gratitude and affection, she took Govinda by the garment, and invited him to her house, Promising to come at some other time, Kṛṣṇa smilingly dismissed her, and then laughed aloud on beholding the countenance of Baladeva.[2]

भक्तिच्छेदानुलिप्ताङ्गौ नीलपीताम्बरौ च तौ।
धनुःशालां ततो यातौ चित्रमाल्योपशोभितौ॥१३॥
आयोगञ्च धनूरत्नं ताभ्यां पृष्टैश्च रक्षिभिः।
आख्याते सहसा कृष्णो गृहीत्वापूरयद्धनुः॥१४॥
ततः पूरयता तेन भज्यमानं बलाद्धनुः.
चकार सुमहाशब्दं मथुरा येन पूरिता॥१५॥
अनुयुक्तौ ततस्तौ तु भग्ने धनुषि रक्षिभिः।
रक्षिसैन्यं निहत्योभौ निष्क्रान्तौ कार्मुकालयात्॥१६॥

Dressed in blue and yellow garments, and anointed with fragrant unguents, Keśava and Rāma proceeded to the hall of arms, which was hung round with garlands: Inquiring of the warders which bow he was to try, and being directed to it, he took it, and bent it; but drawing it with violence, he snapped it in two,[3] and all Mathurā resounded with the noise which its fracture occasioned. Abused by the warders for breaking the bow, Kṛṣṇa and Rāma retorted, and defied them, and left the hall.

अक्रूरागमवृत्तान्तमुपलभ्य तथा धनुः।
भग्नं श्रुत्वाथ कंसोऽपि प्राह चाणूर-मुष्टिकौ॥ १७॥

When Kaṁsa knew that Akrūra had returned, and heard that the bow had been broken, he thus said to Chāṇūra and Muṣṭika, his boxers:

कंस उवाच

गोपालदारकौ प्राप्तौ भवद्भ्या तौ ममाग्रतः।
मल्लयुद्धेन हन्तव्यौ मम प्राणहरौ हि तौ॥ १८॥
नियुद्धे तद् विनाशेन भवद्भ्या तोषिको ह्यहम्।
दास्याम्यभिमतान् कामान् नान्यथैतन्महाबलौ॥ १९॥
न्यायतोऽन्यायतो वापि भवद्भ्या तौ ममाहितौ।
हन्तव्यौ तद्वधाद् राज्यं सामान्यं नो भविष्यति॥ २०॥
इत्याज्ञाप्य स तौ मल्लौ तत आहूय हस्तिपम्।
प्रोवाचोच्चैस्त्वया मेऽद्य समाजद्वारि कुञ्जरः॥ २१॥
स्थाप्यः कुवलयापीडस्तेन तौ गोपदारकौ।
घातनीयौ नियुद्धाय रङ्गद्वारमुपागतौ॥ २२॥
तमथाज्ञाप्य दृष्ट्वा च मञ्चान् सर्वानुपाकृतान्।
आसन्नमरणः कंसः सूर्योदयमुदैक्षत॥ २३॥

"Two youths, cowherd boys, have arrived; you must kill them both, in a trial of,strength, in my presence; for they practise against my life. I shall be well pleased if you kill them in the match, and will give you whatever you wish; not else. These two foes of mine must be killed by you fairly or unfairly. The kingdom shall be ours in common, when they have perished.' Having given them these orders, he sent next for his elephant driver, and desired him to station his great elephant Kuvalayāpīḍa, who was as vast as a cloud charged with rain, near the gate of the arena, and drive him upon the two boys when they should attempt to enter. When Kaṅsa had issued these commands, and ascertained that the platforms were all ready for the spectators, he awaited the rising of the sun, unconscious of impending death.

ततः समस्तमञ्चेषु नागरः स तदा जनः।
राजमञ्चेषु चारूढ़ाः सहामात्यैर्म्महीभृतः॥ २४॥
मल्लप्राशिनकवर्गश्च रङ्गमध्यसमीपतः।
कृतः कंसेन कंसोऽपि तुङ्गमञ्चे व्यवस्थितः॥ २५॥
अन्तःपुराणां मञ्चाश्च तथान्ये परिकल्पिताः।
अन्ये च वारमुख्यानामन्ये नागरयोषिताम्॥ २६॥
नन्दगोपादयो गोपा मञ्चेष्वन्येष्ववस्थिताः।
अक्रूर-वासुदेवौ च मञ्चप्रान्ते व्यवस्थितौ॥ २७॥
नागरीयषिता मध्ये देवकी पुत्रगृद्धिनी।
अन्तकालेऽपि पुत्रस्य द्रक्ष्यामि रुचिरं मुखम्॥ २८॥
वाद्यमानेषु तूर्येष चानूरे चापि वल्गति।
हाहाकारपरे लोके ह्यास्फोटयति मुष्टिके॥ २९॥
हत्वा कुवलयापीड़ं हस्त्यारोहप्रणोदितम्।
मदासृगनुलिप्ताङ्गौ गजदन्तवरायुधौ॥ ३०॥
मृगमध्ये यथा सिंहौ गर्वलीलाविलोकितौ।
प्रविष्टो सुमहाङ्गं बलभद्र-जनार्द्दनौ॥ ३१॥

In the morning the citizens assembled on the platforms set apart for them, and the princes, with the ministers and courtiers, occupied the royal, seats. Near the centre of the circle judges of the games were stationed by Kaṅsa, whilst he himself sat apart close by upon a lofty throne. Separate platforms were erected for the ladies of the palace, for the courtesans, and for the wives of the citizens.[4] Nanda and the cowherds had places appropriated to them, at the end of which sat Akrūra and Vāsudeva. Amongst the wives of the citizens appeared Devakī, mourning for her son, whose lovely face she longed to behold even in the hour of his destruction. When the musical instruments sounded, Cāṇūra sprang forth, and the people cried, "Alas I" and Muṣṭika slapped his arms in defiance. Covered with must and blood from the elephant, whom, when goaded upon them by his driver, they had slain, and armed with his tusks, Balabhadra and Janārddana confidently entered the arena, like two lions amidst a herd of deer.

हाहाकारी महान् जज्ञे सर्वमञ्चेष्वनन्तरम्।
कृष्णोऽयं बलभद्रोऽयमिति लोकस्य विस्मयः॥ ३ २॥
सो॥यं येन हता घोरा पूतना सा निशाचरी।
क्षिप्तञ्च शकटं येन भग्नौ च यमलार्ज्जुनौ॥ ३ ३॥
सोऽयं यः कालियं नागं ननर्त्तारुह्य बालकः।
धृतो गोवर्द्धनो येन सप्तरात्रं महागिरिः॥ ३ ४॥
अरिष्टो धेनुकः केशी लीलयैव महात्मना।
निहता येन दुर्वृत्ता दृश्यतां सोऽयमच्युतः॥ ३ ५॥
अयञ्चास्य महाबाहुर्बलभद्रोऽग्रजोऽग्रतः।
प्रयाति लीलया योषिन्मनोनयनन्दनः॥ ३ ६॥
अयं स कथ्यते प्राज्ञैः पुराणार्थावलोकिभिः।
गोपालो यादवं वंशं मग्नमभ्युद्धरिष्यति॥ ३ ७॥
अयं स सर्वभूतस्य विष्णोरखिलजमनः।
अवतीर्णो महीमंशो नूनं भारहरो भुवः॥ ३ ८॥

Exclamations of pity arose from all the spectators, along with expressions of astonishment. "This then," said the people, "is Kṛṣṇa! this is Balabhadra! This is he by whom the fierce night-walker Pūtanā was slain; by whom the waggon was overturned, and the two Arjuna trees felled! This is the boy who trampled and danced on the serpent Kālīya; who upheld the mountain Govarddhana for seven nights; who killed, as if in play, the iniquitous Ariṣṭa, Dhenuka, and Keśin! This whom we see is Acyuta! This is he who has been foretold by the wise, skilled in the sense to the Purāṇas, as Gopala, who shall exalt the the depressed Yādava race! This is a portion of the all-existing, all-generating Viṣṇu, descended upon earth, who will assuredly lighten her load !"

इत्येवं वर्णिते पौरे रामे कृष्णे च तत्क्षणात्।
उरस्तताप देवक्याः स्नेहस्नुतपयोधरम्॥ ३ ९॥
महोत्सवमिवासाद्य पुत्राननविलोकनम्।

युवेव वसुदेवोऽभूद् विहायाभ्यागतां जराम्॥४०॥
विस्तारिताक्षियुगलो राजान्तःपुरयोषिताम्।
नागरस्त्रीसमूहश्च द्रष्टुं न विरराम तम्॥४१॥
सख्यः पश्यत कृष्णस्य मुखमत्यरुणेक्षणम्।
गजयुद्धकृतायास-स्वेदाम्बुकणिकाचितम्॥४२।
श्रीवत्साङ्कं महद्धाम बालस्यैतद् विलोक्यताम्।
परिभूय स्थितं जन्म सफलं क्रियतां दृशोः॥४३॥
श्रीवत्साङ्गं महद्धाम बालस्यैतद् विलोक्यताम्।
विपक्षक्षपणं वक्षो भुजयुग्मञ्च भामिनि॥४४॥

Thus did the citizens describe Rāma and Kṛṣṇa, as soon as they appeared; whilst the breast of Devakī glowed with maternal affection; and Vāsudeva, forgetting his infirmities, felt himself young again, on beholding the countenances to his sons as a season of rejoicing. The women to the palace, and the wives of the citizens, wide opened their eyes, and gazed intently upon Kṛṣṇa. "Look, friends," said they to their companions; "look at the face of Kṛṣṇa; his eyes are reddened by his conflict with the elephant, and the drops to perspiration stand upon his checks, outvieing a full blown lotus in autumn, Studded with glittering dew. Avail yourself now of the faculty of vision. Observe his breast, the seat of splendour, marked with the mystic sign; and his arms, menacing destruction to his foes.

किन्न पश्यासि दुग्धेन्दु-मृणालधवलाननम्।
बलभद्रमिमं नीलं-परिधानमुपागतम्॥४५॥
वल्गता मुष्टिकेनैतच्चाणूरेण तथा सखि!
क्रियते बलभद्रस्य हास्यमीषद्विलोक्यताम्॥४६॥
सख्य! पश्यत चाणूरो नियुद्धार्थमयं हरिम्।
समुरपैति न सन्त्यत्र किं वृद्धा युक्तकारिणः॥४७॥
क्व यौवनोन्मुखीभूत-सुकुमारतनुर्हरिः।
क्व वज्रकठिनाभोगि-शरीरोऽयं महासुरः॥४८॥
इमौ सुललितौ रङ्गे वर्त्तेते नवयौवनौ।
दैतेयमल्लाश्चाणूर-प्रमुखस्त्वतिदारुणाः॥४९॥
नियुद्ध-प्राश्निकानान्तु महानेष व्यतिक्रमः।
यद् बालबलिनोर्युद्ध मध्यस्थैः समुपेक्ष्यते॥५०॥

Do you not notice Balabhadra, dressed in a blue garment; his countenance as fair as the jasmine, as the moon, as the fibres to the lotus seem? See how he gently smiles at the gestures to Muṣṭika and Cāṇūra, as they spring up. And now behold Hari advance to encounter Cāṇūra. What I are there no elders, judges of the field? How can the delicate form of Hari, only yet in the dawn of adolescence, be regarded as a match for the vast and adamantine bulk of the great demon ? Two youths, of light and elegant persons, are in the arena, to oppose athlelic fiends, headed by the cruel Cāṇūra. This is a great sin in the judges of the games, for the umpires to suffer a contest between boys and strong men."

पराशर उवाच

इत्थं पुरस्त्रीलोकस्य वदतश्चालयन् भुवम्।
ववल्ग बद्धकक्षोऽन्तर्जनस्य भगवान् हरिः॥५१॥
बलभद्रोऽपि चास्फोट्य ववल्ग ललितं यदा।
पदे पदे तदा भूमिर्यन शीर्णा तदद्भुतम्॥५२॥
चाणूरेण तदा कृष्णो युयुधेऽमितविक्रमः।
नियुद्धकुशलो दैत्यो बलभद्रेण मुष्टिकः॥५३॥
सन्निपातावधूतैस्तु चाणूरेण समं हरिः।
क्षेपणैर्मुष्टिभिश्चैव कीलवज्रनिपातनैः॥५४॥
जानुभिश्चाश्मनिर्घातैस्तथा बाहुविघट्टितैः।
पादोद्धूतैः प्रसृष्टैश्च तयोर्युद्धमभून्महत्॥५५॥
अशस्त्रमतिघोरं तत् तयोर्युद्धं सुदारुणम्।
बलप्राणविनिष्पाद्यं समाजोत्सवसन्निधौ॥५६॥
यावद् यावच्च चाणूरो युयुधे हरिणा सह।
प्राणहनिमवापाग्र्यां तावत्तावल्लवाल्लवम्॥५७॥
कृष्णोऽपि युयुधे तेन लीलयैव जगन्मयः।
खेदाच्चालयता कोपान्निजशेखरकेशरम्॥५८॥
बलक्षयं विवृद्धिञ्च दृष्ट्वा चाणूरकृष्णयोः।
वारयामास तूर्याषु कंसः कोपपरायणः॥५९॥
मृदङ्गादिषु तूर्येषु प्रतिषिद्धेषु तत्क्षणात्।
खे सङ्गतान्यवाद्यन्त देवतूर्याण्यनेकशः॥
जय गोविन्द! चाणूरं जहि केशव! दानवम्।
इत्यन्तर्द्धानगा देवास्तदोचुरतिहर्षिताः॥६०॥

चाणूरेण चिरं कालं क्रीडित्वा मधुसूदनः।
उत्पाट्य भ्रामयामास तद्वधाय कृतोद्यमः॥६१॥
भ्रामयित्वा शतगुणं दैत्यमल्लममित्रजित्।
भूस्वास्फोटयामास गगने गतजीवितम्॥६२॥
भूमावास्फोटतस्तेन चाणूरः शतधाव्रजत्।
रक्तस्राव-महापङ्कां चकार स तदा भुवम्॥६३॥
वलदेवोऽपि तत्कालं मुष्टिकेन महाबलः।
युयुधे दैत्यमल्लेन चाणूरेण यथा हरिः॥६४॥
सोऽप्येनं मुष्टिना मूर्द्ध्नि वक्षस्याहत्य जानुना।
पातयित्वा धरापृष्ठे निष्पपेष गातयुषम्॥६५॥

As thus the women of the city conversed with one another, Hari, having tightened his girdle, danced in the ring, shaking the ground on which he told, Balabhadra also danced, slapping his arms in defiance. Where the ground was firm, the invincible Kṛṣṇa contended foot to foot with Cāṇūra. The practised demon Muṣṭika was opposed by Balabhadra. Mutually entwining, and pushing, and pulling, and beating each other with fists, arms, and elbows, pressing each other with their knees, interlacing their arms, kicking with their feet, pressing with their whole weight upon one another,[5] fought Hari and Cāṇūra. Desperate was the struggle, though without weapons, and one for life and death, to the great gratification of the spectators. In proportion as the contest continued, so Cāṇūra was gradually losing something of his original vigour, and the wreath upon his head trembled from his fury and distress[6]; whilst the world-comprehending Kṛṣṇa wrestled with him as if but in sport. Beholding Cāṇūra losing, and Kṛṣṇa gaining strength, Kaṅsa, furious with rage, commanded the music to cease. As soon as the drums and trumpets were silenced, a numerous band of heavenly instruments was heard in the sky, and the gods invisibly exclaimed, "Victory to Govinda! Keśava, kill the demon Cāṇūra! Madhusūdana having for a long time dallied with his adversary, at last lifted him up, and whirled him round, with the intention of putting an end to him. Having whirled

Cāṇūra round a hundred times, until his breath was expended in the air, Kṛṣṇa dashed him on the ground with such violence as to smash his body into a hundred fragments, and strew the earth with a hundred pools of gory mire. Whilst this took place, the mighty Baladeva was engaged in the same manner with the demon bruiser Muṣṭika. Striking him on the head with his fists, and on the breast with his knees, he stretched him on the ground, and pummelled him there till he was dead.

कृष्णस्तोमलकं भूयो मल्लराजं महाबलम्।
वाममुष्टिप्रहारेण पातयामास भूतले॥६६॥
चाणूरे निहते मल्ले मुष्टिके विनिपातिते।
नीते क्षयं तोमलके सर्वे मल्लाः प्रयुद्रुवुः॥६७॥
ववल्गतुस्तदा रङ्गे कृष्णसङ्कर्षणावुभौ।
समानवयसो गोपान् बलादाकृष्य हर्षितौ॥६८॥
कंसोऽपि कोपरक्ताक्षः प्राहोच्चैर्व्यापृतान् नरान्।
गोपावतौ समाजौघान्निष्काश्येतां बलादितः॥६९॥
नन्दोपि गृह्यतां पापो निगडैरायसैरिह।
अवृद्धार्हेण दण्डेन वसुदेवोऽपि वध्यताम्॥७०॥
वल्गन्ति गोपाः कृष्णेन ये चेमे सहिताः पुरः।
गावो ह्रियन्तामेतेषां यच्चास्ति वसु किञ्चन॥७१॥

Again, Kṛṣṇa encountered the royal bruiser Tomalaka, and felled him to the earth with a blow to his left hand. When the other athlete saw Chāṇūra, Muṣṭika, and Tomalaka killed, they fled from the field; and Kṛṣṇa and Saṅkarṣaṇa danced victorious on the arena, dragging along with them by force the cowherds of their own age. Kaṅsa, his eyes reddening with wrath, called aloud to the surrounding people, "Drive those two cow" boys out of the assembly: seize the villain Nanda, and secure him with chains of iron: put Vasudeva to death with tortures intolerable to his years: and lay hands upon the cattle, and whatever else belongs to those cowherds who are the associates of Kṛṣṇa."

एवमज्ञापयानञ्च प्रहस्य मधुसूदनः।
उत्पत्यारुह्य तं मञ्चं कंसं जग्राह वेगतः॥७२॥

केशेष्वाकृष्य विगलत्किरीटमवनीतले।
कंस स पातयामास तस्योपरि पपात च॥७३॥
नि:शेष-जगदाधार-गुरुणा पततोपरि।
कृष्णेन त्याजित: प्राणानुग्रसेनात्मजो नृप:॥७४॥
मृतस्य केशेषु तदा गृहीत्वा मधुसूदन:।
चकर्ष देहं कंसस्य रङ्गमध्ये महाबल:॥७५॥
गौरवेणातिमहता परिखा तेन कृष्यता।
कृता कंसस्य देहेन वेगेनेव महाम्भस:॥७६॥
कंसे गृहीते कृष्णेन तद्भ्राताभ्यागतो रुषा।
सुमाली बलभद्रेण लीलयैव निपातित:॥७७॥
ततो हाहाकृतं सर्वमासीत् तद्रङ्गमण्डलम्।
अवज्ञया हतं दृष्ट्वा कृष्णेन मथुरेश्वरम्॥७८॥
कृष्णोऽपि वसुदेवस्य पादौ जग्राह सत्वर:।
देवक्याश्च महाबाहुर्बलभद्रसहायवान्॥७९॥
उत्थाप्य वसुदेवस्तं देवकी च जनार्द्दनम्।
स्मृतजन्मोक्तवचनौ तावेव प्रणतौ स्थितौ॥८०॥

Upon hearing these orders, the destroyer of Madhu laughed at Kaṅsa, and, springing up to the place where he was seated, laid hold of him by the hair of his head, and struck his tiara to the ground: then casting him down upon the earth, Govinda threw himself upon him. Crushed by the weight of the upholder of the universe, the son of Ugrasena, Kaṅsa the king, gave up the ghost, Kṛṣṇa then dragged the dead body, by the hair of the head, into the centre of the arena, and a deep furrow' was made by the vast and heavy carcass of Kaṅsa, when it was dragged along, the ground by Kṛṣṇa, as if a torrent of water had ran through it[7] Seeing Kaṅsa thus treated, his brother Sumālin came to his succour; but he was encountered, and easily killed, by Balabhadra. Then arose a general cry of grief from the surrounding circle, as they beheld the king of Mathurā thus slain, and treated with such contumely, by Kṛṣṇa. Kṛṣṇa, accompanied by Balabhadra, embraced the feet to Vasudeva and of Devakī; but Vasudeva raised him up; and he and Devakī recalling to recollection what he had said to them at his birth, they bowed to

Janārddana, and the former thus addressed him:

वसुदेव उवाच

प्रसीद सीदतां नाथ! देवानां वरद: प्रभो।
तथावयो: प्रसादेनं कृतोद्धारश्च केशव॥८१॥
आराधितो यद्भगवानवतीर्णो गृहे मम।
दुर्वृत्तनिधानार्थाय तेन न: पावितं कुलम्॥८२॥
त्वमत: सर्वभूतानां सर्वभूतेष्ववस्थित:।
प्रवर्त्तेते समस्तात्मन्! त्वत्तो भूतभविष्यती॥८३॥
यज्ञैस्त्वमिज्यसे नित्यं सर्वदेवमयाच्युत।
त्वमेव यज्ञो यष्टा च यज्ञानां परमेश्वर:॥८४॥
सापह्नवं मम मनो यदेतत् त्वयि जायते।
देवक्याश्चात्मजप्रीत्या तदत्यन्तविडम्बना॥८५॥

"Have compassion upon mortals, O god, benefactor and lord of deities: it is by thy favour to us two that you have become the (present) upholder of the world. That, for the punishment of the rebellious, you have descended upon earth in my house, having been propitiated by my prayers, sanctifies our race. You are the heart of all creatures, you abide in all creatures; and all that has been, or will be, emanates from you, O universal spirit! You, Achyuta, who comprehen all the gods, are eternally worshipped with sacrifices: you are sacrifice itself, and the offerer of sacrifices. The affection that inspires my heart and the heart of Devakī towards you, is if you were our child, is indeed but error, and a great delusion.

क्व कर्त्ता सर्वभूतानामनादिनिधनो भवान्।
क्व मे मनुष्यकस्यैषा जिह्वा पुत्रेति वक्ष्यति॥८६॥
जगदेतज्जगन्नाथ! सम्भूतमखिलं यत:।
कया युक्त्या विना मायां सोऽस्मत्त: सम्भविष्यति॥८७॥
यस्मिन् प्रतिष्ठितं सर्वं जगत् स्थावरजङ्गमम्।
स कोष्ठोत्सङ्गशयनो मानुषाज्जायते कथम्॥८८॥
स त्वं प्रसीद परमेश्वर! पाहि विश्व-
मंशावतारकरणैर्न ममासि पुत्र:।

आब्रह्मपादपमयं जगदेतदीश!
त्वं नो विमोहयसि किं परमेश्वरात्मन्॥८९॥

How shall the tongue of a mortal such as I am call the creator of all things, who is without beginning or end, son? Is it consistent that the lord of the world, from whom the world proceeds, should be born of me, except through illusion? How should he, in whom all fixed and moveable things are contained, be conceived in the womb and born of a mortal being?

मायाविमोहितदृशा तनयो ममेति
कंसाद्भयं कृतमपास्तभयातितीव्रम्।
नीतोऽसि गोकुलमितोऽतिभयाकुलस्य
वृद्धिं गतोऽसि मम नास्ति ममत्वमीश॥९०॥
कर्म्माणि रुद्र-मरुदश्वि-शतक्रतूनां
साध्यानि यानि न भवन्ति निरीक्षितानि।
त्वं विष्णुरीश! जगतामुकारहेतोः
प्राप्तोऽसि नः परिगतो विगतो हि मोहः॥९१॥
इति श्रीविष्णुपुराणे पञ्चमांशे विंशः अध्यायः॥

Have compassion therefore indeed, O supreme lord, and in thy descended portions protect the universe. You are no son of mine. This whole world, from Brahma to a tree, you are. Wherefore do you, who are one with the supreme, beguile us? Blinded by delusion, I thought you my son ; and for you, who are beyond all fear, I dreaded the anger of Kansa, and therefore did I take you in my terror to Gokula, where you have grown up; but I no longer claim you as mine own. You, Viṣṇu, the sovereign lord of all, whose actions Rudra, the Maruts, the Aśvins, Indra, and the gods, cannot equal, although they behold them; you who has come amongst us for 'the benefit of the world, are recognised, and delusion is no more."

NOTES

1 They had their bodies smeared in the style called Bhaktichhheda (भक्तिच्छेदानुलिप्ताङ्गौ); that is, with the separating or distinguishing (cheda) marks of

Vaiṣṇava devotion (bhakti) : certain streaks on the forehead, nose, cheeks, breast, and arms, which denote a follower of Viṣṇu. See As.Res.XVI.33.

2 The story is similarly told in the Bhāgavata, etc.

3 The bending or breaking of a bow is a favourite incident in Hindu heroic poetry, borrowed, no doubt, from the Rāmāyaṇa, where, however, it has an object: here it is quite gratuitous.

4 The Bhāgavata enters into even fewer particulars than our text of the place set apart for the games. The Hari Vaṃśa gives a much more detailed description, which is in some respects curious. The want of any technical glossary, and the general manner in which technical terms are explained in the ordinary dictionaries, reader it difficult to understand exactly what is intended, and any translation to the passages must be defective. The French version, however, probably represents a much more splendid and threatrical scene-than the text authorizes, and may therefore admit of correction. The general plan is nothing more than an enclosed space, surrounded by temporary structures of timber or bamboos, open or enclosed, and decorated with hangings and garlands. It may be doubted it the details described by the compiler of the Hari Vaṃśa were very familiar even to him; for his description is not always very cosistent or precise. Of two commentators, one evidently knows nothing of what be attempts to explain; but with the assistance of the other the passages may be thus, though not always confidently. rendered:

"The king, Kaṅsa, meditating on these things, went forth from his palace to the place which had been prepared for the sight of the ceremonial (1). to inspect the scaffolds (2). which had been constructed. He found the place close set with the several platforms (3), of the different public bodies (4), strongly put together, and decorated with roofed pavilions of various sizes, supported by colums. and divided into commodious chambers (5). The edifice was extensive, well arranged, secured by strong rafters (6) spacious and lofty, and commodious and secure. Stairs led to the different galleries (7). Chairs to state (8) were placed in various parts of it. The avenues that conducted to it were narrow (9). It was covered with temporary stages and sheds (10), and was capable of sustaining the weight of a multitude.

Having seen the place to the festival thus adorned, Kama gave orders, and said, To-morrow let the platforms and terraces and pavilions (11) be decorated with pictures and garlands and flags and images (12), and let them be scented with fragrant odours, and covered over with awnings (13). Let there be ample heaps of dry, pounded cow-dung (14) provided on the ground, and suitable refreshment chambers be covered over, and decorated with bells and ornamented arches (15). Let large water-jars be securely fixed in order, capable of holding a copious supply, and provided with golden drinking-cups. Let apartments be prepared (16), and various kinds of beverage, in appropriate vessels, be ready. Let judges of the games be invited, and corporations with their chiefs. Let orders be issued to the wrestlers, and notice be given to the spectators; and let platforms for their accommodation be fitted up in the place of assembly' "(17).

When the meeting takes place, the site of the games is thus described: "Upon the following day the amphitheatre (18) was filled by the citizens. anxious to behold the games. The place of assemby(19) was supported by octagonal painted pillars (20), fitted up with terraces and doors and bolts, with windows circular or crescent; shaped, and accommodated with seats with cushions (21). and it shone like the ocean whilst large clouds hang upon it, with spacious, substantial pavilions (22), fitted up for the sight of the combat; open to the front (23). but screend with beautiful and fine curtains (24), crowned with festoons of flowers, and glistening with radiance like autumnal clouds. The pavilions of the different companies and corporations, vast as mountains, were decorated with banners, bearing upon them the implements and emblems of the several crafts (25). The chambers of the inhabitants of the inner apartments shone near at hand, bright with gold and painting and net-work of gems: they were richly decorated with precious stones, were enclosed below with costly hanging, and ornamented above with spires and banners, and looked like mountains spreading their wings in the sky; while the rays of light reflected from the valuable of jewel were blended with the waving of white chowries, and the musical tinkling of female ornaments. The separate pavilions of the courtesans were graced by lovely women, attired in the most splendid dresses (27), and emulated the radiance of the cars of the gods, In the place of assembly there were excellent seats, couches made of gold, and hangings of various colours, intermixed with bunches of flowers: and there were golden vases of water, and handsome places for refreshment, filled with fruits of various kinds, and cooling juices, and sherbets fit for drinking (28). And there were many other stages and platforms, constructed of strong timber, and hangings by hundreds and thousands were displayed: and upon the tops of the houses, chambers fitted up with delicate jalousies, through which the women might behold the sports, appeared like swans flying through the air,

"In front stood the pavilion of Kaṅsa, surpassing all the rest in splendour, looking like mount Meru in radiance; its sides, its columns, being covered with burnished gold : fastened with coloured cords; and every way worthy the presence of a king."

In justification of the rendering of the above, an explanation of the technical terms, taken either from dictionaries or from the commentators, may be subjoined. (1) Kaṅsa went to the Prekṣāgāra (प्रेक्षागारं), literally 'house of seeing;' but it is evident, from its interior being visible to spectators on the tops of the houses, as subsequently mentioned, that it was not a theatre, or covered edifice. If a building at all, it was merely a sort of stockade. One commentator calls it, 'a place made for seeing the sacrifice; धनुर्भहप्रेक्षणार्थं कृतं स्थानं। (2) Mañchānām avalokaka (मञ्चानांमवलोकक:). The Mañchī is commonly understood to signify a raised platform, with a floor and a roof, ascended by a ladder: see Dictionary, (3) Mañcha-vāṭa (मञ्चवाट:). Vāta is either 'site' or 'inclosure,' and is used here without much affecting the sense of Mañcha. The compound is explained by the commentators, 'prepared places' (रचितभूमय:), or 'the sites of the platforms' (मञ्चभूमय:). (4) The Śreṇīs (श्रेणीनां), associations of artificers practising the same art. One of the commentaries understands the term to be here used to denote, not their station, but their labours: 'The structure was the work of the artificers' (श्रेणीनां प्रयत्नं). (5) Several words occur here of technical import. The passage is, सोत्रमागा रयुक्ताभिर्वलभीभिर्विभूषितं कुटीभिश्चप्रवृद्धाभिरेक स्तम्भैश्चभूषितं। Valabhi is said by the commentator to mean a structure with a pent roof, supported by six columns, Kutī, a circular one, having seven roofs–something perhaps like a Chinese pagoda–and four columns. The Eka-stambha is a chamber, supported by one column: वलभीभिरुभयतो नमत्पक्षद्वयाभि छदीभि: षत् स्तम्भामि:। कुटीभिश्चप्रवृद्धाभि: कोष्टकै: ससछदिकश्चतुस्तम्भै:॥ (6) Sāraniryyūham (सारनिर्य्यूहं)- It is difficult to understand the necessity of rafters in an inclosure in which the platforms and stages seem to have been erected independently of any floor or wall: but the commentary explains Niryyūha, strong brackets, projecting from a house: सारनिर्य्यूहं दृढतागदन्ता: गृहान्निर्गतादारूणि। (7) Aslisnṭa susliṣṭa manchărohanam. The first epithet is explained, 'not contracted' (असंकुचितं); the second, 'well constructed' (साधुरचितं); and for the 'ascending' (Ārohanam) we have सोपानपंक्तिर्यत्र 'where was a line of steps,' or 'ladders'. There is another reading to the text, however, which may be rendered, 'Having steps well secured in their ascent above' (उदक् प्रवणसुश्लिष्टं मञ्चारोहणं). (8) 'Seats for king' (नृपासनानि). (9) Such is the literal purport of Sañcāra-patha-sankulam (संचारपथसंकुलं), implying, possibly, the formation of passages by fences on either side. (10) This is doubtful: the phrase is (छन्नं तद्वेदिकाभि:) Channam-tad-vedikābhi. Channam means, literally, 'covered,' and can scarcely be used in the sense of 'overspread or filled with.' Vedikă means an elevated floor or terrace, with which a halt or edifice cannot well be 'covered ;' and therefore requires the sense here given to Channa. The commentators are silent. (11) The Mancavāṭas and Valabhis, as above : the other term is Vīthi, "a shop.' 'a terrace,' 'a road.' (12) Let them be Vapuṣmanta (वपुष्मन्त:); 'having painted or sculptured figures' (चित्रयुरुषादि युक्ता:). The other commentary render it merely 'pleasant' or 'agreeable' (स्पृहणीया:). (13) 'Covered above with cloths' (उपनीतोत्तरच्छदा:). The use of the awning or Samiana is very common in India. (14) For the wrestlers to rub over their bodies to absorb the perspiration (मल्लानां स्वेदोन्मार्जनार्थं). (15) This is all rather questionable: the passage is most usually, घण्टास्तोरणशोभाश्च वलयश्चानुरूपत:। Vali or Ball in one sense means 'the edge of a thatch,' and may be put for some sort of temporary structure, a kind of retiring or refreshment room for the boxers and wrestlers. In some copies it is read, पटास्तरणशोभा: 'beautiful with clothes spread,' on which the performers may sit when disengaged ; perhaps a sort of carpet on the ground. (16) The expression is again Vali (वलयश्चोपकल्प्यतां). Another sense of the word is.

offering of viands, or of the remains of a sacrifice, to all beings; but that cannot be its purport here; nor is it ever used in the sense of viands in general. The verb Kalpa or Klrip also usually implies 'making.' (17) Mañcavāta ; 'in the Samāja,' or 'assembly.' (18) Mahārañga (महारङ्ग) 'the great place of the performance.' Rañga is 'acting' or 'representation.' also the place or site of it (19) All the copies consulted, except one, offer an irregularlity of construction, which, although defended by the commentators, is a license scarcely allowable. The epithets of the first verse are all in the plural number; they then occur in the singular, to agree with the only substantive in the description, Samājavāṭa. According to the commentaries, the plural term Mañcās (मंचा:) understood is the substantive to the epithets of the first stanza, and Samājavāṭa the singular to those of the other verses. This awkardness is however avoided by the reading of an old and very good copy, which puts it all in the singular; as, सचित्राष्टाश्रिचरण: सार्गलद्वारवेदिक: सगवाक्षार्द्धचन्द्रश्च सतलोत्तमभूषित:। (20) The expression is Charaṇa, literally 'foot ;' explained by the commentator, Stambha, 'post' or 'pillar.' (21) The reading of most of the copies is Śayanottama (शयनोत्तम:), which may be taken as the sense of Talottama. 'couches or benches with cushions.' (22) Mañcāgārais (मञ्चागारै), 'temporary houses,' (23) Or 'fronting to the east' (प्राङ् मुखै:). (24) Nirmuktais (निर्मुक्तै:): explained by the commentator to mean 'fine threads, "network,' or 'gauze.' through which persons, females especially, may see without being seen. (25) स्वकर्म्मद्र व्ययुक्ताभि: पताकाभि:। (26) 'With ridges and projections' (स सानुप्रगृहाणि). The commentator explains this, 'with flages on the top of them (उपरि देशे सपताकानि). (27) This appears to be intended for an epithet of the women, although Āstaraṇa is not usually applied to dreas: आस्तरणाम्बरै शोभिता वारमुखाभि:। (21) फलावदंशपूर्णाश्च चाङ्गेर्य्य: पानयोजिता:। Phala to course, is 'fruit' Avadanśa is explained in lexicons, 'what is eaten to excite thirst :' one comment gives it, 'what may be sucked,' as tamarinds, and the like. Chāngeri is explained, 'fluids for drinking, made with sorrel, or acid fruits; ' that is, sherbets. (29) उत्तमागारिका or उत्तरागारिका is an epithet of the Prekṣāgāra, or look-out house of the women (स्त्रीणां प्रेक्ष्यगृहा:), situated on the tops of their houses, according to the commentators; गृहोपरि गृहं यत् तदुत्रमागारं तत्रभवा: प्रेक्ष्यगृहा:। an arrangement very compatible with the form of Indian houses, which have flat roofs, commonly enclosed by a trellis work, or jalousie of masonry. It is observable, that in the Viṣṇu Purāṇa, and in the Mahābhārata, on various public occasions, the women take their places on the platforms, or in the pavilions, without curtains or screens.

5 The terms here used are technical, and refer to the established modes of wrestling amongst Hindu athlete. 1. Sannipāta (सन्निपातः) is described 'mutual laying hold of.' 2. Avadūta (अवदूतः), 'letting go of thc adversary.' 3. Kṣepaṇa (क्षेपणं), 'pulling to, and casting back.' 4. Muṣṭinipāta (मुष्टिनिपातः), 'striking with fists.' 5. Kīlanipāta (कीलनिपातः), 'striking with the elbow.' 6. Vajranipāta (वज्रनिपातः), 'striking with the fore-arm.' 7. Jānunirghāta (जानुनिर्घातः), 'pressing or 'striking with the knees.' 8. Bāhuvighaṭṭana (बाहुविघट्टनं), "interlacing the arms.' 9. Pādoddhūta (पादोद्धूत), 'kicking.' 10. Prasṛshṭā (प्रमृष्टा) 'intertwining of the whole body.' In some copies another term occurs, Aśmaoirghāta (अश्मनिर्घातः). 'striking with stones,' or, striking blows as hard as with stones;' for stones could scarcely be used in a contest specified as 'onc without weapons' (अशस्त्रं युद्धं)

6 Kṛṣṇa contended with Chāṇūra, 'who through distress and anger shook the flowers of his crest; खेदाच्चालयता कोपान्निजशेखकेशरं। The two last terms are explained. 'the flower of the wreath on his head:' स्वशीर्षापीडभूत पुष्पं।

7. *Et latus median sulcus diducit arenam.* 'The yielding sand being furrowed into a ditch or water-course, by the dead bodies being dragged over it. The text is गौरवेणातिमहता परिखा तेन कृष्यता। कृता कंसस्य देहेन वेगेनेव महाम्भसः॥

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CHAPTER 21

एकविंशोऽध्याय:

(उग्रसेनस्य राज्यभिषेक:, भगवतो वासुदेवस्य
विद्याध्ययनञ्च)

पराशर उवाच

तौ समुत्पन्नविज्ञानौ भगवत्कर्म्मदर्शनात्।
देवकी-वसुदेवौ तु दृष्ट्वा मायां पुनर्हरि:।
मोहाय यदुचक्रस्य विततान् स वैष्णवीम्॥ १॥

उवाच चाम्ब! भोस्तात! चिरादुत्कण्ठितेन मे।
भवन्तौ कंसभीतेन दृष्टो सङ्कर्षणेन च॥ २॥
कुर्वतां याति यः कालो मातापित्रोरपूजनम्।
तत्खण्डमायुषो व्यर्थमसाधूनां हि जायते॥ ३॥
गुरु-देव-द्विजातीनां मातापित्रोश्च पूजनम्।
कुर्वतां सफलं जन्म देहिनां तात! जायते॥ ४॥
तत् क्षन्तव्यमिदं सर्वमतिक्रमकृतं पितः।
कंसप्रतापवीर्याभ्यामार्त्तयोः परवश्ययोः॥ ५॥

Having permitted to Devakī and Vasudeva an interval of true knowledge, through the contemplation of his actions, Hari again spread the delusions of his power over them and the tribe of Yadu. He said to them, "Mother; venerable father; you have both been long observed by Saṅkarṣaṇa and myself with sorrow, and in fear of Kaṅsa. He whose time passes not in respect to his father and mother, is a vile being, who descends in vain from virtuous parents. The lives of those produce good fruit, who reverence their parents, their spiritual guides, the Brāhmaṇas, and the gods. Pardon therefore, father, the impropriety of which we may have been culpable, in resenting without your orders, to which we acknowledge that we are subject, the oppression we suffered from the power and violence of Kaṅsa."

पराशर उवाच

इत्युक्त्वाथ प्रणम्योभौ यदुवृद्धाननुक्रमात्।
यथावदभिपूज्याथ चक्रतुः पौर-माननम्॥ ६॥
कंसपत्न्यस्ततः कंसं परिवार्य हतं भुवि।
विलेपुर्मातरश्चास्य दुःखशोकपरिप्लुताः॥ ७॥
बहुप्रकारमत्यर्थं पश्चात्तापातुरो हरिः।
ताः समाश्वासयामास स्वयमस्राविलेक्षणः॥ ८॥
उग्रसेनं ततो बन्धान्मुमोच मधुसूदनः।
अभ्यषिञ्चत् तथैवैनं निजराज्ये हतात्मजम्॥ ९॥
राज्याभिषिक्तः कृष्णो यदुसिंहः सुतस्य सः।
चकार प्रेतकार्याणि ये चान्ये तत्र घातिताः॥ १०॥
कृतौर्ध्वदैहिकं चैनं सिंहासनगतं हरिः।

उवाचाज्ञापय विभो! यत् कार्यमविशङ्कितः॥ ११॥
ययातिशापाद् वंशोऽयमराज्यार्होऽपि साम्प्रतम्।
मयि भृत्ये स्थिते देवानाज्ञापयतु किं नृपैः॥ १२॥

Thus speaking, they offered homage to the elders of the Yadu tribe in order, and then in a suitable manner paid their respects to the citizens. The wives of Kaṅsa, and those of his father, then surrounded the body to the king, lying on the ground, and bewailed his fate in deep affliction, Hari in various ways expressed his regret for what had chanced, and endeavoured to console them, his own eyes being suffused with tears. The foe of Madhu then liberated Ugrasena from confinement, and placed him on the throne, which the death of his son had left vacant. The chief of the Yādavas, being crowned, performed the funeral rites of Kaṅsa, and of the rest of the slain. When the ceremony was over, and Ugrasena had resumed his royal seat, Kṛṣṇa addressed him, and said, "Sovereign lord, command boldly what else is to be done. The curse of Yayāti has pronounced our race unworthy of dominion:[1] but with me, for your servant, you may issue your orders to the gods. How should kings disobey them? "

पराशर उवाच

इत्युक्त्वा सोऽस्मरद् वायुमाजगाम स तत्क्षणात्।
उवाच चैनं भगवान् केशवः कार्यमानुषः॥ १३॥
गच्छेन्द्र ब्रूहि वायो! त्वमलं गर्वेण वासव।
दीयतामुग्रसेनाय सुधर्मा भवता सभा॥ १४॥
कृष्णो ब्रवीति राजार्हमेतद्रत्नमनुत्तमम्।
सुधर्माख्या सभा युक्तमस्यां यदुभिरासितुम्॥ १५॥

Thus having spoken, the human Keśava summoned mentally the deity of the wind, who came upon the instant, and said to him, "Go, Vāyu, to Indra, and desire him to lay aside his pomp, and resign to Ugrasena his splendid hall Sudharman: tell him that Kṛṣṇa commands him to send the royal hall, the unrivalled gem of princely courts, for the assemblage of the race of Yadu."

पराशर उवाच

इत्युक्तः पवनो गत्वा सर्वमाह शचीपतिम्।
ददौ सोऽपि सुधर्माख्यां सभां वायोः पुरन्दरः ॥१६॥
वायुना चाहृता दिव्यां सभां ते यदु पुङ्गवाः।
बुभुजुः सर्वरत्नाढ्यां गोविन्दभुजसंश्रयात्॥१७॥
विदिताखिलविज्ञानो सर्वज्ञानमयावपि।
शिष्याचार्यक्रमं वीरौ ख्यापयन्तौ यदूत्तमौ॥१८॥

Accordingly Vāyu went, and delivered the message to the hushand of Śacī, who immediately gave up to *him* the hall Sudharman, and Vāyu conveyed it to the Yādavas, the chiefs of whom thenceforth possessed this celestial court, emblazoned with jewels, and defended by the arm of Govinda. The two excellent Yadu youths, versed in all knowledge, and possessed of all wisdom, then submitted to instruction, as the disciples of teacher.

ततः सान्दीपनिं काश्यमवन्तीपुरवासिनम्।
अस्त्रार्थं जग्मतुर्वीरौ बलदेव-जनार्द्दनौ॥१९॥
तस्य शिष्यत्वमभ्येत्य गुरुवृत्तपरौ हि तौ।
दर्शयाञ्चक्रतुर्वीरावाचारमखिले जने॥२०॥
सरहस्यं धनुर्वेदं ससङ्ग्रहमधीयताम्।
अहोरात्रैश्चतुःषष्ट्यातुद्भुतमभूद् द्विजः॥२१॥
सान्दीपनिरसम्भाव्यं तयोः कर्मातिमानुषम्।
विचितन्त्य तौ तदा मेने प्राप्तौ चन्द्र-दिवाकरौ॥२२॥
अस्त्रग्राममशेषञ्च प्रोक्तमात्रवाप्य तौ।
ऊचतुर्व्रियतां या ते दात्वाया गुरु दक्षिणा॥२३॥
सोऽप्यतीन्द्रियमालोक्य तयोः कर्म महामतिः।
अयाचत मृतं पुत्रं प्रभासे लवणार्णवे॥२४॥
गृहीतास्त्रौ ततस्तौ तु साध्यपात्रो महोदधिः।
उवाच न मया पुत्रो हतः सान्दीपनेरिति॥२५॥
दैत्यः पञ्चजनो नाम शङ्खरूपः स बालवम्।
जग्राह सोऽस्ति सलिले ममैवासुरसूदन॥२६॥

Accocdingly they repaired to Śāndīpanī–who, though born in Kāśī, resided at Avanti–to study the science of arms, and, becoming his pupils, were obedient and attentive to their master, exhibiting an example to all men of the observance of instituted rules. In the course to sixty-four days they had gone through the elements to military science, with the treatises on the use of arms, and directions for the mystic incantacions, which secure the aid of supernatural weapons,[2] Sāndīpani, astonished at such proficiency, and knowing that it exceeded human faculties, imagined that the sun and moon had become his scholars. When they had acquired all that he could teach, they said to him, "Now say what present shall be given to you, as the preceptor's fee." The prudent Sāndīpani, perceiving that they were endowed with more then mortal powers, requested them to give him his dead son, drowned in the sea of Prabhāsa.[3] Taking up their arms, they marched against the ocean; but the all-comprehending sea said to them, " I have not killed the son of Sāndīpani; a demon named Panchajana, who lives in the form of a conch shell, seized the boy: he is still under my waters.

इत्युक्तोऽन्तर्ज्जल गत्वा हत्वा पञ्चजनं खलम्।
कृष्णो जग्राह तस्यास्थि-प्रभवं शङ्खमुत्तमम्॥ २७॥
यस्य नादेन दैत्यानां बलहानिरजायत।
देवानां ववृधे तेजो यात्यधर्मश्च संक्षयम्॥ २८॥
तं पाञ्चजन्यमापूर्य गत्वा यमपुरीं हरिः।
बलदेवश्च बलवान् जित्वा वैवस्वतं यमम्।॥ २९॥
तं बालं यातनासंस्थं यथापूर्वशरीरिणम्।
पित्रे प्रदत्तवान् कृष्णो बलश्च बलिनां वरः॥ ३०॥
मथुराञ्च पुनः प्राप्तावुग्रसेनेन पालिताम्।
प्रहृष्टपुरुषस्त्रीकावूभौ राम-जनार्द्दनौ॥ ३१॥

इति श्रीविष्णुपुराणे पञ्चमांशे एकविंशः अध्यायः॥

On hearing this, Kṛṣṇa plunged into the sea; and having slain the vile Panchajana, he took the conch shell, which was formed of his bones (and bore it as his horn), the sound of which fills the demon hosts with dismay, animates the vigour of the gods, and annihilates unrighteousness. The heroes also recovered the boy from the pains of death, and restored him in his former person to his father, Rāma and Janārddana then returned to Mathurā, which was well presided over by Ugrasena, and abounded in a happy population both of men and women.[4]

NOTES

1 The curse pronounced on the elder sons of Yayāti, on their refusing to take upon them their father's infirmities, SecBk. IV.CH. X.

2 They read through the Dhanur-veda, which treats of military matters; with the Rahasya, 'the mystical part ;' and the Sangraha, 'collection' or 'compendium,' said to be here the Astra-prayoga, 'the employment of weapons.'

3 Prabhāṣa is a place of pilgrimage in the west of India, on the coast of Guzerat, near the temple of Somanāth, and town of Pattan Somanath. It is also known by the name of Soma-tīrtha; Soma, or the moon, having been here cured of the consumption brought upon him by the imprecation of Dakṣa, his father-in-law, Mahābhārata, Śalya Parva.

4 The incidents of the two last chapters an related in the Bhāgavata and Hari Vaṃśa. often in the words of the text, but with many embellishments and additions, especially in the latter. The Brahma Vaivartta, on the other hand, makes still shorter work of these occurrences than our text

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CHAPTER 22

द्वाविंशोऽध्याय:

(जरासन्धस्य पराजय:)

पराशर उवाच

जरासन्धसुते कंस उपयेमे महाबल:।
अस्ति प्राप्तिश्च मैत्रेय! तयोर्भर्त्तृहनं हरिम्॥ १॥
महाबलपरीवारो मगधाधिपतिर्बली।
हन्तुमभ्याययौ कोपाज्जरासन्ध: सयादवम्॥ २॥
उपेत्य मथुरां सोऽथ रुरोध मगधेश्वर:।
अक्षौहिणीभि: सैन्यस्य त्रयोविंशतिभिर्वृत:॥ ३॥
निष्क्रम्याल्पपरीवारावुभौ राम-जनार्द्दनौ।

युयुधाते समं तस्य बलिनौ बलिसैनिकैः॥४॥
ततो बलश्च कृष्णश्च चक्राते मतिमुत्तमाम्।
आयुधानां पुराणानामादाने मुनिसत्तम॥५॥
अनन्तरं हरेः शार्ङ्गं तूणौ चाक्षयसायकौ।
आकाशादगतौ वीर! तथा कौमोदकी गदा॥६॥
हलञ्च बलभद्रस्य गगनादागतं कवे।
मनसोऽभिमतं विप्र! सौनन्दं मुसलं तथा॥७॥
ततो युद्धे पराजित्य ससैन्यं मगधाधिपम्।
पूरीं विविशतुर्वीरावुभौ राम-जनार्द्दनौ॥८॥

Parāśara said– The mighty Kaṅsa had married the two daughters of Jarāsandha, one named Astī, the other Prāptī, Jarāsandha was king of Magadha, and a very 'powerful prince;[1] who, when he heard that Kṛṣṇa had killed his son-in-law, was much incensed, and, collecting a large force, marched against Mathurā determined to put the Yādavas and kṛṣṇa to the sword. Accordingly he invested the city with three and twenty numerous divisions of his forces[2]' Rāma and Janārddana sallied from the town with a slender, but resolute force, and fought bravely with the armies of Magadha. The two youthful leaders prudently resolved to have recourse to their ancient weapons, and accordingly the bow of Hari, with two quivers filled with exhaustless arrows, and the mace called Kaumodaki, and the ploughshare of Balabhadra, as well as the club Saunanda, descended at a wish from heaven. Armed with these weapons, they speedily discomfited the king of Magadha and his hosts, and re-entered the city in triumph.

जिते तस्मिन् सुदुर्वृते जरासन्धे महामुंने।
जीवमाने गते कृष्णस्तं नामन्यत निर्ज्जितम्॥९॥
पुनरप्याजगामाथ जरासन्धो बलान्वितः।
जितश्च राम-कृष्णाभ्यामपक्रान्तो द्विजोत्तम॥१०॥
दश चाष्टौ च सङ्ग्रामानेवभत्यन्तदुर्मदः।
यदुभिर्मागधो राजा चक्रे कृष्णपुरोगमैः॥११॥
सर्वेष्वेतेषु युद्धेषु यादवैः स पराजितः।
अपक्रान्तो जरासन्धः स्वल्पसैन्यैर्बलाधिकः॥१२॥

Although the wicked king of Magadha, Jarāsandha, was defeated, yet Kṛṣṇa knew that whilst he escaped alive he was not subdued, and in, fact he soon returned with a mighty force, and was again forced by Rāma and Kṛṣṇa to fly, Eighteen times[3] did the haughty prince of Magadha renew his attack upon the Yādavas, headed by Kṛṣṇa; and was as often defeated and put to the rout by them, with very inferior numbers.

तद् बलं यादवानां तैरर्ज्जितं यदनेकशः।
तत्तु सन्निधिमाहात्मयं विष्णोरंशस्य चक्रिणः॥१३॥
मनुष्यधर्मशीलस्य लीला सा जगतः पतेः।
अस्त्राणयनेकरूपाणि यदरातिषु मुञ्चति॥१४॥
मनसैव जगत्सृष्टिं संहारञ्च करोति यः।
तस्यारिपक्षक्षपणे कोऽयमुद्यमविस्तरः॥१५॥
तथापि यो मनुष्याणां धर्मस्तमनुवर्त्तते।
कुर्वन् बलवता सन्धिं हीनैयुर्द्धं करोत्यसौ॥१६॥
साम चोपप्रदानञ्च तथा भेदं प्रदर्शयन्।
करोति दण्डगातञ्च क्वचिदेव पलायनम्॥१७॥
मनुष्यदेहिनां चेष्टामित्येवमनुवर्त्ततः।
लीला जगत्पतेस्तस्य च्छन्दतः सम्प्रवर्त्तते॥१८॥

That the Yādavas were not overpowered by their foes, was owing to the present might of the portion of the discusarmed Viṣṇu. It was the pastime of the lord of the universe, in his capacity of man, to launch various weapons against his enemies; for what effort of power to annihilate his foes could be necessary to him, whose fiat creates and destroys the world? but as subjecting himself to human customs, he formed alliances with the brave, and engaged in hostilities with the base. He had recourse to the four devices of policy, or negotiation, presents, sowing dissension, and chastisement; and sometimes even betook himself to flight. Thus imitating the conduct of human beings, the lord of the world pursued at will his sports.

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NOTES

1 See Bk. IV. Ch. XIX.

2 With twenty-three Akṣouhiṇis, each consisting of 109,300 infantry. 65,610 horse, 21,870 chariots, and as many elephants. The Hari Vaṃśa enumerates, as the allies or tributaries of Jarāsandha, a number of princes 'from various parts of India, but this is a gratuitous embellishment.

3. The Bhāgavata and Hari Vaṃśa say 'seventeen times.' The latter indulges in a prolix description of the first encounter; nothing of which occurs in the Bhāgavata, any more than in our text.

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CHAPTER 23

त्रयोविंशो:ऽध्याय:

(द्वारकाया दुर्गनिर्माणम्, कालयवनदहनम् मुचुकुन्दस्य
भगवत्स्तुतिश्च)

पराशर उवाच

गार्ग्य गोष्ठे द्विजं श्याल: षण्ढ इत्युक्तवान् द्विज।
यदूनां सन्निधौ सर्वे जहसु: सर्वयादवा:॥ १॥
तत: कोपसमाविष्टो दक्षिणाब्धिमुपेत्य स:।
सुतमिच्छंस्तपस्तेपे यदुचक्रभयावहम्॥ २॥
अराधयन् महादेवं सोऽयश्चूर्णमभक्षयत्।
ददौ वरञ्च तुष्टोस्मै वासरे द्वादशे हर:॥ ३॥
सभाजयामास च तं यवनेशो ह्यनात्मज:।
तद्योषित्सङ्गमाच्चास्य पुत्रोऽभूदलिसन्निभि:॥ ४॥

Parāśara–Śyāla having called Gārgya the Brahman, whilst at the cow-pens, impotent, in an assembly of the Yādavas, they all laughed; at which he was highly offended, and repaired to the shores of the western sea, where be engaged in arduous penance to obtain a son, who should be terror to the tribe of Yadu. Propitiating Mahādeva, and living upon iron sand for twelve years, the deity at last was pleased with him, and gave him the desired boon. The king of the Yavanas, who was childless, became the friend of Gārgya; and the latter begot a son by his wife, who was as black as a bee, and was thence called Kālayavana[1].

तं कालयवनं नाम राज्ये स्वे यवनेश्वरः।
अभिषिच्य वनं यातो वज्राग्रकठिनोरसम्॥५॥
स तु वीर्यमदोन्मत्तः, पृथिव्यां बलिनो नृपान्।
पप्रच्छ नारदस्तस्मै कथयामास यादवान्॥६॥
म्लेच्छकोटिसहस्राणां सहस्रैर्बहुभिर्वृतः।
गजाश्वरथपत्त्योघैश्चकार परमोद्यमम्॥७॥
प्रययौ चाव्यवच्छिन्नं छिन्नयानो दिने दिने।
यादवान् प्रति सामर्षो मैत्रेय! मथुरापुरीम्॥८॥

The Yavana king having placed his son, whose breast was as hard as the point of the thunderbolt, upon the throne, retired to the woods. Inflated with conceit of his prowess, Kālayavana demanded of Nārada who were the most mighty heroes on earth. To which the sage answered, "The Yādavas." Accordingly Kālayavana assembled many myriads of Mlecchas and barbarians[2], and with a vast armamcnt of elephants, cavalry, chariot, and foot, advanced impatiently against Mathurā and the'Yādavas, wearying every day the animals that carried him, but insensible of fatigue himself.

कृष्णोऽपि चिन्तयामास क्षयितं यादवं बलम्।
यवनेन रणे गम्यं मागधस्य भविष्यति॥९॥
मागधस्य बलं क्षीणं स कालयवनो बली।
हन्ता तदिदमायातं यदूनां व्यसनं द्विधा॥१०॥
तस्माद् दुर्ग करिष्यामि यदूनामतदुर्जयम्।
स्त्रियोऽपि यत्र युध्येयुः किं पुनर्वृष्णिपुङ्गवाः॥११॥
मयि मत्ते प्रमत्ते वा सुप्ते प्रवसिते तथा।
यादवाभिभवं दुष्टा मा कुर्वन् परयोधकाः॥१२॥
इति सञ्चिन्त्य गोविन्दो योजनानि महोदधिम्।
ययचे द्वादश पुरीं द्वारकां तत्र निर्ममे॥१३॥
महोद्यानां महावप्रां तडागशतशोभिताम्।
प्रकारगृहसम्बाधमिन्द्रस्येवामरावतीम्॥१४॥
मथुरावासिनो लोकांस्तत्रानीय जनार्द्दनः।
आसन्ने कालयवने मथुराञ्च स्वयं ययौ॥१५॥

When Kṛṣṇa knew of his approach, he reflected that if the Yādavas encountered the Yavana, they would be so much weakened by the conflict, that they would then be overcome by the king of Magadha; that their force was much reduced by the war with Magadha, whilst that of Kālayavana was unbroken, and that the enemy might be therefore victorious. Thus the Yādavas were exposed to a double danger. He resolved therefore to construct a citadel for the Yadu tribe, that should not be easily taken; one 'that even women might defend, and in which therefore the heroes of the house of Vriṣṇi should be secure; one in which the male combatants of the Yādavas should dread no peril, though he himself should be drunk or careless, asleep or abroad, 'thus reflecting, Kṛṣṇa solicited a space of twelve furlongs from the ocean, and there he built the city of Dwārakā[3], defended by high ramparts, and beautified with gardens and reservoirs of water, crowded with houses and buildings, and splendid as the capital of Indra, Amarāvatī. Thither Janārddana conducted the inhabitants of Mathurā, and then awaited at that city the approach of Kālayavana.

बहिररावसिते सैन्ये मथुराया निरायुधः।
निर्ज्जगाम स गोविन्दो ददृशे यवनेश्वरम्॥ १६॥
स ज्ञात्वा वासुदेवं तं बाहुप्रहरणो नृपः।
अनुयातो महायोगि-चेतोभिः प्राप्यते न यः॥ १७॥
तेनानुयातः कृष्णोऽपि प्रविवेश महागुहाम्।
यत्र शेते महावीर्यो मुचुकुंन्दो नरेश्वरः॥ १८॥
सोऽपि प्रविश्य यवनो दृष्ट्वा शच्यागतं नृपम्।
पादेन ताडयामास मत्वा कृष्णं सुदुर्मतिः॥ १९॥
दृष्टमात्रस्तु मैत्रेय! भस्मीभूतश्च तत्क्षणात्॥ २०॥
स हि देवासुरे युद्धे गतो जित्वा महासुरान्।
निद्रार्त्तः सुमहाकालं निद्रा वव्रे वरं सुरान्॥ २१॥
प्रोक्तश्च दैवैः संसुप्तं यस्त्वामुत्थापयिष्यति।
देहजेनाग्निना सद्यः स तु भस्मीभविष्यति॥ २२॥

When the hostile army encamped round Mathurā Kṛṣṇa unarmed went forth, and beheld the Yavana king, Kālayavana, the strong-armed, recognizing Vāsudeva, pursued him; him whom the thoughts of perfect ascetics connot overtake. Thus pursued, Kṛṣṇa entered a large cavern, where Mucukunda, the king of men, was asleep. The rash Yavana entering the cave, and beholding a man lying asleep there, concluded it must be Kṛṣṇa and kicked him; at which Mucukunda awoke, and casting on him an angry glance, the Yavana was instantly consumed, and reduced to ashes. For in a battle between the gods and demons, Mucukunda had formerly contributed to the defeat of the latter; and, being overcome with sleep, he solicited of the gods as a boon that he should enjoy a long repose. "Sleep long and soundly," said the gods; "and whoever disturbs you shall be instantly burnt to ashes by fire emanating from your body[4]."

एवं दग्ध्वा स तं पापं दृष्ट्वा च मधुसूदनम्।
कस्त्वमित्याह सोऽप्याह जातोऽहं शशिनःकुले।
वसुदेवस्य तनयो यदेवंशसमुद्भवः।। २३।।
मुचुकुन्दोऽपि तत्रासौ वृद्धगार्ग्यवयोऽस्मरत्।
संस्मृत्य प्रणिपत्यैनं सर्वभूतेश्वरं हरिम्।। २४।।
प्राह ज्ञातौ भवान् विष्णोरंशस्त्वं परमेश्वरः।
पुरा गार्ग्येण कथितमष्टाविंशतिमे युगे।
द्वापरान्ते हरेर्जन्म यदोर्वंशे भविष्यति।। २५।।
स त्वं प्राप्तो न सन्देहो मर्त्यानामुपकारकृत्।
तथापि सुमहत् तेजो नालं सोढुमहं तव।। २६।।
तथाहि सजलाम्भोद-नादधीरतरं तव।
वाक्यं नमति चेवोर्वी यस्य पादप्रपीडिता।। २७।।
देवासुरे महायुद्धे दैत्यसैन्ये महाभटाः।
न शेकुर्मम तत्तेजस्त्वतेजो न सहाम्यहम्।। २८।।

Having burnt up the iniquitous Yavana, and beholding the foe of Madhu, Mucukunda asked him who he was, I am born," he replied, "in the lunar race, in the tribe of Yadu, and am the son of Vāsudeva." Muchukuda, recollecting the prophecy of old Garga fell down before the lord of all, Hari, saying, "You are known, supreme lord, to be a portion of Viṣṇu; for it was said of old by Garga, that at the end of the twenty-eighth Dwāpara age Hari would be born in the family of Yadu. You are he, without doubt, the benefactor of mankind; for thy glory I am unable to endure. Thy words are of deeper tone than the muttering of the rain cloud; and earth sinks down beneath the pressure of thy feet. As in the battle between the gods and demons the Asuras were unable to sustain my lustre, so even am I incapable of bearing thy radiance.

संसारपतितस्यैको जन्तोस्त्वं शरणं परम्।
स प्रसीद प्रपन्नार्त्तिहर्त्ता हर ममाशुभम्॥ २९॥
त्वं पयोनिधय: शैला: सरितस्त्वं वनानि च।
मेदिनी गगनं वायुरापोऽग्निस्त्वं तथा मन:॥ ३०॥
बुद्धिरव्याकृतं प्राणा: प्राणेशस्त्वं तथा पुमान्।
पुंस: परतरं यच्च व्याप्यजन्माविकारि यत्॥ ३१॥
शब्दादिहीनमजरममेयं क्षयवर्जितम्।
अवृद्धिनाशं तद्ब्रह्म त्वमाद्यन्तविवर्जितम्॥ ३२॥
त्वत्तोऽमरा: सपितरो यक्ष-गन्धर्व-किन्नरा:।
सिद्धाश्चाप्सरसस्त्वत्तो मनुष्या: पशव: खगा:॥ ३३॥
सरीसृपा मृगा: सर्वे त्वत्त: सर्वे महीरुहा:।
यच्च भूतं भविष्यञ्च किञ्चिदत्र चराचरम्॥ ३४॥
अमूर्त्तं मूर्त्तमथवा स्थूलं सूक्ष्मतरं स्थितम्।
तत्सर्वं त्वं जगत्कर्त्ता नास्ति किञ्चित् त्वया विना॥ ३५॥

You alone are the refuge of every living being who has lighted on the world. Do you, who are the alleviator of all distress, show favour upon me, and remove from me all that is evil. You are the oceans, the mountains, the rivers, the forests: you are earth, sky, air, water, and fire: you are mind, intelligence, the unevolved principle, the vital airs, the lord of life–the soul; all that is beyond the soul; the all-pervading; exempt from the vicissitudes of birth; devoid of sensible properties, sound and the like: undecaying, illimitable, imperishable, subject neither to increase nor diminution: you are that which is Brahma, without beginning or end. From you the immortals, the progenitors, the Yakṣas, Gandharbhas, and kinnaras, the Siddhas, the nymphs of heaven, men, animals, birds, deer, reptiles, and all the vegetable world, proceed; and all that has been, or will be, or is now, moveable or fixed. All that is amorphous or has form, all that is subtile, gross, stable, or moveable, you are, O creator of the world; and beside you there is not any thing.

मया संसारचक्रेऽस्मिन् भ्रमता भगवन् सदा।
तापत्रयाभिभूतेन न प्राप्ता निर्वृतिः क्वचित्॥ ३६॥
दुःखान्येव सुखानीति मृगतृष्णा जलाशया।
तथा नाथ! गृहतानि तानि तापाय चाभवन्॥ ३७॥
राष्ट्रमुर्वी बलं कोशो मित्रपक्षस्तथात्मजाः।
भार्या भृत्यजना ये च शब्दाद्या विषयाः प्रभो॥ ३८॥
सुखबुद्धया मया सर्वं गृहीतमिदमव्यय।
परिणामे तदेवेश तापात्मकमभून्मम॥ ३९॥

O lord, I have been whirled round in the circle of worldly, existence for ever and have suffered the three classes of affliction, and there is no rest whatever. I have mistaken pains for pleasures, like sultry vapours for a pool of water; and their enjoyment has yielded me nothing but sorrow. The earth, dominion, forces, treasures, friends, children, wife, dependants, all the objects of sense, have I possessed, imagining them to be sources of happiness; but I found that in their changeable nature, O lord, they were nothing but vexation.

देवलोकमिमं प्राप्तो नाथ! देवगणेऽप्ययम्।
मत्तः साहायकामोऽभूच्छाश्वती कुत्र निर्वृतिः॥ ४०॥
त्वामनाराध्य जगतां सर्वेषां प्रभवास्पदम्।
शाश्वती प्राप्यते केन परमेश्वर! निर्वृतिः॥ ४१॥
त्वन्मायामूढ़मनसो जन्म-मृत्यु-जरादिकान्।
अवाप्य तापान् प्रेतराजाननं नराः॥ ४२॥
ततो निजक्रियासूतिनरकेष्वतिदारुणम्।
प्राप्नुवन्ति नरा दुःखमस्वरूपविदस्तव॥ ४३॥
अहमत्यन्तविषयी मोहितस्तव मायया।
ममत्वगर्वगत्तन्तिर्भ्रमामि परमेश्वर॥ ४४॥
सोऽहं त्वां शरणमपारमीशमीड्यं
        सम्प्राप्तः परमपदं यतो न किञ्चित्।
संसारश्रमपरितापतप्तचेता
        निर्वाणे परिणतधाम्नि साभिलाषः॥ ४५॥
इति श्रीविष्णुपुराणे पञ्चमांशे त्रयोविंशः अध्यायः॥

The gods themselves, though high in heaven, were in need of my alliance. Where then is everlasting repose? Who without adoring you, who are the origin of all worlds, shall attain, O supreme deity, that rest which endures for ever ? Beguiled by thy delusions, and ignorant of thy nature, men. after suffering the various penalties of birth, death and infirmity, behold the countenance of the king of ghosts, and suffer in hell dreadful tortures, the reward of their own deeds. Addicted to sensual objects, through thy delusions I revolve in the whirpool of selfishness and pride; and hence I come to you, as my final refuge, who are the lord deserving of all homage, than whom there is no other asylum; my mind afflicted with repentance for my trust in the world, and desiring the fulness of felicity, emancipation from all existence."

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NOTES

1. This legend of the origin of Kālayavana is given also by the Hari Vaṃśa. The Bhāgavata, like our text, comes at once to the siege of Mathurā by this chief; but the Hari Vaṃśa suspendeds the story, for more than thirty chapters, to narrate an origin of the Yādavas, and sundry adventures of Kṛṣṇa and Rāma to the south-west. Most of these have no other authority, and are no doubt inventions of the Dakhini compiler; and the others are misplaced.

2. So the Bhāgavata describes him as leading a host of Mlecchas, or barbariam, againct Kṛṣṇa: but in the Mahābhārta, Sabhā Parvan, where Kṛṣṇa deaeribes the power of Jarāsandha, he admits that he and the Yādavas fled from Mathurā to the west, through fear of that king, but no account is given of any siege of Mathurā, by Kālayavana. The only indication of such a person is the mention that Bhagadatta, the Yavana king, 'who rules over Muru and Naraka in the west and south, is one of his most attached feudatories. This king is in various other places called king to Prāgjyotish, as he is in a subsequent passage of the same book, Sabhā P.; and this name is always applied to the west of Assam. His subjects are, however, still Yavanas and Mlecchas, and he presents horses, caps set with jewels, and swords with ivory hilts", articles scarcely to be found in Assam, which cannot well be the seat of his sovereignty. It seems most likely

therefore that the story may have originated in some knowledge of the power and position of the Greek-Bactrian princes, or their Scythian successors, although in the latter compilations it has been mixed up with allusions to the first Mohammedan aggressians. See *As, Res.* V. 306. and XV 100.

3. According to the Mahābhārata, he only enlarged and fortified the ancient city of Kuśasthalī, founded by Raivata, Sabbā P.: see also Bk. IV. Ch. I of our text.

4. The name of Mucukunda, as one of the sons of Maṇḍhātri occurs io Bk. IV. Ch. II.; but no further notice is taken of him. The Bhāgavata specifies his being the son of that King, and relates the same story of his long sleep as the text The same occurs in the Hari Vaṃśa. The general character of the legends in this chapter is that of reference to something familiar, rather than its narration, In the Hari Vaṃśa the opposite extreme is observable, and there the legends are as prolix as here they are concise. The Bhāgavata follows a middle course; but it seems unlikely that in either of the three we have the original fables.

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CHAPTER 24

चतुर्विंशोऽध्याय:

(तपसे मुचुकुन्दस्य प्रस्थानम्, बलरामस्य व्रजयात्रा च।)

पराशर उवाच

इत्थं स्तुतस्तदा तेन मुचुकुन्देन धीमता।
प्राहेश: सर्वभूतानामनादिर्भगवान् हरि:॥ १॥

श्रीभगवानुवाच

यथाभिवाञ्छितान् दिव्यान् गच्छ लोकान् नरेश्वर।
अव्याहतपरेश्वर्यो मत्प्रसादोपवृंहित:॥ २॥
भुक्त्वा भोगान् महादिव्यान् भविष्यसि महाकुले।
जातिस्मरो मत्प्रसादात् ततो मोक्षमवाप्स्यसि॥ ३॥

Thus praised by the wise Mucukunda, the sovereign of all things, the eternal lord, Hari, said to him, "Go to whatever celestial regions

you wish, lord of men, possessed of might irresistible, honoured by my favour. When you have fully enjoyed all heavenly pleasures, you shall be born in a distinguished family, retaining the recollection to your former births; and you shall finally obtain emancipation."

पराशर उवाच

इत्युक्तः प्रणिपत्येशं जगतामच्युतं नृपः।
गुहामुखाद् विनिष्क्रान्तो ददृशे सोऽल्पकान् नरान्।।४।।
ततः कलियुगं ज्ञात्वा प्राप्तं तप्तु नृपस्तपः।
नरनारायणस्थानं प्रययौ गन्धमादनम्।।५।।

Having heard this promise, and prostrated himself before Acyuta, the lord of the world. Mucukunda, went forth from the cave, and beholding men of diminutive stature, now first knew that the Kali age had arrived. The king therefore departed to Gandhamādana, the shrine of Naranārāyaṇa, to perform penance.

कृष्णोऽपि घातयित्वारिमुपायेन हि तद्बलम्।
जग्राह मथुरामेत्य हस्त्यश्वस्यन्दनाज्ज्वलम्।।६।।
आनीय चोग्रसेनाय द्वारवत्यां न्यवेदयत्।
पराभिभवनिःशङ्कं बभूव च यदो कुलम् ।।७।।
बलदेवोऽपि मैत्रेय! प्रशान्ताखिलविग्रहः.
ज्ञातिसन्दर्शनोत्कण्ठः प्रययौ नन्दगोकुलम्।।८।।
ततो गोपीश्च गोपांश्च यथापूर्वममित्रजित्।
तथैवाभ्यवदत् प्रेम्णा बहुमानपुरःसरम्।।९।।
कैश्चापि सम्परिष्वक्तः कांश्चिद् स परिषस्वजे।
हास्यञ्चक्रे समं कैश्चिद् गोपैर्गोपीजनैस्तथा।।१०।।
प्रियाण्यनेकान्यवदन् गोपास्तत्र हलायुधम्।
गोप्यश्च प्रेमकुपिताः प्रोचुः सेर्ष्यमथापराः।।११।।
गोप्यः पप्रच्छुरपरा नागरीजनवल्लभः।
कच्चिदास्ते सुखं कृष्णश्चलत्प्रेमलवात्मकः।।१२।।
अस्मच्चेष्टामुपहसन् कच्चिन्न पुरयोषिताम्।
सौभाग्यमानमधिकं करोति क्षणसौहृदः।।१३।।
कच्चित् स्मरितं नः कृष्णो गीतानुगमनं कलम्।
अप्यसौ मातरं द्रष्टुं सकृदप्यागमिष्यति।।१४।।

अथवा किं तदालापैरपरा क्रियतां कथा।
तस्यास्माभिर्विना तेन विनास्माकं भविष्यति॥ १५॥

Kṛṣṇa having by this stratagem destroyed his enemy, returned to Mathurā, and took captive his army, rich in horses, elephants and cars, which he conducted to Dvārakā, and delivered to Ugrasena, and the Yadu race was relieved from all fear of invasion. Baladeva, when hostilities had entirely ceased, being desirous of seeing his kinsmen. went to Nanda's cow-pens, and there again conversed with the herdsmen and their females, with affection and respect. By some, the elders, he was embraced; others, the juniors, he embraced and with those of his own age, male or female, he talked and laughed. The cow herds made many kind speeches to Halayudha; but some of the Gopīs spoke to him with the affectation of anger, or with feelings of jealousy, as they inquired after the loves of Kṛṣṇa with the women of Mathurā. "Is all well with the fickle and inconstant Kṛṣṇa ?" said they: "Does the volatile swain, the friend of an instant, amuse the women of the city by laughing at our rustic efforts (to please him)? Does he ever think of us, singing in chorus to his songs ? Will he not come here once again to see his mother ? But why talk of these things? it is a different tale to tell for him without us, and for us without him.

पिता माता तथा भ्राता भर्त्ता बन्धुजनश्च किम्।
न त्यक्तस्तत्कृतेऽस्माभिरकृतज्ञध्वजो हि सः॥ १६॥
तथापि क्वचिदालापमिहागमनसंश्रयम्।
करोति कृष्णो वक्तव्यं भवताकृष्ण नानृतम्॥ १७॥
दामोदरोऽसौ दुर्द्दर्शः प्रतिभाति नः॥ १८॥

Father, mother, brother, hushand, kin, what have we not abandoned for his sake ? but he is a monument of ingratitude. Yet tell us does not Kṛṣṇa talk of coming here ? Falsehood is never, O Kṛṣṇa, to be uttered by you, Verily this is Dāmodara, this is Govinda, who has given up his heart to the damsels of the city, who has no longer any regard for us, but looks upon us with disdain."

पराशर उवाच

आमन्त्रितं स कृष्णेति पुनर्दामोदरेति च।
जहसुः सुस्वरं गोप्यो हरिणा हृतचेतसः॥१९॥
सन्देशः साममधुरैः प्रेमवर्भैरगर्विचतैः।
रामेणाश्वसिता गोप्यः कृष्णस्यातिमनोहरैः॥२०॥
गोपैश्च पूर्वचद् रामः परिहासमनोरमाः।
कथाश्चकार रेमे च सह तैर्व्रजभूमिषु॥२१॥

इति श्रीविष्णुपुराणे पञ्चमांशे चतुर्विंशः अध्यायः॥

So saying, the Gopīs, whose minds were fixed on Kṛṣṇa, addressed Rāma in his place, calling him Dāmodara and Govinda, and laughed and were merry; and Rāma consoled them by communicating to them agreeable, modest, affectionate, and gentle messages from Kṛṣṇa, With the cowherds he talked mirthfully, as he had been wont to do, and rambled along with them over the lands of Vraja.[1]

NOTES

1. This visit of Balarāma to Vraja is placed by the Hari Vaṃśa anterior to the fall of Mathurā; by the Bhāgavata, long subsequent to the establishment of the Yadus at Dvārakā.

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CHAPTER 25

पञ्चविंशोऽध्याय:

(बलभद्रस्य व्रजविहार: यमुन्नाकर्षणञ्च)

पराशर उवाच

वने विचरतस्तस्य सह गोपैर्महात्मन:.
मानुषच्छद्मरूपस्य शेषस्य धरणीभृत:॥ १॥
निष्पादितोरुकार्यस्य कार्येणोर्वीविचारिण:।
उपभोगार्थमत्यर्थं वरुण: प्राह वारुणीम्॥ २॥
अभीष्टा सर्वदा यस्य मदिरे त्वं! महौजस:।
अनन्तस्योपभोगाय तस्य गच्छ मुदे शुभे॥ ३॥
इत्युक्ता वारुणी तेन सन्निधानमथाकरोत्।
वृन्दावनवनोत्पन्न-कदम्बतरुकोटरे॥ ४॥
वितरन् बलदेवोऽपि मदिरागन्धमुत्तमम्।

आघ्राय मदिरातर्षमवापाथ पुरातनम्॥५॥
ततः कदम्बात् सहसा मद्यधारां स लाङ्गली।
पतन्तीं वीक्ष्य मैत्रेय! प्रययौ परमां मदुम्॥६॥
पपौ च गोपगोपीभिः समवेतो मुदान्वितः।
प्रगीयमानो ललितं गीतवाद्यविशारदैः॥७॥
समन्तोत्पन्नधर्माम्भः कणिकामौक्तिकोज्ज्वलः।
आगच्छ यमुने! स्नातुमिच्छामीत्त्याह विह्वलः॥८॥
तस्य वाचं नदी सा च मत्तोक्तामवमत्य वै।
नाजगाम ततः क्रुद्धो हलं जग्राह लाङ्गली॥९॥
गृहीत्वा तां तटे तेन चकर्ष मदविह्वलः।
पापे नायासि नायासि गम्यतामिच्छयात्मनः॥१०॥
सा कृष्टा तेन सहसा मार्गं सन्त्यज्य निम्नगा।
यत्रास्ते बलभद्रोऽसौ प्लावयामास तद्वनम्॥११॥

Whilst the mighty Śeṣa[1] the upholder of the globe, was thus engaged in wandering amidst the forests with the herdsmen, in the disguise of a mortal–having rendered great services to earth, and still considering what more was to be achieved–Varuṇa, in order to provide for his recreation, said to his wife Vāruṇī (the goddess of wine). You. Madirā, are ever acceptable to the powerful Ananta; go therefore, auspicious and kind goddess, and promote his enjoyments." Obeying these commands, Vāruṇī went and established herself in the hollow of a Kadamba tree in the woods of Vṛndāvana, Baladeva, roaming about, came there, and smelling the pleasant fragrance of liquor, resumed his ancient passion for strong drink. The holder of the ploughshare observing the vinous drops distilling from the Kadamba tree, was much delighted, and gathered and quaffed them[2] along with the herdsmen and the Gopīs, whilst those who were skilful with voice and lute celebrated him in their songs. Being inebriated with the wine, and the drops of perspiration standing like pearls upon his limbs, he called out, not knowing what he said, "Come hither, Yamunā river, I want to bathe." The river, disregarding the words to a drunken man, came not at his bidding: on which Rāma in a rage took up his ploughshare, which he plunged into her bank, and dragged her to him, calling out, "Will you not come, You jade? Will you not come? Now go where you please (if you can)." Thus saying, he compelled the dark river to quit its ordinary course, and follow him whithersoever he wandered through the wood.

शरीरिणी तथोत्पत्य त्रासविह्वललोचना।
प्रसीदेत्यब्रवीद रामं मुञ्च मां मुषलायुध॥ १२॥
सोऽब्रवीदवजानासि मम शौर्यबले यदि।
सोऽहं त्वां हलपातेन विनेष्यामि सहस्रधा॥ १३॥

Assuming a mortal figure, the Yamunā. with distracted looks, approached Balabhadra, and entreated him to pardon her, and let her go: but he replied, "I will drag you with my ploughshare in a thousand directions, since you contemn my prowess and strength."

पराशर उवाच

इत्युक्तयातिसन्त्रासात् तया नद्या प्रसादितः।
भूभागे प्लाविते तस्मिन् मुमोच यमुनां बलः॥ १४॥
ततः स्नातस्य वै कान्तिराजगाम महात्मनः।
अवतंसोत्पलं चारु गृहीत्वैकञ्च कुण्डलम्॥ १५॥
वरुणप्रहितां चास्मै मालासम्लानपङ्कजाम्।
समुद्राभे तथा वस्त्रे नीले लक्ष्मीरयच्छत्॥ १६॥
कृतावंसः स तदा चारुकुण्डलभूषितः।
नीलाम्बरधरः स्रग्वी शुशुभे कान्तिसंयुतः॥ १७॥

At last, however, appeased by her reiterated prayers, he let her go after she had watered all the country.[3] When he had bathed, the goddess of beauty Lakṣmī, came and gave him a beautiful lotus to place in one car, and an earring for the other; a fresh necklace of lotus flowers, sent byVaruṇa; and garments of a dark blue colour, as costly as the wealth of the ocean; and thus decorated with a lotus in one ear, a ring in the other, dressed in blue garments, and wearing a garland, Balarāma appeared united with loveliness.

इत्थं विभूषितो रेमे तत्र रामस्तथा व्रजे।
मासद्वयेन यातश्च पुनः स द्वारकां पुरीम्॥ १८॥

रेवतीं नाम तनयां रैवतस्य महीपते:।
उपयेमे बलस्तस्यां जज्ञाते निशठोल्मुकौ॥ १९॥
इति श्रीविष्णुपुराणे पञ्चमांशे पञ्चविंश: अध्याय:॥

Thus decorated, Rāma spotted two months in Vraja, and then returned to Dvārakā, where he married Revatī, the daughter of king Raivata, by whom he had two sons, Niṣaṭha and Ulmuka.[4]

NOTES

1 The great serpent, of whom Balarāma is an incarnation.

2 There is no vinous exudation from the Kadamba tree (Nauclea Kadamba), but its flowers are said to yield a spirit by distillation ; whence Kādambarī is one the synonyms of wine, or spiritous liqour. The grammarians, however, also derive the word from some legend, stating it to be so called because it was praduced from the hollow of a Kadamba tree on the Gomantha mountain: गोमन्थपर्व्वते कदम्बकोटराज्जाता। The Hari Vaṃśa. which alone makes the Gomantha mountain the scene of an exploit of Kṛṣṇa and Rāma, makes no mention of this origin of wine; and the Bhāgavata merely says that Vāruṇī took up her abode in the hollow of a tree. There must be some other authority therefore for this story.

3 The Bhāgavata and Hari Vaṁṣa repeat this story; the latter very imperfectly : the former adds, that the Yamunā is still to be seen following the course along which she was dragged by Balarāma. The legend probably alludes to the construction of canals from the Jumna, for the purposes of irrigation; and the works of the Mohammedans in this way, which are well known, were no doubt preceded by similar canals dug by order of Hindu princes. 4 See Bk. IV. Ch. XIV.

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CHAPTER 26

षड्विंशोऽध्याय:

(रुक्मिणीहरणम्)

पराशर उवाच

भीष्मक: कुण्डिने राजा विदर्भविषयेऽभवत् ।
रुक्मी तस्याभवत् पुत्रौ रुक्मिणी च वराङ्गना।। १।।
रुक्मिणीं चक्रमे कृष्ण: सा च तं चारुहासिनी।
न ददौ याचते चैनां रुक्मी द्वेषेण चक्रिणे।। २।।
ददौ च शिशुपालाय जरासन्धप्रदेशित:।
भीष्मको रुक्मिणा सार्द्धं रुक्मिणीमुरुविक्रम:।। ३।।
विवाहार्थं तत: सर्वे जरासन्धमुखा नृपा:।
भीष्मकस्य पुरं जग्मु: शिशुपालप्रियैषिण:।। ४।।
कृष्णोऽपि बलभद्राद्यैर्यादवैर्बहुभिर्वृत:।
प्रययौ कुण्डिनन्न द्रष्टुं विवाहञ्चैव भूभृत:।। ५।।
श्वोभाविनि विवाहे तु तां कन्यां हृतवान् हरि:।
विपक्षभारमासज्य रामाद्येष्वथ बन्धुषु।। ६।।
ततश्च पौण्ड्रक: श्रीमान् दन्तवक्रो विदूरथ:।
शिशुपाल-जरासन्ध-शाल्वाद्याश्च महीभृत:।। ७।।
कुपितास्ते हरिं हन्तुं चक्रुरुद्योगमुत्तम्।
निर्ज्जिताश्च समागम्य रामाद्यैर्यदुपुङ्गवै:।। ८।।

Bhīṣmaka was king of Vidarbha, residing at Kuṇḍina.[1] He had a son named Rukmin, and a beautiful daughter named Rukmiṇī, Kṛṣṇa fell in love with the latter, and solicited her in marriage; but her brother who hated Kṛṣṇa, would not assent to the espousals. At the suggestion to Jarāsandha, and with the concurrence of his son, the powerful sovereign Bhīṣmaka affianced Rukmiṇī to Śiśupāla. In order to celebrate the nuptials, Jarāsandha and other princes, the friends of Śiśupāla, assembled in the capital of Vidarbha; and Kṛṣṇa, attended by Balabhadra and many other Yādavas, also went to Kuṇḍina to witness the wedding. When there, Hari contrived, on the eve of the unptials, to carry off the princess,[2] leaving Rāma and his kinsmen to sustain the weight of his enemies. Pauṇḍraka, the

illustrious Dantavakra, Viduratha, Śiśupāla, Jarāsandha, Śalya, and other kings, indignant at the insult, exerted themselves to kill Kṛṣṇa, but were repelled by Balarāma and the Yédavas.

कुण्डिनं न प्रवेक्ष्यामि अहत्वा युधि केशवम्।
कृत्वा प्रतिज्ञां रुक्मी च हन्तुं कृष्णमभिद्रुतः॥९॥
हत्वां बलं सनागाश्व-पत्ति-स्यन्दनसङ्कुलम्।
निर्जितः पातितश्चोर्व्यां लीलयैव स चक्रिणा ॥१०॥
हन्तुं कृतमतिः कृष्णो रुक्मिणं युद्धदुर्मदम्।
प्रणम्य याचितो ब्रह्मन् रुक्मिणया भगवान् हरि॥११॥
एक एव मम भ्राता न हन्तव्यस्त्वयाधुना।
कोपं नियम्य देवेश! भ्रातृभिक्षा प्रदीयताम्॥१२॥

Rukmin, vowing that he would never enter Kuṇḍina again until he had slain Keśava in fight, pursued and overtook him, In the combat that ensued, Kṛṣṇa destroyed with his discus, as if in sport, the host to Rukmin, with all its horse, and elephants, and foot, and chariots, and overthrew him, and hurled him on the ground, and would have put him to death, but was withheld by the entreaties to Rukmiṇī. "He is my only brother," she exclaimed, "and must not be slain by you: restrain your wrath, O divine lord, and give me my brother in charity."

इत्युक्तेन परित्यक्तः कृष्णेनाक्लिष्टकर्मणा।
रुक्मी भोजकटं नाम पुरं कृत्वावसत् तदा॥१३॥
निर्जित्य रुक्मिणं सम्यगुपयेमे स रुक्मिणीम्।
राक्षसेन विवाहेन सम्प्राप्तां मधुसूदनः॥१४॥
तस्यां जज्ञेऽथ प्रद्युम्नो मदनांशः स वीर्य्यवान्।
जहार शम्बरो यं वै यो जघान च शम्बरम्॥१५॥
इति श्रीविष्णुपुराणे पञ्चमांशे षड्विंशः अध्यायः॥

Thus addressed by her, Kṛṣṇa, whom no acts affect, spared Rukmin;[3] and he (in pursuance of his vow) founded the city Bhojakaṭa,[4] and ever afterwards dwelt therein. After the defeat of Rukmin, Kṛṣṇa married Rukmiṇī in due form, having first made her his own by the Rākshasa ritual.[5] She bore him the gallant Pradyumna, a portion of the deity of love. The demon Sambara carried him off, but he slew the demon.

NOTES

1 Vidarbha is the country of Berar, and the name remains in the present city of Bedar: the capital however, Kuṇḍinapur, is commonly identified with a place called Kuṇḍapur about forty miles north-east to Amarāvatī (in Berar).

2 When she had gone forth from the city to wordship Ambikā: Bhāgavata. Indrāṇī. the wife of Indra: Hari Vaṃśa. Our text tells the circumstance more concisely than the others.

3 After depriving him of his eyebrows and hair. In the Bhāgavata, Balarāma also interferes in favour of Rukmin, and reproves Kṛṣṇa for disfiguring him.

4 Of course this was somewhere in the neighbourhood of Kuṇḍina or Vidarbha, and usually supposed to be situated on the Narmadā.

5 That is, by violence: thus Manu: "The seizure of a maiden by force, whilst she weeps and calls for assistance, after her kinsmen and friends have been slain in battle, or wounded, and their houses broken open, is the marriage called Rākṣasa." III. 33. According to the Bhāgavata, Rukmiṇī sends to invite Kṛṣṇa to carry her off, and instruct him how to proceed.

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CHAPTER 27

सप्तविंशोऽध्याय:

(प्रद्युम्नहरणं शम्बरवधश्च)

शम्बरेण हृतो वीर: प्रद्युम्न: स कथं मुने।
शम्बरश्च महावीर्य्य: प्रद्युम्नेन कथं हत:॥१॥

Maitreya said–How, Muni, happened it that the hero Pradyumna was carried away by Sambara? and in what manner was the mighty Sambara killed by Pradyumna?

पराशर उवाच

षष्ठेऽह्नि जातमात्रन्तु प्रद्युम्नं सूतिकागृहात्।
ममैष हन्तेति मुने!हृतवान् कालशम्बर:॥२॥
हत्वा चिक्षेप चैवैनं ग्राहोग्रे लवणार्णवे।

कल्लोलजनितावर्त्ते सुघोरे मकरालये॥ ३॥
पतितं तत्र चैवैको मत्स्यो जग्राह बालकम्।
न ममार च तस्यापि जठरेऽनलदीपितः॥ ४॥
मत्स्यबन्धैश्च मत्स्योऽसौ मत्स्यैरन्यैः सह द्विज।
घातितोऽसुरवर्य्याय शम्बराय निवेदितः॥ ५॥

Parāśara replied–When Pradyumna was but six days old, he was stolen from the lying-in chamber by Sambara, terrible as death; for the demon foreknew that Pradyumna, if he lived, would be his destroyer. Taking away the boy, Sambara cast him into the ocean, swarming with monsters, into a whirlpool of roaring waves, the haunt of the huge creatures of the deep. A large fish swallowed the child, but he died not, and was born anew from its belly:[1] for that fish, with others, was caught by the fishermen, and delivered by them to the great Asura Sambara.

तस्य मायावती नाम पत्नी सर्वगृहेश्वरो।
कारयामास सूदानामाधिपत्यमनिन्दिता॥ ६॥
दारिते मत्स्यजठरे सा ददर्शातिशोभनम्।
कुमारं मन्मथतरोर्दग्धस्य प्रथमाङ्कुरम्॥ ७॥
कोऽयं कथमयं मत्स्यजठरं समुपागतः।
इत्येव कौतुकाविष्टां तां तन्वीं प्राह नारदः ॥ ८॥
अयं समस्तजगतः सूतिसंहारकारिणा।
शम्बरेण हृतः कृष्ण-तनयं सूतिकागृहात्॥ ९॥
क्षिप्तः समुद्रे मत्स्येन निगीर्णस्ते वशं गतः।
नररत्नमिदं सुभ्रू विस्त्रब्धा परिपालय ॥ १०॥

His wife Māyādevī, the mistress of his household, superintended the operations of the cooks, and saw, when the fish was cut open, a beautiful child, looking like a new shoot of the blighted tree of love. Whilst wondering who this should be, and how be could have got into the belly of the fish, Nārada came to satisfy her curiosity, and said to the graceful dame, "This is the son of him by whom the whole world is created and destroyed, the son of Viṣṇu, who was stolen by Sambara from the lying-in chamber, and tossed by him into the sea, where he was swallowed by the fish. He is now in thy power; do you, beautiful woman, tenderly rear this jewel of mankind."

पराशर उवाच

नारदेनैवमुक्ता सा पालयामास तं शिशुम्।
बाल्यादेवातिरागेण रूपातिशयमोहिता॥ ११॥
स यदा यौवनाभोग-भूषितोऽभून्महामते।
साभिलाषा तदा साति बभूव गजगामिनी॥ १२॥
मायावती ददौ तस्मै मायाः सर्वा महामुने।
प्रद्युम्नायातिरागान्धा तन्न्यस्तहृदयेक्षणा॥ १३॥

Thus counselled by Nārada, Māyādevī took charge of the boy, and carefully reared him from childhood, being fascinated by the beauty of his person. Her affection became still more impassioned when he was decorated with the bloom of adolescence. The gracefully-moving Māyavatī then, fixing her heart and eyes upon the high-minded Pradyumna, gave him, whom she regarded as herself, all her magic (and illusive) powers.

प्रसज्जन्तीन्तु तामाह स कार्ष्णिः कमलेक्षणाम्।
मातृभावमपाहाय किमेवं वर्त्तसेऽन्यथा ॥ १४॥
सा चास्मै कथयामास न पुत्रस्त्वं ममेति वै।
तनयं त्वामयं विष्णोर्हृतवान् कालशम्बरः॥ १५॥
क्षिप्तः समुद्रे मत्तस्यस्य सम्प्राप्तो जठरान्मया।
सा तु रोदिति ते माता कान्ताद्याप्यतिवत्सला॥ १६॥

Observing these marks of passionate affection, the son of Kṛṣṇa said to the lotus-eyed Māyādevī, "Why do you indulge in feelings so unbecoming the character of a mother? ' To which she replied, "You are not a son of mine; you are the son of Viṣṇu, whom Kāla Sambara carried away, and threw into the sea: you was swallowed by a fish, but was rescued by me from its belly. Thy fond mother, O beloved, is still weeping for you."

पराशर उवाच

इत्युक्तः शम्बरं युद्धे प्रद्युम्नः स समाह्वयत्।
क्रोधाकुलीकृतमना युयुधे च महाबलः ॥ १७॥

हत्वा सैन्यमशेषन्तु तस्य दैत्यस्य माधविः।
सप्त माया व्यतिक्रम्य मायां प्रयुयुजेऽष्टमीम् ॥१८॥
तया जघान तं दैत्यं मायया कालशम्बरम्।
उत्पत्य च तया सार्द्धमाजगाम पितुर्गृहम्॥१९॥
अन्तःपुरे निपतितं मायावत्या समन्वितम्।
तं दृष्ट्वा कृष्णसङ्कल्पा वभूवुः कृष्णयोषितः॥२०॥
रुक्मिणी चावदत् प्रेम्णा साश्रुदृष्टिरनिन्दिता।
धन्यायाः खल्वयं पुत्रो वर्त्तते नवयौवने॥२१॥
अस्मिन् वयसि पुत्रो मे प्रद्युम्नो यदि जीवति।
सभाग्या जननी वत्स! त्वया कापि विभूषिता॥२२॥
अथारा यादृशः स्नेहो मम यादृग् वपुस्तव।
हरेरपत्यं सुव्यक्तं भवान् वत्स! भविष्यति॥२३॥

When the valiant Pradyumna heard this, he was filled with wrath, and defied Sambara to battle. In the conflict that ensued, the son of Mādhava slew the whole host of Sambara. Seven times, he foiled the delusions of the enchanter, and making himself master of the eighth, turned it against Sambara, and killed him. By the same faculty he ascended into the air, and proceeded to his father's house, where he alighted, along with Māyavatī, in the inner apartments. When the women beheld Pradyumna, they thought it was Kṛṣṇa himself:. Rukmiṇī, her eyes dimmed with tears, spoke tenderly to him, and said, "Happy is she who has a son like this, in the bloom of youth. Such would be the age of my son Pradyumna, if he was alive. Who is the fortunate mother adorned by you? and yet from thy appearance, and from the affection I feel for you, you are assuredly the son of Hari."

पराशर उवाच

एतस्मिन्नन्तरे प्राप्तः सह कृष्णेन नारदः।
अन्तःपुरचरीं देवीं रुक्मिणीं प्राह हर्षयन्॥२४॥
एष ते तनयः सुभ्रु! हत्वा शम्बरमागतः।
हतो येनाभवद् बालो भवत्याः सूतिकागृहात्॥२५॥
इयं मायावती भार्या तनयस्यास्य ते सती।
शम्बरस्य न भार्येयं श्रूयतामत्र कारणम्॥२६॥

मन्मथे तु गते नाशं तदुद्भवपरायणा।
शम्बरं मोहयामास मायारूपेण रूपिणी॥ २७॥
व्यवायाद्यु पभोगेषुरूपं मायामयं शुभम्।
दर्शयामास दैत्यस्य तस्येयं मदिरेक्षणा ॥ २८॥
कामोऽवतीर्णः पुत्रस्ते तस्येयं दयिता रतिः।
विशङ्का नात्र कर्त्तव्या स्नुषेयं तव शोभना ॥ २९॥
ततो हर्षसमाविष्टा रुक्मिणी केशवस्तथा।
नगरी च समस्ता सा साधु साध्वित्यभाषत॥ ३०॥
चिरं नष्टेन पुत्रेणं संयुक्ता प्रेक्ष्य रुक्मिणीम्।
अवाप विस्मयं सर्वो द्वारवत्यां जनस्तदा॥ ३१॥

इति श्रीविष्णुपुराणे पञ्चमांशे सप्तविंशः अध्यायः।

At this moment Kṛṣṇa, accompanied by Nārada, arrived; and the latter said to the delighted Rukmiṇī, "This is your own son, who has come hither after killing Sambara, by whom, when an infant, he was stolen from the lying-in chamber. This is the virtuous Māyāvatī, his wife, and not the wife of Sambara. Hear the reason. When Manmatha, the deity of love, had perished,[2] the goddess of beauty, desirous to secure his revival, assumed a delusive form, and by her charms fascinated the demon Sambara, and exhibited herself to him in various illusory enjoyments. This thy son is the descended Kāma; and this is the goddess Ratī, his wife.[3] There is no occasion for any uncertainty: this is thy daughter-in-law." Then Rukmiṇī was glad, and Keśava also; the whole city resounded with exclamations of joy, and all the people of Dvārakā were surprised at Rukmiṇī's recovering a son who had so long been lost.

NOTES

1 The Bhāgavata tells the story in the same manner, but the Hari Vaṃśa omits the part of the fish.

2 When he was reduced to ashes by a fiery glance from Śiva, in resentment of his inflaming him with passion for Umā. This legend is a favourite with the Śaiva Purāṇas, and is told in the Liṅga and Kālikā, also in the Padma Purāṇa. and Kaśī Khaṇḍa of the Skānda PURāṇA They do not say much about his resuscitation however; Śiva, in

pity of Ratī's grief. restoring him only to a bodiless existence as Anañga, whose place is to be in the hearts of men. The Liṅga adds, that when Viṣṇu, in consequence of the curse of Bhṛgu, shall be born as the son of Vasudeva, Kāma shall be born as one of his sons.

3 The daughter of Dakṣa, but not enumerated amongst those formerly specified (Bk. I. Ch. VII.): she was born from his perspiration, according to the Kālika PURāṇA

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CHAPTER 28

अष्टाविंशोऽध्याय:

(रुक्मिवध:)

पराशर उवाच

चारुदेष्णं सुदेष्णञ्च चारुदेवञ्च वीर्य्यवान्।
सुषेण चारुगुप्तञ्च भद्रचारुं तथापरम् ॥१॥
चारुविंदं सुचारुञ्च चारुञ्च बलिनां वरम्।
रुक्मिण्यजनयत् पुत्रान् कन्यां चारुमतीं तथा॥२॥
अन्याश्च भार्या: कृष्णस्य बभूवु: सप्त शोभना:।
कालिन्दी मित्रविन्दा च सत्या नाग्नजिती तथा॥३॥
देवी जाम्बवती चापि रोहिणी कामरूपिणी।
मद्रराजसुता चान्या सुशीला शीलमण्डना॥४॥
सात्रजिती सत्यभामा लक्ष्मणा चारुहासिनी।
षोडशासन् सहस्राणि स्त्रीणामन्यानि चक्रिण:॥५॥

Rukmiṇī bore to Kṛṣṇa these other sons, Chārudeṣṇa, Sudeṣṇa, Chārndeha, Suṣeṇa, Chārugupta, Bhadrachāru, Charuvinda, Suchāru, and the very mighty Chāru; also one daughter, Chārumatī. Kṛṣṇa had seven other beautiful wives, Kālindī, Mitravṛndā, the virtuous Nāgnajiti, the queen Jāmbavanti; Rohinī of beautiful form; the amiable and excellent daughter of the king of Madra, Mādrī; Satyabhāmā, the daughter of Śatrujit: and Lakṣmaṇā, of lovely smiles[1]. Besides these, he had sixteen thousand other wives[2].

प्रद्युम्नोऽपि महावीर्य्यो रुक्मिणस्तनयां शुभाम्।
स्वयंवरस्थां जग्राह सा च तं तनयं हरे:॥६॥

यस्यामस्याभवत् पुत्रो महाबलपराक्रमः।
अनिरुद्धो रणे क्रुद्धो वीर्य्योदधिररिन्दमः॥७॥
तस्यापि रुक्मिणः पौत्रीं वरयामास केशवः।
दौहित्राय ददौ रुक्मीं तां स्पर्द्धन्नपि शौरिणा॥८॥
तस्या विवाहे रामाद्या यादवा हरिणा सह।
रुक्मिणो नगरं जग्मुर्नाम्ना भोजकटं द्विज॥९॥

The heroic Pradyumna was chosen for her lord, at her public choice of a hushand, by the daughter of Rukmin; and he had by her the powerful and gallant prince Aniruddha, who was fierce in fight, an ocean of prowess, and the tamer of his foes. Keśava demanded in marriage for him the granddaughter of Rukmin; and although the latter was inimical to Kṛṣṇa, he betrothed the maiden (who was his son's daughter) to the son of his own daugher (her cousin Aniruddha). Upon the occasion of the nuptials Rāma and other Yādavas attended Kṛṣṇa to Bhojakaṭa, the city of Rukmin.

विवाहे तत्र निर्वृत्ते प्राद्यूम्नेः सुमहात्मनः।
कलिङ्गराजप्रमुखा रुक्मिणं वाक्यमब्रुवन् ॥१०॥
अनक्षत्रो हली द्यूते तथास्य व्यसनं महत्।
न जयामो बलं कस्मादं द्यूतेनैनं महाद्युते ॥११॥

After the wedding had been solemnized, several of the kings, headed by him of Kaliṅga, said to Rukmin, "This wielder of the ploughshare is ignorant of the dice, which may be convertcd into his misfortune: why may we not contend with him, and beat him, in play?"

पराशर उवाच

तथेति तानाह नृपान् रुक्मी बलसमन्वितः।
सभायां सह रामेण चक्रे द्यूतञ्च वै तदा॥१२॥
सहस्रमेकं निष्काणां रुक्मिणां विजातो बलः।
द्वितीयेऽपि पणे चान्यत् सहस्र रुक्मिणा जितम्॥१३॥
ततो दश सहस्राणि निष्काणां पणमाददे।
बलभद्रोऽजयत्तानि रुक्मी द्यूतविदां वरः॥१४॥
ततो जहास स्वनवत् कलिङ्गाधिपतिर्द्विजः।
दन्तान् विदर्शयन् मूढ़ो रुक्मी चाह मदोद्धतः ॥१५॥

अविज्ञोऽयं मया द्यूते बलदेवः पराजितः।
मुधैवाक्षावलेपान्धो यः स्वं मेनेऽक्षकोविदम्॥ १६॥
दृष्ट्वा कलिङ्गराजं तं प्रकाशदशनाननम्।
रुक्मिणश्चापि दुर्वाक्यं कोपं चक्रे हलायुधः॥ १७॥
ततः कोपपरीतात्मा निष्ककोटिं हलायुधः।
ग्लहं जग्राह रुक्मी च तदर्थेऽक्षानपातयत्॥ १८॥
अजयद् बलदेवस्तं प्राहोच्चैस्तं जितं मया।
ममेति रुक्मी प्राहोच्चैरलीकोक्तेरलं बल॥ १९॥

The potent Rukmin replied to them, and said, "So let it be:' and he engaged Balarāma at a game of dice in the palace,: Balarāma soon lost to Rukmin a thousand Niṣkas[3]: he then staked and lost another thousand; and then pledged ten thousand, which Rukmin, who was well skilled in gambling, also won. At this the king of Kaliṅga laughed aloud, and the weak and exulting Rukmin grinned, and said, "Baladeva is losing, for he knows nothing of the game; although, blinded by a vain passion for play, he thinks he understands the dice." Halayudha, galled by the broad laughter of the Kaliṅga prince, and thc contemptuous speech of Rukmin, was exceedingly angry, and, overcome with passion, increased his stake to ten millions of Niṣkas. Rukmin accepted the challenge, and therefore threw the dice. Baladeva won, and cried aloud, "The stake is mine." But Rukmin called out as loudly, that he was the winner.

त्वयोक्तोऽयं ग्लहः सत्यं न ममैषोऽनुमोदितः।
एवं त्वया चेद् विजितं मया न विजितं कथम्॥ २०॥

"Tell no lies, Bala," said he:"the stake is yours; that is true; but I did not agree to it: although this be won by you, yet still I am the winner."

अथान्तरिक्षे वागुच्चैः प्राह गम्भीरनादिनी।
बलदेवस्य तद्कोप वर्द्धयन्ती महात्मनः॥ २१॥
जितं बलेन धर्म्मेण रुक्मिणो भाषितं मृषा।
अनुक्त्वापि वचः किञ्चित् कृतं भवति कर्मणा॥ २२॥
ततो बलः समुत्थाय कोप संरक्तलोचनः।
जघानाष्टापदेनैव रुक्मिणं सुमहाबलः ॥ २३॥

कलिङ्गराजञ्चादय विस्फुरन्तं बलाद् बलः।
वभञ्ज दन्तान् कुपितो यैः प्रकाशं जहास सः ॥२४॥
आकृष्य च महास्तम्भं जातरूपमयं बलः।
जघान येऽन्ये तत्पक्षा भूभृतः कुपितो बलात् ॥२५॥

A deep voice was then heard in the sky, inflaming still more the anger of the high-spirited Baladeva, saying, "Bala has rightly won the whole sum, and Rukmin speaks falsely: although be did not accept the pledge in words, he did so by his acts (having cast the dice)." Balarāma thus excited, his eyes red with rage, started up, and struck Rukmin with the board on which the game was played, and killed him[4]. Taking hold of the trembling king of Kaliṅga, he knocked out the teeth which he had shown when he laughed. Laying hold of a golden column, he dragged it from its place, and used it as a weapon to kill those princes who had taken part with his adversaries.

ततो हाहाकृतं सर्वं पलायनपरं द्विज।
तद्राजमण्डलं भीतं बभूव कुपिते बले॥२६॥
बलेन निहतं श्रुत्वा रुक्मिणं मधूसूदनः।
नोवाच किञ्चिन्मैत्रैय! रुक्मिणी-बलयोर्भयात्॥२७॥
ततोऽनिरुद्धमादाय कृतोद्वाहं द्विजोत्तम।
द्वारकामाजगामाथ यदुचक्रं सकेशवम्॥२८॥

इति श्रीविष्णुपुराणे पञ्चमांशे अष्टाविंशः अध्यायः॥

Upon which the whole circle, crying out with terror, took to fight, and escaped from the wrath of Baladeva. When Kṛṣṇa heard that Rukmin had been killed by his brother, he made no remark, being afraid to Rukmiṇī on the one hand, and of Bala on the other; but taking with him the newly wedded Aniruddha, and the Yādava tribe, he returned to Dvārakā.

NOTES

1 The number specified, however, both in this place and in c. 32, is nine, instead of eight. The commentator endeavours to explain the difference by identifying Rohiṇī with Jāmbavatī: but in the notices of Kṛṣṇa's posterity, both in this work and in the Bhāgavata. she is distinct from Jāmbavatī.

She seems, however, to be an addition to the more usually specified eight, of whose several marriages the Bhāgavata gives the best account. In addition to the three first respecting whom particulars are found in all, Kālindī, or the Yamunā, is the daughter of the sun, whom Kṛṣṇa meets on one of his visits to Indraprastha, and who claims him as the reward of her penance. His next wife. Mitravindā, is the daughter of his maternal aunt Rājādhidevī (Bk. IV. Ch. XIV.). and sister of Vinda and Anuvinda, kings of Avantī: she chooses him at her Svayamvara. The Hari Vaṁśa calls her Saudattā, daughter of Śivi; and she is subsequently termed Śaivyā by our text. Nāgnajitī or Satyā, the next wife, was the daughter of Nagnajit, king of Kauśala, and was the prize of Kṛṣṇa's overcoming seven fierce bulls, whom no other hero had encountered with success, Bhadrā, princess of Kekaya, alsto Kṛṣṇa's cousin, the daughter of Śrutakirtti (Bk. IV. Ch. XV.), was his next: and his eighth wife was Mādrī, the daughter of the king of Madra; named, according to the Bhāgavata, Lakṣaṇā; and to the Hari V., Saubhīmā; distinguishing, as does our text, clearly Lakṣmaṇa from Mādri. and like it having no satisfactory equivalent for Bhadrā. The Hari Vaṃśa does not name Rohiṇī, but specifies other names, as Vṛhatī etc. In the life of Kṛṣṇa, taken from the Bhāgavata through a Persian translation, published by Maurice, there is a curious instance of the barbarous distortion of Sanskrit names by the joint labours of the English and Persian translators: the wives of Kṛṣṇa are written. Rokemenee (Rukmiṇī), Seteebhavani (Satyabhāmā), Jamoometee (Jāmbavati), Kalenderee (Kālindi), Lechmeena (Lakṣmaṇā), Soeta (Satyā?), Bhedravatee (Bhadrā). Mihrbeoda (Mitravinda).

2 These, according to the Mahābhārata. Ādi P„ were Apsarasas, or nymphs. In the Dāna Dharma they become Kṛṣṇa's wives through a boon given him by Umā.

3 The Niṣka is a weight of gold, but according to different authorities of very different amount. The commentator here terms it a weight of four Suvarṇas, each about 175 grains troy.

4 The Bhāgavata and Hari Vaṃśa, which both tell this story, agree in the death of Rukmin; but in the Mahābhārata he appears in the war, on the side of the Paṇḍavas. The occurrence is a not very

favourable picture of courtly manners; but scenes of violence have never been infrequent at the courts of Rajput princes.

***

CHAPTER 29

एकोनत्रिंशोऽध्यायः

(नरकासुरवधः)

पराशर उवाच

द्वारवत्यां ततः शौरिंशक्रस्त्रिभुवनेश्वरः।
आजगामाथ मैत्रेय! मत्तैरावतपृष्ठगः ॥१॥
प्रविश्य द्वारकां सोऽथ समेत्य हरिणा ततः।
कथयामास दैत्यस्य नरकस्य विचेष्टितम्॥ २॥
त्वया नाथेन देवानां मनुष्यत्वेऽपि तिष्ठता।
प्रशमं सर्वदुःखानां नीतानि मधुसूदन॥ ३॥
तपस्वि-जननाशाय सोऽरिष्टो धेनुकस्तथा।
चाणूरो मुष्टिकः केशी ते सर्वे निहतास्त्वया॥४॥
कंसः कुवलयापीड पूतना बालघातिनी।
नाशं नीतास्त्वया सर्वे येऽन्ये जगदुपद्रवाः॥५॥
युष्मद्दोर्दण्ड-सद्बुद्धि परित्राते जगत्त्रये।
यज्वियज्ञांसंसम्प्राप्त्या तृप्तिं यान्ति दिवौकसः॥६॥
सोऽहं साम्प्रतमायातो यन्निमित्तं जनार्द्दन।
तच्छ्रुत्वा तत्प्रतीकारप्रयत्नं कर्त्तुमर्हसि ॥७॥
भौमोऽयं नरको नाम्ना प्राग्ज्योतिषपुरेश्वरः।
करोति सर्वभूतानामुपघातमरिन्दम॥८॥
देवसिद्धासुरादीनां नृपाणाञ्च जनार्द्दन।
हत्वा हि सोऽसुरः कन्या रुरोध निजमन्दिरे॥९॥
छत्रं यत् सलिलस्रावि तज्जहार प्रचेतसः।
मन्दरस्य तथा शृङ्गं हृतवान् मणिपर्वतम्॥ १०॥
अमृतस्राविणी दिव्य मन्मातुःकृष्ण!कुण्डले।
जहार सोऽसुरोऽदित्या वाञ्छत्यैरावतं जगम्॥ ११॥
दुर्णीतिमेतद् गोविन्द! मया तस्य तवोदितम्।
यदत्र प्रतिपत्तव्यं तत् स्वयं प्रविमृष्यताम्॥ १२॥

Śakra, the lord of the three worlds, came mounted on his fierce elephant Airāvata to visit Śauri (Kṛṣṇa) ac Dvārakā. Having entered the city, and been welcomed by Hari, he

related to the hero the deeds of the demon Naraka. "By you, Madhusūdana, lord of the gods," said Indra, "in a mortal condition, all sufferings have been soothed. Ariṣta. Dhenuka, Chāṇūra, Muṣṭika, Keśin, who sought to injure helpless man, have all been slain by you, Kaṁsa, Kuvalayāpīda, the child-destroying Putanā, have been killed by you; and so have other oppressors to the world. By you valour and wisdom the three worlds have been preserved, and the gods, obtaining their share of the sacrifices offered by the devout, enjoy satisfaction. But now hear the occasion on which I have come to you, and which you are able to remedy. The son of the earth,[1] called Naraka, who rules over the city of Prāgjyotiṣa,[2] inflicts a great injury upon all creatures. Carrying off the maidens of gods, saints, demons, and kings, he shuts them up in his own palace. He has taken away the umbrella of Varuṇa, impermeable to water, the jewel mountain crest of Mandara, and the celestial nectar-dropping earings of my mother Aditi; and he now demands my elephant Airāvata. I have thus explained to you, Govinda, the tyranny of the Asura; you can best determine now it is to be prevented."

पराशर उवाच

इति श्रुत्वा स्मितं कृत्वा भगवान् देवकीसुतः।
गृहीत्वा वासवं हस्ते समुत्तस्थौ वरासनात्॥ १३॥
चिन्तयामास च विभुर्मनसा पन्नगाशनम्।
सञ्चिन्तितमुपारुह्य गरूडं गगनेचरम्।
सत्यभामां समारोप्य यौ प्राग्ज्योतिषं पुरम्॥ १४॥
आरुह्यैरावतं नागं शक्रोऽपि त्रिदिवालयम्।

Having heard this account, the divine Hari gently smiled, and, rising from his throne, took Indra by the hand: then wishing for the eater of the serpents, Garuḍa immediately appeared; upon whom his master, having first seated Satyabhāmā upon his back, ascended, and flew to Prāgjyotiṣa. Indra mounted his elephant, and, in the sight of the inhabitants of Dvārakā, went to the abode of the gods.

ततो जगाम् मैत्रेय! पश्यतां द्वारकौकसाम्॥ १५॥
प्राग्ज्योतिषपुरस्यासीत् समन्ताच्छतयोजनम्।
आचिता मौरवैः पाशैः क्षुरान्तैर्भूर्द्विजोत्तम॥ १६॥
तांश्चिच्छेद हरिः पाशान् क्षिप्त्वा चक्रं सुदर्शनम्।
ततो मुरुः समुत्तस्थौ तं जघान च केशवः ॥१७॥
मुरोश्च तनयान् सप्त सहस्रांस्तांस्ततो हरिः।
चक्रधारग्निनिर्दग्धांश्चकार शलभानिव ॥१८॥
हत्वा मुरुं हयग्रीवं तथा पञ्चजनं द्विज।
प्राग्ज्योतिषपुरं धीमास्त्वरावान् समुपागतः॥ १९॥
नरकेणास्य तत्राभून्महासैन्येन संयुगः।
कृष्णस्य यत्र गोविन्दो जघ्ने दैत्यान् सहस्रशः॥ २०॥
शस्त्रास्त्रवर्षं मुञ्चन्तं भौमं तं नरकं बली।
क्षिप्त्वा चक्रं द्विधां चक्रे चक्री दैतेयचक्रहा॥ २१॥
हते तु नरके भूमिर्गृहीत्वा दितिकण्डले।
उपतस्थे जगन्नाथं वाक्यं चेदमथाब्रवीत्॥ २२॥

The environs of Prāgjyotiṣa were defended by nooses, constructed by the demon Muru, the edges of which were as sharp as razors; but Hari, throwing his discus Sudarśana amongst them, cut them to pieces. Then Muru started up, but Keśava slew him, and burnt his seven thousand sons, like moths, with the flame of the edge of his discus. Having slain Muru, Hayagrīva. and Pañchajana, the wise Hari rapidly reached the city of Prāgjyotiṣa: tnere a fierce conflict took place with the troops of Naraka in which Govinda destroyed thousands of demons; and when Naraka came into the field, showering upon the deity all sorts of weapons, the wielder of the discus, and annihilator. of the demon tribe, cut him in two with his celestial missile. Naraka being slain. Earth, bearing the two earrings of Aditi, approached the lord of the world, and said,

पृथिव्युवाच

यदाहमुद्धता नाथ! त्वया शूकरमूर्त्तिना।
त्वत्स्पर्शसम्भवः पुत्रस्तदायं मय्यजायत॥ २३॥
सोऽयं त्वयैव दत्तो मे त्वयैव विनिपातितः।
गृहाण कुण्डले चेमे पालयास्य च सन्ततिम्॥ २४॥

भारावग्याणार्थय ममैव भगवानिमम्।
अंशेन लोकमायात: प्रसादसुमुख: प्रभो॥ २५॥
त्वं कर्ता त्वं विकर्त्ता च संहर्त्ता प्रभवोऽप्यय:।
जगतां त्वं जगद्रूप: स्तूयतेच्युत! किं तव॥ २६॥
व्यापी व्याप्य: क्रिया कर्त्ता कार्य्यञ्च भगवान् यथा।
सर्वभूतात्मभूतस्य स्तूयते तव किं तदा॥ २७॥
परमात्मा च भूतात्मा महात्मा चाव्ययो भवान्।
यदा तदा स्तुतिर्नाथ! किमर्थं ते प्रवर्त्तते॥ २८॥
प्रसीद् सर्वभूतात्मन्! नरकेण हि यत् कृतम्।
तत् क्षम्यतामदोषाय त्वत्सुत: त्वन्निपातित:॥ २९॥

The Earth said “When, O lord, I was upheld by you in the form of a boar, your contact then engendered this my son. He whom you gave me has now been killed by you: take therefore these two earrings, and cherish his progeny. You, lord, whose aspect is ever gracious, has come to this sphere, in a portion of yourself, to lighten my burden. You are the eternal creator, preserver, and descrover of the universe; the origin of all worlds, and one with the universe: what praise can be worthily offered to you? You are the pervader, and that which is pervaded; the are, the agent, and the effect; the universal spirit of all beings; what praise can be worthily offered to you? You are the abstract soul, the sentient and the living soul of all beings, the imperishable: but since it is not possible to praise you worthily, then why should the hopeless attempt proceed? Have compassion, O universal soul, and forgive the sins which Naraka has committed. Verily it is for the sanctification of thy son that he has been killed by you.”

पराशर उवाच

तथेति चोक्त्वा धरणीं भगवान् भूतभावन:।
रत्नानि नरकावासञ्जग्राह मुनिसत्तम॥ ३०॥

The lord, who is the substance of all creatures, having replied to the earth, “Even so”, proceeded to redeem the various gems from the dwelling of Naraka.

कन्यापुरे स कन्यानां षोडशातुलविक्रमः।
शताधिकानि ददृशे सहस्राणि महामते॥३१॥
चतुर्दन्तान् गजाश्चोग्रयान् षट्सहस्रान् स दृष्टवान्।
काम्बोजानां तथाश्वानां नियुतान्ये विंशतिम्॥३२॥
कन्यास्ताश्च तथानागंस्तानश्वान् द्वारकां पुरीम्।
प्रेषयामास गोविन्दः सद्यो नरककिङ्करैः॥३३॥
ददृशे वारुणं छत्रं तथैव मणिपर्वतम्।
आरोपयामास हरिर्गरुड़े पन्नगाशने॥३४॥
आरुह्य त स्वयं कृष्णः सत्यभामा-सहायवान्।
आदित्याः कुण्डले दातुं जगाम त्रिदिवालयम्॥३५॥

इति श्रीविष्णुपुराणे पञ्चमांशे एकोनत्रिंशः अध्यायः॥

In the apartments of the women he found sixteen thousand and one hundred damsels[3] : he also beheld in the palace six thousand large elephants, each having four tusks; twency-one lakhs of horses of Kāmboja and other excellent breeds: these Govinda dispatched to Dvārakā, in charge of the servants of Naraka. The umbrella of Varuṇa, the jewel mountain which he also recovered, he placed upon Garuḍa; and mounting him himself, and taking Satyabhāmā with him, he set off to the heaven of the gods, to restore the earrings of Aditi[4].

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NOTES

1 By Viṣṇu. as the Varāha Avatāra; but found and adopted by Janaka. Kālikā Purāṇa

2 In the centre of the country of Kāmarūpa, inhabited by Kirātas ; the site of the shrines of Devī, as Dikkaravāsini and Kāmākhyā. Kālikā Purāṇa.

3 Theae were captive princesses, according to the Bhāgavata; Aparasas, or celestial nymphs, according to the Kālikā Purāṇa; and these upon their rescue by Kṛṣṇa became his wives.

4 The legend of Naraka is related in more detail in the Bhāgavata and Hari Vaṃśa. but is still more fully narrated in the Kālikā Upapuraṇa. It may be considered as one of the various intimations that occur in the Puraṇas of hostilities between the worshippers of Viṣṇu and Śiva; Naraka being in an especial degree favoured by the latter.

CHAPTER 30

त्रिंशोऽध्याय:

(पारिजातहरणम्)

पराशर उवाच

गरुडो वारुणं छत्रं तथैव मणिपर्वतम्।
सभार्य्यञ्च हृषीकेश लीलयैव वहन् ययौ॥१॥
तत: शङ्खमुपाध्मासीत् स्वर्गद्वारगतो हरि:।
उपतस्थुस्तथा देवाः सार्घ्यहस्ता जनार्द्दनम्॥२॥
स देवैरर्चित: कृष्णो देवमातुर्निवेशनम्।
सिताभ्रशिखराकारं प्रविश्य ददृशेऽदितिम् ॥३॥
स तां प्रणम्य शक्रेण सह ते कुण्डलोत्तमे।
ददौ नरकनाशञ्च शशंसास्यै जनार्द्दन: ॥४॥
तत: प्रीता जगन्माता धातारं जगतां हरिम्।
तुष्टावादितिरव्यग्र कृत्वा त्वत्प्रवणं मन:॥५॥

Garuḍa, laden with the umbrella of Varuṇa and the jewel mountain, and bearing Hṛshikeśa on his back to the court of Indra, went lightly. as if in sport, along. When they arrived at the portals of Svarga, Hari blew his shell; on which the gods advanced to meet him, bearing respectful offerings. Having received the homage of the divinities, Kṛṣṇa went to the palace of the mother of the gods, whose turrets resembled white clouds; and on beholding Aditi, paid his respects to her, along with Śakra, and, presenting to her own earrings, informed her of the destruction of the demon Naraka. The mother of the world, well pleased, then fixed her whole thoughts upon Hari, the creator, and thus pronounced his praise:

अदितिरुवाच

नमस्ते पुण्डरीकाक्ष!भक्तानामभयङ्कर।
सनातनात्मन् सर्वात्मन! भूतात्मन्! भूतभावन॥६॥
प्रणेता मनसो बुद्धेरिन्द्रियाणां गुणात्मक।
त्रिगुणातीत! निर्द्वन्द्व! शुद्धसत्त्व! हृदि स्थित॥७॥
सितदीर्घादिनि:शेष-कल्पनापरिवर्ज्जित।
जन्मादिभिरसंस्पृष्ट! स्वप्नादिपरिवर्ज्जित॥८॥

सन्ध्या रात्रिरहोभूमिर्गमनं वायुरम्बु च।
हुताशनी मनो बुद्धिर्भूतादिस्त्वं तथाच्युत॥ ९॥
सृष्टि-स्थिति-विनाशानां कर्त्ता कर्त्तृ पतिर्भवान्!
ब्रह्म-विष्णु-शिवाख्याभिरात्ममूर्तिभिरीश्वर॥ १०॥
देवा यक्षास्तथा दैत्या राक्षसा: सिद्धपन्नगा:।
कुष्माण्डाश्च पिशाचाश्च गन्धर्वा मनुजास्तथा॥ ११॥
पशवो मृगमातङ्गास्तथैव च सरीसृपा:।
वृक्ष-गुल्म-लता बह्वय: समस्तास्तृणजातय:॥ १२॥
स्थूला मध्यास्तथा सूक्ष्मा: स्थूल-सूक्ष्मतणश्च ये।
देहभेदा भवान् सर्वे ये केचित् पुद्गलाश्रया: ॥ १३॥

Glory to you, O god with the lotus eyes, who removest all fear from those that worship you. You are the eternal, universal, and living soul; the origin of all beings; the instigator of the mental faculty, and faculties of sense; one with the three qualities; beyond the three qualities; exempt from contraries; pure; existing in the hearts of all; void of colour, extension, and every transient modification; unaffected by the vicissitudes of birth or death, sleep or walking. You are evening, night, and day; earth, sky, air, water, and fire; mind, intellect, and individuality. You are the agent of creation, duration, and dissolution; the master over the agent; in thy forms which are called Brāhmā, Viṣṇu, and Śiva. You are gods, Yakṣas. Daityas, Rākṣasas, Siddhas, Punnagas, Kūṣmāṇḍas, Pīśāchas, Gandharbas, men, animals, deer, elephants, reptiles, trees, shrubs, creepers, climbers, and grasses; all things, large, middling, small, immense, or minute: you are all bodies whatsover, composed of aggregated atoms.

माया तवेयमज्ञातपरमार्थातिमोहिनी।
अनात्मन्यात्मविज्ञानं यया मूढो निरुध्यते ॥ १४॥

This thy illusion beguiless all who are ignorant of thy true nature, the fools who imagine soul to be in that which is not spirit.

अस्वे ममेति भावोऽत्र, यत् पुंसामुपजायते।
अहं ममेति भावोऽत्र यत् प्रायेणाभिजायते।
संसारमातुर्मायायास्तवैतन्नाथ! चेष्टितम्॥ १५॥

य: स्वधर्म्मपरैर्नाथ! नरैराराधितो भवान्।
ते तरन्यखिललामेतां मायामात्मविमुक्तये।। १६ ।।
ब्रह्माद्या: सकला देवा मनुष्या: पशस्तथा।
विष्णुमायासहावर्त्तमोहान्धतमसावृता:।। १७।।

The notions that "I am–this is mine," which influence mankind, are but the delusions of the mother of the world, originating in thy active agency. Those men who, attentive to their duties, diligently worship you, traverse all this illusion, and obtain spiritual freedom, Brahmā and all the gods, men and animals, are alike invested by the thick darkness of, fascination, in the gulf of the illusions of Viṣṇu.

आराध्य त्वामभीप्सन्ते कामानात्ममवक्षयम्।
यदेये पुरुषा माया सैवेयं भगवंस्तव।।१८।।
मया त्वं पुत्रकामिन्या वैरिपक्षक्षयाय च।
आराधितो न मोक्षाय मायाविलसितं हि तत्।।१९।।
कौपीनाच्छादनप्राया वाच्छा कल्पद्रुमादपि।
जायते यदपुण्याना सोऽपराध: स्वदोषज:।।२०।।
तत् प्रसीदखिलजगन्मायामोहकराव्यय।
अज्ञानं ज्ञानसद्भावभूतं भूतेश! नाशय।।२१।।

That men, who having worshipped you, should seek the gratification of their desires, and their own preservation, this, O lord, is also thy delusion. It is the sport of thy fascinations, that induces men to glorify you, to obtain thereby the continuance of their race, or the annihilation of their enemies, instead of eternal liberation. It is the fault of the impure acts of the unrighteous (to proffer such idle requests to one able to confer much more important benefits), like asking for a rag to cover one's nakedness from the tree that bestows whatever is solicited. Be propitious then, imperishable author of all the error that deceives the world; and dispel, O lord of all creatures, the conceit of knowledge, which proceeds from ignorance.

नमस्ते चक्रहस्ताय शार्ङ्गहस्ताय ते नम:।
गदाहस्ताय ते विष्णो! शङ्खहस्ताय ते नम:।।२२।।
एतत् पश्यामि ते रूपं स्थूलचिह्नोपलक्षितम्।

न जानामि परं यत्त प्रसीद परमेश्वर॥२३॥

Glory to you, grasper of the discus, wielder of the bow brandisher of the mace, holder of the shell; for such do I behold you in thy perceptible form: nor do I know that form of your, which is beyond perception ! Have compassion on me, supreme god."

पराशर उवाच

अदित्यैवं स्तुतो विष्णुः प्रहस्याह सुरारणिम्।
माता देवि! त्वमस्माकं प्रसीद वरदा भव॥२४॥

Viṣṇu, thus hymned by Aditi, smiled, and said to the mother of the gods, "Mother goddess, do you show favour unto me, and grant me thy blessing."

अदितिरुवाच

एवमस्तु यथेच्छा ते त्वमशेषैः सुरासुरैः।
अजेयः पुरुषव्याघ्रः! मर्त्यलोके भविष्यसि॥२५॥

"So be it," replied Aditi, "ever as you will; and whilst you dwell amongst mortals, the first of men, you shall be invincible by gods or demons."

पराशर उवाच

ततोऽनन्तरमेवास्य शक्राणीसहितादितिम्।
सत्यभामा प्रणम्याह प्रसीदेति पुनः पुनः॥२६॥

अदितिरुवाच

मत्प्रसादान्न ते सुभ्रु! जरा वैरूप्यमेव च।
भविष्यत्यनवद्याङ्गि! सुस्थिरं नवयौवनम्॥२७॥

Parāśara said– Then Satyabhāmā, accompained by the queen of Indra, addressed Aditi respectfully, and solicited her benedictions: and Aditi in reply said to her, "Fair-browed dame, you shall never suffer decay, nor loss of beauty: you shall be the asylum of all loveliness, dame of faultless shade."

पराशर उवाच

अदित्या तु कृतानुज्ञो देवराजो जनार्द्दनम्।
यथावत् पूजयामास बहुमानपुरःसरम्॥२८॥
शची त सत्यभामायै पारिजातस्य पुष्पकम्।

न ददौ मानुषीं मत्वा स्वयं पुष्पैरलङ्कृता॥ २९॥
ततो ददर्श कृष्णोऽपि सत्यभामासहायवान्।
देवोद्यानानि हृद्यानि नन्दनादीनि सत्तम॥ ३०॥
ददर्श च सुगन्धाढ्यं मञ्जरीपुञ्जधारिणम्।
नित्याहुलादकरं ताम्रबालपल्वशोभितम्॥ ३१॥
मथ्यमानेऽमृते जातं जातरूपोपमत्वचम्।
पारिजातं जगन्नाथं केशवः केशिसूदनः॥ ३२॥
तं दृष्ट्वा प्राह गोविन्दं सत्यभामा द्विजोत्तम।
कस्मानं द्वारकामेष नीयते देवपादपः॥ ३३॥
यदि ते तद्वचः सत्यं सत्यात्यर्थ प्रियेति मे।
मद्गेहनिष्कुचार्थाय तदयं नीयतां तरुः ॥ ३४॥

With the assent of Aditi. Indra then respectfully saluted Janārddana in all due form, and conducted him and Satyabbāmā through Nandana and other pleasant gardens of the gods; where Keśava, the destroyer of Keśi, saw the Pārijāta tree, the favourite of Śaci, which was produced when the ocean was churned for ambrosia: the bark was of gold, and it was embellished with young sprouting leaves of a copper colour, and fruit-stalks bearing numerous clusters of fragrant fruit. When Satyabhāmā noticed this tree, she said to her beloved lord, Govinda, "Why should not this divine tree be transported to Dvārikā? If what you say is true, and I am really dear to you, then let this tree be taken away from hence, and planted in the gardens of my dwelling.

न मे जाम्बवती तादृगभीष्टा न च रुक्मिणी।
सत्ये यथा त्वमित्युक्तं त्वया कृष्णासकृत् प्रियम्॥ ३५॥
सत्यं तद् यद गोविन्द! नोपचारकृतं तव।
तदस्तु पारिजातस्य मम गेहविभूषणम्॥ ३६॥
बिभ्रती पारिजातस्य केशपक्षेण मञ्जरीम्।
सपत्नीनामहं मध्ये शोभेयमिति कामये॥ ३७॥

You have often said to me, 'Neither Jāmbavatī nor Rukmiṇī is so dear to me, Satyā, as you are, If you have spoken the truth, and not mere flattery, then let this Pārijāta tree be the ornament of my mansion. I long to shine amidst my fellow queens, wearing the flowers of this tree in the braids of my hair."

पराशर उवाच

इत्युक्तः सम्प्रहस्यैनं पारिजातं गरुत्मति।
आरोपयामास हरिस्तमूचुर्वनरक्षिणः॥ ३८॥
भो शची देवराजस्य महिषी तत् परिग्रहम्।
पारिजातं न गोविन्द! हत्तु मर्हसि पादपम्॥ ३९॥
शचीविभूषणार्थय देवैरमृतमन्थने।
उत्पादितोऽयं न क्षेमी गृहीत्वेनं गमिष्यसि ॥४०॥
देवराजो मुखप्रेक्षी यस्यास्तस्याः परिग्रहम्।
मौढ़यात् प्रार्थयसे क्षेमी गृहीत्वैनं हि को व्रजेत्॥ ४१॥

Thus solicited by Satyabhāmā, Hari smiled upon her, and taking the Pārijāta plant, put it upon Garuḍa. The keepers of the garden remonstrated, and said, "This Pārijāta tree belongs to Śacī, the queen of the sovereign of the gods: it is not proper, Govinda, for you to remove it. At the time when the ocean was churned for the beverage of immortality, this tree was produced, for the purpose of providing Śacī with flowery ornaments. You cannot be suffered to depart with it. It is through ignorance that this is sought for by any one, as it is the especial property of her on whose countenance the king of the gods delights to look; and who shall go away with impunity, who attempts to carry it off ?

अवश्यमस्य देवेन्द्रो निष्कृतिं कृष्ण! यास्यति।
वज्रोद्यतकरं शक्रमनुयास्यन्ति चामराः॥ ४२॥
तदलं सकलैर्देवैर्विग्रहेण तवाच्युत।
विपाककटु यत् कर्म्म तन्न शंसन्ति पण्डिताः॥ ४३॥

Assuredly the king of the gods will punish this audacity; for his hand launches the thunderbolt, and the immortals attend upon his steps. Forbear then, Kṛṣṇa, nor provoke the hostility of all the gods. The wise will not commence actions that can be productive only of unpleasant consequences."

इत्युक्ते तैरुवाचैतान् सत्यभामातिकोपिनी।
का शची पारिजातस्य को वा शक्रः सुराधिपः॥ ४४॥

सामान्य: सर्व्वलोकानां यद्येषोऽमृतमन्थने।
समुत्पन्न: सुरा: कस्मादेको गृहणाति वासव:॥४५॥
यथा सुरा यथैवेन्दुर्यथा श्रीर्वनरक्षिण:।
सामान्या: सर्वलोकस्य पारिजातस्तथा द्रुम:॥४६॥
भर्त्तृबाहुमहागर्वाद् रुणद्धयेनं यथा शची।
तत् कथ्यतामलं क्षान्त्या सत्या हारयति द्रुमम्॥४७॥

Satyabhāmā, on hearing these words, was exceedingly offcnded, and said, "What right has Śacī–what has Indra–to the Pārijāta tree? It was produced at the churning of the ocean as the common property of all worlds. Wherefore, gods. should Indra alone possess it? In the same manner, guardians of the grove, as nectar, as the moon, as the goddess Śri herself, so the Pārijāta tree is the common property of all the world: and since Śacī, confiding in the-strength of her husband's arm, would keep it to herself, away with submission to her: Satyā takes away the tree.

कथ्यताञ्च द्रुतं गत्वा पौलोम्या वचनं मम।
सत्यभामा वदत्येतदतिगर्वोद्धताक्षरम्॥४८॥
यदि त्वं दयिता भर्त्तुर्यदि वश्य: पतिस्तव।
मद्भर्त्तुर्हरतो वृक्षंतत् कारय निवारणम् ॥४९॥
जानामि ते पतिं शक्रं जानामि त्रिदिवेश्वरम्।
पारिजातं तथाप्येन मानुषी हारयामि ते॥५०॥

Go quickly, and let Paulomī be told what I have said: repeat to her this contemptuous message from Satyabhāmā; 'If you are the beloved wife of your lord. if your husband is obedient to your authority, let him prevent my husband from carrying off this tree. I know your husband Śakra : I know the sovereign of the divinities; and I, who am a mortal, take this Pārijāta tree away from you."

इत्युक्ता रक्षिणो गत्वा शच्या ऊचुर्यथोदितम्।
शची चोत्साहयामास त्रिदशाधिपतिं पतिम्॥५१॥
तत: समस्तदेवानां सैन्यै: परिवृतो हरिम्।
प्रययौ पारिजातार्थमिन्द्रो योधयितुं द्विज॥५२॥
तत: परिध-निस्त्रिंश-गदा-शूल-वरायुधा:।
बभूवुस्त्रिदशा: सज्ञा: शक्रे वज्रकरे स्थिते॥५३॥

ततो निरीक्ष्य गोविन्दो नागराजोपरि स्थितम्।
शक्रं देवपरीवारं युद्धाय समुपस्थितम्॥५४॥
चकार शङ्खनिर्घोषं दिशः शब्देन पूरयन्।
मुमोच शरसङ्घातान् सहस्रायुतशः शितान्॥५५॥
ततो दिशो नभश्चैव दृष्ट्वा शरशतैश्चितम्।
मुमुचुस्त्रिदशाः सर्वे अस्त्रशस्त्राण्यनेकशः॥५६॥
एकैकमस्त्रं शस्त्रञ्च देवैर्मुक्तं सहस्रधा।
चिच्छेद लीलयैवेशो जगतां मधुसूदनः॥५७॥

Accordingly the warders of the garden went and reported to Śacī the message of Satyabhāmā, Sachī appealed to her husband, and excited the king of the gods to resent this affront: and Indra accordingly, attended by the army of the celestials, marched to attack Hari, in defence of the Pārijāta tree. The gods were armed with clubs, swords, maces, and darts; and- Indra wielded the thunderbolt. As soon as Govinda saw the king of the gods advancing against him on his elephant, attended by the immortals, he blew his shell so that the sound filled all the regions, and he showered smilingly myriads of arrows upon his assailants. Beholding the air in all directions overspread with his darts, the celestials in return hurled innumerable missiles; but every one of these the destroyer of Madhu and lord of all worlds, cut playfully into a thousand pieces with his shafts.

पाशं सलिलराजस्य समाकृष्योरगाशनः।
चकारं खण्डशश्चञ्चवा बालपन्नगदेहवत्॥५८॥
यमेन प्रहतं दण्डं गदाविक्षेपखण्डितम्।
पृथिव्याः पातयामास भगवान् देवकीसुतः॥५९॥
शिविकाञ्च धनेशस्य चक्रेण तिलशो विभुः।
चकार शौरिरर्कञ्च दृष्टिदृष्टहतौजसम्॥६०॥
नीतोऽग्निः शतशां बाणैर्द्राविता वसवो दिशः।
चक्रविच्छिन्नशूलाग्रा रुद्रा भुवि निपातिताः॥६१॥
साध्या विश्वेऽथ मरुतो गन्धर्वाश्चैव सायकैः।
शाङ्गिणा प्रेरितैरस्ता व्योम्नि शाल्मलितूलवत्॥६२॥
गरुत्मानपि वक्त्रेण पक्षाभ्यां नखराङ्कुरैः।
भक्षयंस्ताडयन् देवान् दारयंश्च चचार वै॥६३॥

The devourer of serpents, Garuḍa, laid hold of the noose of the sovereign of the waters, and tore it to fragments with his beak, as if it had been a little snake. The son of Devakī threw his mace at the club of Yama, and cast it broken upon the ground: he cut in bits. the litter of the lord of wealth with his discus: a glance of his eye eclipsed the radiance of the sun: he severed Agni into a hundred parts with his arrows, and scattered the Vasus through the realms of space: with his discus he cut off the points of the tridents of the Rudras, and cast themselves upon the earth: and with the shafts shot from his bow he dispersed the Sédhyas, Viśvas, Maruts, and Gandharbas, like fleeces of cotton from the pods of the Simul tree, through the sky, Garuḍa also diligently plied his beak and wings and nails, and bit and bruised and scratched the deities who opposed his lord.

ततः शरसहस्रेण देवेन्द्र-मधुसूदनौ।
परस्परं ववर्षाते धाराभिरिव तोयदौ॥६४॥
ऐरावतेन गरुडो युयुधे तत्र संयुगे।
देवैः समस्तैर्युयुधे शक्रेण च जनार्द्दनः॥६५॥
छिन्नेष्वशेषबाणेषु शस्त्रेष्वस्त्रेषु च त्वरन्।
जग्राह वासवो वज्रं कृष्णाश्चक्रं सुदर्शनम्॥६६॥
ततो हाहाकृतं सर्वं त्रैलोक्यं द्विजसत्तम।
वज्र-चक्रधरौ दृष्ट्वा देवराज-जनार्द्दनौ॥६७॥
क्षिप्तं वज्रमथेन्द्रेण जग्राह भगवान् हरिः।
न मुमोच तदा चक्रं तिष्ठ तिष्ठेति चाब्रवीत्॥६८॥

Then the king of the gods and the foe of Madhu encountered and overwhelmed each other with countless shafts, like rain-drops falling from two heavy clouds, Garuḍa in the conflict engaged with Airāvata, and Janārddana was opposed to all the deities. When all the other weapons had been cut to pieces, Indra stood armed with his thunderbolt, and Krsna with discus Sudarśana. Beholding them thus prepared for fight, all the people of the three spheres exclaimed, "Alas ! alas !" Indra launched his bolt, but in vain, for Hari caught and arrested it: he, forbore, however, to hurl his discus, and only called out to Indra to stay.

प्रनष्टवज्रं देवेन्द्र गरुडक्षतवाहनम्।
सत्यभामाब्रवीद् वीरं पलायनपरायणम्॥६९॥
त्रैलोक्येश? न ते युक्तं शचीभर्त्तु पलायनम्।
पारिजातास्त्रगाभोगा त्वामुपस्थास्यते शची॥७०॥
कीदृशं देवराज्यन्ते पारिजातस्त्रगुज्ज्वलाम्।
अपश्यतो यथापूर्वं प्रणयादागतां शचीम्॥७१॥
अलं शक्र! प्रयातेन न ब्रीडां गन्तुमर्हसि।
नीयतां पारिजातोऽयं देवा: सन्तु गतव्यथा:॥७२॥
पतिगर्वावलेपेन बहुमानपुर:सरम्।
न ददर्श गृहे यातामुपचारेण मां शची॥७३॥

Satyabhāmā seeing Indra disarmed, and his elephant disabled by Garuḍa, and the deity himself about to retreat, said to him, "King of the triple sphere, it ill becomes the husband of Sachī to run away, Ornamented with Pārijāta garlands, she will approach you. Of what use is the sovereignty of heaven, embellished with the Pārijāta tree, no longer beholding Śacī meet you with offection as of yore ? Nay, Śakra, fly not; you must not suffer shame: here, take the Pārijāta tree; let the gods be no longer annoyed. Sachī, inflated with pride of her husband, has not welcomed me to her dwelling with respectful presents.

स्त्रीत्वादगुरुचित्ताहं स्वभर्त्तृश्लाघनापरा।
तत: कृतवती शक्र भवता सह विग्रहम्॥७४॥
तदलं पारिजातेन परस्वेन हृतेन न:।
रूपेण गर्विता सा तु भर्त्रा स्त्री का न गर्विता॥७५॥

As a woman, I am light of purpose, and am anxious for my husband's fame; therefore have I instigated, Śakra, this contest with you. But I do not want the Pārijāta tree, nor do I wish to take that which is another's property. Sachī is proud of her beauty. What woman is not proud of her husband ?"

इत्युक्तो विनिवृत्तोऽसौ देवराजस्तथा द्विज।
प्राह चैनामलं चण्डि! सख्यु: खेदातिविस्तरै:॥७६॥

न चापि सर्ग-संहार-स्थितिकर्त्ताखिलस्य यः।
जितस्य तेन मे व्रीडा जायते विश्वरूपिणा॥७७॥
यस्मिन् जगत् सकलमेददनादिमध्ये
यस्माद् यतश्च न भविष्यति सर्वभूतात्।
तेनोद्भव-प्रलय-पालनकारणेन
व्रीडा कथं भवति देवि! निराकृतस्य॥७८॥

Thus spoken to by Satyabhāmā, the king of the gods turned back, and said to her, "Desist, wrathful dame, from afflicting your friend by further reproaches. I am not ashamed of being vanquished by him who is the author of the creation, preservation, and destruction 'of the world; who is the substance of all things; in whom, without beginning or middle, the universe is comprised; and from whom, and by whom, identical with all things, it proceeds, and will cease to be. What disgrace is it, O goddess, to any one to be discomfited by him who is the cause of creation, continuance, and dissolution ?

सकलभुवनसूतेर्मुर्त्तिरस्यानुसूक्ष्मां
विदितसकलवेदैर्ज्ञायते यस्य नान्यैः।
तमजमकृतमीशं शाश्वतं स्वेच्छयैनं
जगदुपकृतिमर्त्त्यं को विजेतु समर्थः॥७९॥
इति श्रीविष्णुपुराणे पञ्चमांशे त्रिंशः अध्यायः॥

His form is the parent of all worlds, though infiitely subtle, and known to those only by whom all that may be known is known. Who is able to overcome the unborn, unconstituted, eternal lord, who has willed to become a mortal for the good of the world ?"[1]

NOTES

1 The Bhāgavata merely says. "Incited by his wife, Kṛṣṇa look away the Pārijāta tree, having subdued the gods, and planted it in the garden of Satyabhāmā, The Hari V. makes a long story of it, and tells it with some variations, especially in the commencement; Satyabhāmā's desire for the Pārijāta tree having been excited by Nārada's presenting a flower from it to Kṛṣṇa's other spouse. Rukmiṇī.

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CHAPTER 31

एकत्रिंशोऽध्याय:

(श्रीभगवतो द्वारकापुरीप्रत्यावर्त्तनम्।
शताधिकषोडशसहस्त्ररमणीभि: सह विवाहश्च।)

पराशर उवाच

संस्तुतो भगवानित्थं देवराजेन केशव:।
प्रहस्य भावगम्भीरमुवाचेदं द्विजोत्तम॥ १॥

Keśava, being thus eulogized by the king of the gods, smiled, and spake gravely to him in reply,

श्रीकृष्ण उवाच

देवराजो भवानिन्द्रो वयं मर्त्या जगत्पते।
क्षन्तव्यं भवता चेदमपराधकृतं मम॥ २॥
पारिजाततरुश्चवायं नीयतामुचितास्पदम्।
गृहीतोऽयं मया शक्र! सत्यावचनकारणात् ॥ ३॥
वज्रञ्चेदं गृहाणं त्वं यत्त्वया प्रहितं मयि।
तवैवैतत् प्रहरणं शक्र! वैरिविदारणम् ॥४॥

"You are Indra," said he, "the king of the celestials: we are but mortals, O lord of the world: you must pardon therefore the offence that I have committed. Let this Pārijāta tree be taken to its appropriate situation. I removed it in compliance with the words of Satyā. Receive back also this your thunderbolt, cast at me; for this is your proper weapon, the destroyer of your foes."

शक्र उवाच

विमोहयसि मामीश! मर्त्त्योऽहमिति किं वदन्।
जानीमस्त्वां भगवती न तु सूक्ष्मविदो वयम्॥ ५॥
योऽसि सोऽसि जगत्त्राण! प्रवृतौ नाथ! संस्थित:।
जगत: शल्यनिष्कर्ष करोष्यसुरसूदन॥ ६॥
नीयतां परिजातोऽयं कृष्ण! द्वारवतीं पुरीम्।
मर्त्यलोके त्वया त्यक्त नायं संस्थास्यते भुवि॥ ७॥

पराशर उवाच

Indra answered and said. "You beguilest us, O lord, in calling thyself a mortal; but we know you to be the lord, although not endowed with subtlety of discernment. You are that you are, engaged in the active preservation of the earth; you extractest the thorns implanted in her bosom, destroyer of the demon race. Let this Pārijāta tree be transferred to Dvārakā, and it shall remain upon earth as long as you abidest in the world of mortals."

तथेत्युक्त्वा त देवेन्द्रमाजगाम भुवं हरिः।
प्रसक्तैः सिद्ध-गन्धर्वैः स्तूयमानस्तथर्षिभिः॥८॥

Hari, having assented to the proposal of Indra, returned to earth, hymned by attendant sage, saints, and quiristers of heaven.

ततः शङ्खमुपाध्माय द्वारकोपरि संस्थितः।
हर्षमुत्पादयामास द्वारकावासिनां द्विजः॥९॥
अवतीर्य्याथ गरुडात् सत्यभामासहायवान्।
निष्कुटे स्थापयामास पारिजातं महातरुम्॥१०॥
यमभ्येत्य जनः सर्वो जातिं स्मरति पौर्विकीम्।
वास्यते यस्य पुष्पोत्थगन्धेनोर्वी त्रियोजनम्॥११॥
ततस्ते सादराः सर्वे देहबन्धानमानुषान्।
ददृशुः पादपे तस्मिन् कुर्वन्तो मुखदर्शनम्॥१२॥

When Kṛṣṇa arrived over Dvārakā, be blew his shell, and delighted all the inhabitants with the sound. Then alighting from Garuḍa, he proceeded with Satyabhāmā to her garden, and there planted the great Pārijāta tree, the smell of which perfumed the earth for three furlongs, and an approach to which enabled every one to recollect the events of a prior existence; so that on beholding their faces in that tree, all the Yādavas contemplated themselves in their (original) celestial forms.

किङ्करैः समुपानीतं हस्त्यश्वादि ततो धनम्।
स्त्रियश्च कृष्णो जग्राह नरकस्य परिग्रहान्॥१३॥
ततः काले शुभे प्राप्ते उपयेमे जनार्द्दनः।
ताः कन्या नरकेणासन् सर्वतो याः समाहृताः॥१४॥
एकस्मिन्नेव गोविन्दः काले तासां महामते।
जग्राह विधिवत् पाणीन् पृथग्गेहेषु धर्म्मतः॥१५॥

Then Kṛṣṇa took possession of the wealth, elephants, horses, and women, which he had recovered from Naraka, and which had been brought to Dvārakā by the servants of the demon; and at an auspicious season he espoused all the maidens whom Naraka had carried off from their friends; at one and the same moment he received the hands of all of them, according to the ritual, in separate mansions.

षोडशस्त्रीसहस्राणि शतमेकं तथाधिकम्।
तावन्ति चक्रे रूपाणि भगवान् मधुसूदन॥ १६॥
एकैकश्येन ताः कन्या मेनिरे मधुसूदन्।
ममैव पाणिग्रहणं भगवान् कृतवानिति॥ १७॥
निशासु च जगत्स्रष्टा तासां गुहेषु केशवः।
उवास विप्र! सर्वासां विश्वरूपधरो हरिः॥ १८॥

इति श्रीविष्णुपुराणे पञ्चमांशे एकत्रिंशः अध्यायः॥ ३१॥

Sixteen thousand and one hundred was the number of the maidens, and into so many different forms did the foe of Madhu multiply himself; so that every one of the damsels thought that he had wedded her in his single person; and the creator of the world, Hari, the assumer of universal shape, abode severally in the dwelling of each of these his wives.

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CHAPTER 32

द्वात्रिंशोऽध्यायः

(ऊषाचरितम्)

पराशर उवाच

प्रद्युम्नाद्या हरेः पुत्रा रुक्मिण्याः कथितास्तव।
भानुं भैमरिकञ्चैव सत्यभामा व्यजायत॥ १॥
दीप्तिमान् ताम्रपक्षाद्या रोहिण्यां तनया हरेः।
बभूवुर्जाम्बवत्याञ्च शाम्बाद्या बलशालिनः॥ २॥
तनया भद्रविन्दाद्या नाग्नजित्यां महाबलाः।
सङ्ग्रामजित्प्रधानास्तु शैव्यायान्त्वभवन् सुताः॥ ३॥
वृकाद्याश्च सुता माद्र्यां गात्रवत्प्रमुखान् सुतान्।
अवाप लक्ष्मणा पुत्राः कालिन्द्याश्च श्रुतादयः॥ ४॥
अन्यासाञ्चैव भार्य्याणां समुत्पन्नानि चक्रिणः।
अष्टायुतानि पुत्राणां सहस्राणां शतं तथा॥ ५॥

प्रद्युम्नः प्रथमस्तेषां सर्वेषा रुक्मिणीसुतः।
प्रद्युम्नादनिरुद्धोऽभूद् वज्रस्तस्मादजायत॥ ६ ॥
अनिरुद्धो रणे रुद्धो बलेः पौत्रीं महाबलः।
वाणस्य तनयामूषामुपयेमे द्विजोत्तम॥ ७॥
यत्र युद्धमभूद् घोरं हरि-शङ्करयोमडहत्।
छिन्नं सहस्रं बाहूना यत्र वाणस्य चक्रिणा॥ ८॥

Parāśara said– I have enumerated to you Pradyumna and the other sons of Rukmiṇī. Satyabhāmā bore Bhānu and Bhairika. The sons of Rohiṇī were Dīptimat, Témrapakṣi, and others. The powerful Śāmba and other sons were born of Jāmbavatī. Bhadravinda and other valiant youths were the sons of Nāgnajitī Śaivyā (or Mitra-vindā) had several sons, of whom Saṅgrāmajit was the chief. Vṛka and others were begotten by Hari on Mādrī Lakṣmanā had Gātravat and others: and Śruta and others were the sons of Kālindī.[1] Kṛṣṇa had sons also by his other wives, in all one hundred and eighty thousand. The eldest of, the whole was Pradyumna, the son of Rukmiṇī: his son was Aniruddha, from whom Vraja was born: his mother was Uṣā, the daughter of Bāṇa, and grand-daughter of Balī, whom. Aniruddha won in war. On that occasion a fierce battle took place between Hari and Śankara, in which the thousand arms of Bāṇa were lopped away by the discus of the former.

मैत्रेय उवाच

कथं युद्धमभूद् ब्रह्मन्नूषार्थे हर-कृष्णयोः।
कथं क्षयञ्च वाणस्य. बाहूनां कृतवान् हरिः॥ ९॥
एतत् सर्वं महाभाग! समाख्यातुं त्वमर्हसि।
महत् कौतूहलं जातं कथां श्रोतुमिमां हरेः॥ १०॥

Maitreya said – How happened it, venerable Brahman, that a contest on account of Uṣā arose between Śiva and Kṛṣṇa ? and in what manner did Hari cut off the thousand arms of Bāṇa ? This, illustrious sir, you are able to narrate.

पराशर उवाच

ऊषा वाणसुता विप्र! पार्वती सह शम्भुना।
क्रीडन्तीमुपलक्ष्योच्चैः स्पृहाञ्चक्रे तदाश्रयाम्॥ ११॥
ततः सकलचित्तज्ञा गौरी तामाह भामिनीम्।
अलमत्यर्थतापेन भर्त्रा त्वमपि रंस्यसे।१२॥
इत्युक्ते सा तदा चक्रे कदेति मतिमात्मनः।
को वा भर्त्ता ममेत्येतां पुनरप्याह पार्व्वती॥ १३॥

Parāśara said– Uṣā the daughter of Bāṇa, having seen Pārvatī sporting with her lord, Śambhu, was inspired with a wish for similar dalliance. The beautiful Gaurī, who knows the hearts of all, said to Uṣā, "Do not grieve; you shall have a husband." “But when will this be?” Thought Uṣā to herself, "or who will be my lord?" On which Pārvatī continued;

पार्वत्युवाच

वैशाखशुक्लद्वादश्यां स्वपने योऽभिभवं तव।
करिष्यति स ते भर्त्ता राजपुत्रि! भविष्यति ॥ १४॥

"He who shall appear to you, princess, in a dream on the twelfth lunation of the light half of Vaiśākha, he will be your husband.”

पराशर उवाच

तस्यां तिथौ पुमान् स्वपने यथा देव्या उदीरितम्।
तथैवाभिभवं चक्रे रागञ्चक्रे तथैव सा॥ १५॥
ततः प्रबुद्धा पुरुषमपश्यन्ती तमुत्सुका।
क्व गतोऽसीति निर्लज्ञा मैत्रेयोक्तवती सखीम्॥ १६॥

Accordingly, as the goddess had foretold, on that lunar day a youth appeared to Uṣā in a dream, of whose person she became enamoured. When she woke, and no longer perceived him, she was overcome with sorrow, and, unrestrained by modesty, demanded of her companion, whither he had gone.

वाणस्य मन्त्री कुम्भाण्डश्चित्रलेखा तु तत्सुता।
तस्याः सख्यभवद् सा च प्राह कोऽयं त्वयोच्यते॥ १७॥
यदा लज्ञाकुला नास्यै कथयामास सा सती।
तदा विश्वासमानीय सर्वमेवाभ्यवादयत्॥ १८॥
विदितार्थान्तु तामाह पुनरूषा यथोदितम्।
देव्या तथैव तत्प्राप्तौ योऽभ्युपायः कुरुष्व तम्॥ १९॥

The companion and friend of the princess was Chitralekhā, the daughter to Kubhāṇḍa, the minister of Bāṇa. "Of whom do you speak ?" Inquired she of Uṣā. But the princess, recollecting herself, was ashamed, and remained silent. At length, however, Chitralekhā conciliated her confidence, and she related to her what had passed, and what the goddess had foretold; and she requested her friend to devise some means of uniting her with the person whom she had beheld in her dream.

पराशर उवाच

तत: पटे सुरान् दैत्यान् गन्धर्व्वांश्च प्रधानत:।
मनुष्यांश्चाभिलिख्यास्यै चित्रलेखा व्यदर्शयत् ॥२०॥
अपास्य सा तु गन्धर्वस्तथोरगसुरासुरान्।
मनुष्येषु ददौ दृष्टिं तेष्वप्यन्धकवृष्णिषु॥२१॥
कृष्ण-रामौ विलोक्यासो सुभ्रर्लज्ञाजड़ेव सा।
प्रद्युम्नदर्शने-व्रीडा-दृष्टिं निन्येऽन्यतो द्विज॥२२॥
दृष्टमात्रे तत: कान्ते प्रद्युम्नतनये द्विज।
दृष्टयात्यर्थविकाशिन्या लज्ञा क्वापि निराकृता॥२३॥
सोऽयं सोऽयमितीत्युक्ते तया सा योगगामिनी।
ययौ द्वारवतीमूषां समाश्वास्य तत: सखीम्॥२४॥

इति श्रीविष्णुपुराणे पञ्चमांशे द्वात्रिंश: अध्याय:।

Citralekhā then delineated the most eminent gods, demons, spirits, and mortals, and showed them to Uṣā. Putting aside the portraits to gods, spirits, snake-gods, and demons, the princess selected those of mortals, and amongst them the heroes of the races of Andhaka and Vriṣṇi. When she came to the likenesses of Kṛṣṇa and Rāma, she was confused with shame; from the portrait of Pradyumna she modestly averted her eyes; but the moment she beheld the picture of his son, the object of her passion, her eyes wide expanded, and all her bashfulness was discarded. "This is he! this is he!" said she to Citralekhā; and her friend, who was endowed with magic power, bade her be of good cheer, and set off through the air to Dvārakā.

NOTES

1 The Bhāgavata says, each of his eight queens had ten sons, and gives the ten names to each set, with one or two exceptions.

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CHAPTER 33

त्रयस्त्रिंशोऽध्यायः

(कृष्ण-वाणासुरयोः सङ्ग्रामः)

पराशर उवाच

बाणोऽपि पणिपत्याग्रे मैत्रेयाह त्रिलोचनम्।
देव! बाहुसहस्रेण निर्विण्णोऽहं विनाहवम्॥ १॥
क्वचिन्ममैषां बाहूनां साफल्यजनको रणः।
भविष्यति विना युद्धं भारायं मम किं भुजैः॥ २॥

Before this took place, Bāṇa had been engaged in the adoration of the three-eyed god, and had thus prayed to him: "I am humiliated, O lord, by the possession of a thousand arms in a state of peace; let some hostilities ensue, in which I may derive some advantage from their possession. Without war, what is the use to these arms ? They are but a burden to me."

श्रीशङ्कर उवाच

मयूरध्वजभङ्गस्ते यदा बाण! भविष्यति।
पिशितशिजनानान्दं प्राप्स्यसे त्वं तदा रणम्॥ ३॥

Śankara replied, "When thy peacock banner shall be broken, you shall have war, the delight of the evil spirits that feast on the flesh to man."

पराशर उवाच

ततः प्रणम्य मुदितः शम्भुमभ्यागतो गृहम्।
भग्नञ्च ध्वजमालोक्य हृष्टो हर्षान्तरं ययौ॥ ४॥

Bāṇa, pleased by this promise, proffered his thanks to Śambhu, and returned to his palace, where he found his standard broken; at which his joy was increased.

एतस्मिन्नेव काले तु योगविद्याबलेन तम्।
अनिरुद्धमथानिन्ये चित्रलेखा वराप्सराः॥ ५॥

कन्यान्त:पुरमध्ये तं रममाणं सहोषया।
विज्ञाय रक्षिणो गत्वा शशंसुर्दैत्यभूपते:॥ ६॥
आदिष्टं किङ्कराणान्तु सैन्यं तेन दुरात्मना।
जघान परिघं लोहमादाय परवीरहा॥ ७॥
हतेषु तेषु वाणोऽपि रथस्थस्तद्वधोद्यत:।
युध्यमानो यथाशक्ति यदा वीर्य्येण निर्ज्जित:॥ ८॥
मायया युयुधे तेन स तदा मन्त्रिचोदित:।
ततस्तं पन्नगास्त्रेण बबन्ध यदुनन्दनम्॥ ९॥

At that time the nymph Citralekhā returned from Dvārakā, and by the exercise of her magic power brought Aniruddha along with her. The guards of the inner apartments discovering him there with Uṣā, reported it to the king who immediately sent a body of his followers to seize the prince; but the valiant youth, taking up an iron club, slew his assailants: on which Bāṇa mounted his car, advanced against him, and endeavoured to put him to death. Finding however, that Aniruddha was not to be subdued by prowess, he followed the counsel of his minister, and brought his magical faculties into the conflict, by which he succeeded in capturing the Yadu prince, and binding him in serpent bonds.

द्वारवत्यां क्व यातोऽसावनिरुद्धेति जल्पताम्।
यदूनामाचचक्षे तं बद्धं बाणेन नारद:॥ १०॥
तं शोणितपुरे श्रुत्वा नीतं विद्याविदग्धया।
योषिता हत्ययं जग्मुर्यादवा नामरैरिति॥ ११॥

When Aniruddha was missed from Dvārāvatī, and Yādavas were inquiring of one another whither he had gone, Nārada came to them, and told them that he was the prisoner of Bāṇa, having been conveyed by a female, possessed of magic faculties, to Soṇitapura.[1] When they heared this, they were satisfied; for they had imagined he had been taken away by the gods (in reprisal for the Pārijāta tree).

ततो गरुडमारुह्य स्मृतमात्रागतं हरि:।
बल-प्रद्युम्न सहितो बाणस्य प्रययौ पुरम्॥ १२॥
पुरीप्रवेशे प्रमथैर्युद्धमासीन्महात्मन:।
ययौ बाणपुराभ्यासं नीत्वा तान् संक्षयं हरि:॥ १३॥

ततस्त्रिपादस्त्रिशिरा ज्वरो माहेश्वरो महान्।
बाणरक्षार्थमत्यर्थं युयुधे शार्ङ्गधन्वना ॥१४॥

Kṛṣṇa therefore immediately summoned Garuḍa, who came with a wish; and mounting upon him, along with Bala and Pradyumna, he set off for the city of Bāṇa. On their approach to the city they were opposed by the spirits who attend on Rudra, but these were soon destroyed by Hari, and he and his companions reached the vicinity of the town. Here mighty Fever, an emanation from Maheśwara, having three feet and three heads,[2] fought desperately with Viṣṇu in defence of Bāṇa.

तद्भस्मस्पर्शसम्भूततापः कृष्णाङ्गसङ्गमात्।
अवाप बलदेवोऽपि श्रममामीलितेक्षणः॥ १५॥
ततः स युध्यमानस्तु सह देवेन शार्ङ्गिणा।
वैष्णवेन ज्वरेणाशु कृष्णदेहान्निराकृतः॥ १६॥
नारायणभुजाघातपरिपीड़नविह्वलम्।
तं वीक्ष्य क्षम्यतामस्येत्याह देवः पितामहः॥ १७॥
ततश्च क्षान्तमेवेति प्रोक्त्य तं वैष्णवं ज्वरम्।
आत्मन्येव लयं निन्ये भगवान् मधुसूदनः॥ १८॥
मम त्वया समं युद्धे ये स्मरिष्यन्ति मानवाः।
विज्वरास्ते भविष्यन्तीत्युक्त्वा चैनं ययौ ज्वरः ॥१९॥

Baladeva, upon whom his ashes were scattered, was seized with burning heat, and his eyelids trembled: but he obtained relief by clinging to the body of Kṛṣṇa. Contending thus with the divine holder of the bow, the Fever emanating from Śiva was quickly expelled from the person of Kṛṣṇa by Fever which he himself engendered. Brahmā beholding the impersonated malady bewildered by the beating inflicted by the arms of the deity, entreated the latter to desist; and the foe of Madhu refrained, and absorbed into himself the fever he had created. The rival Fever then departed, saying to Kṛṣṇa, "Those men who call to memory the combat between us shall be ever exempt from febrile disease."

ततोऽग्नीन् भगवान् पञ्च जित्वा-नित्वा तथा क्षयम्।
दानवानां बलं विष्णुश्चूर्णयामास लीलया॥ २०॥

तत: समस्तसैन्येन दैतेयानां बले: सुत:।
युयुधे शङ्करश्चैव कार्त्तिकेयश्च शौरिणा॥२१॥
हरि-शङ्करयोर्युद्धमतीवासीत् सुदारुणम्।
चुक्षुभु: सकला: लोका: शस्त्रास्त्रांशुप्रतापिता:॥२२॥
प्रलयोऽयम शेषस्य जगतो नूनमागत:।
मेनिरे त्रिदशा यत्र वर्त्तमाने महाहवे॥२३॥
जृम्भणास्त्रेण गोविन्दो जृम्भयामास शङ्करम्।
तत: प्रणेशुर्दैतेया: प्रमथाश्च समन्तत:॥२४॥
जृम्भाभिभूतश्च हरो रथोपस्थ उपाविशत्।
न शशाक तथा योद्धं कृष्णेनाक्लिष्टकर्म्मणा॥२५॥
गरुडक्षतवाहश्च प्रद्युम्नास्त्रप्रपीडित:।
कृष्णहुङ्कारनिर्द्धूतशक्तिश्चाति ययौ गुह: ॥२६॥
जृम्भिते शङ्करे नष्टे दैत्यसैन्ये गुहे जिते।
नीते प्रमथसैन्ये च संक्षयं शार्ङ्गधन्वना॥२७॥
नन्दीश सङ्गृहीताश्वमधिरुढ़ो महारथम्।
बाणस्तत्राययौ योद्धुं कृष्ण-कार्ष्णिबलै: सह॥२८॥

Next Viṣṇu overcame and demolished the five fires,[2] and with perfect case annihilated the army of the Dānavas. Then the son of Bail (Bāṇa), with thc whole of the Daitya host, assisted by Śankara and Kārtikeya, fought with Śauri. A fierce combat took place between Hari and Śankara, all the regions shook, scorched by their flaming weapons, and the celestials felt assured that the end to the universe was at hand. Govinda, with the weapon of yawning set Śankara a gape; and then the demons and the demigods attendant upon Śiva were destroyed on every side; for Hara, overcome with incessant gaping, sat down in his car, and was unable longer to contend with Kṛṣṇa, whom no acts affect. The deity of war, Kārtikeya, wounded in the arm by Garuḍa, struck by the weapons of Pradyumna, and disarmed by the shout of Hari, took to flight, Bāṇa, when he saw Śankara disabled, the Daityas destroyed, Guha fled, and Śiva's followers slain, advanced on his vast car, the horses to which were harnessed by Nandīśa, to encounter Kṛṣṇa and his associates Bala and Pradyumna.

बलभद्रो महावीर्यो बाणसैन्यमनेकधा।
विव्याध बाणै प्रभ्रश्य धर्मतस्तत् पलायत॥ २९॥
आकृष्य लाङ्गलाग्रेण मुषलेनावपोथितम्।
बलं बलेन ददृशे बाणो वाणैश्च चक्रिणा॥ ३०॥
ततः कृष्णास्य बाणेन युद्धमासीत् समस्यतोः।
परस्परमिषून दीप्तान् कायत्राणविभेदकान्॥ ३१॥
कृष्णश्चिच्छेद बाणैस्तान् बाणेन प्रहिताञ्छरान्।
बिभेद केशवं बाणो बाणं विव्याध चक्रभृत्॥ ३२॥
मुमुचाते तथास्त्राणि बाण-कृष्णौ जिगीषया।
परस्परं क्षतिपरौ परमामर्षणो द्विज ॥ ३३॥
छिद्यमानेष्वशेषेषु शरेष्वस्त्रे त सीदति।
प्रचुर्येण हरिर्बाणं हन्तुश्चक्रे ततो मनः॥ ३४॥

The valiant Balabbadra, attacking the host of Bāṇa, wounded them in many ways with his arrows, and put them to a shameful rout; and their sovereign beheld them dragged about by Rāma with his ploughshare, or beaten by him with his club, or pierced by Kṛṣṇa with his arrows: he therefore attacked Kṛṣṇa, and a fight took place between them: they cast at each other fiery shafts, that pierced through their armour; but Kṛṣṇa intercepted with his arrows those of Bāṇa, and cut them to pieces. Bāṇa nevertheless wounded Keśava, and the wielder of the discus wounded Bāṇa; and both desirous of victory, and seeking enraged the death of his antagonist, hurled various missiles at each other. When an infinite number of arrows had been cut to pieces, and the weapons began to be exhausted. Kṛṣṇa resolved to put Bāṇa to death.

ततोऽर्कशतसङ्घाततेजसा सदृशद्युति।
जग्राह दैत्यचक्रारिर्हरिश्चक्रं सुदर्शनम्॥ ३५॥
मुञ्चतो बाणनाशाय तत्र चक्रं मधुद्विषः।
नग्ना दैतेयाविद्याभूत् कोटरी पुरतो हरेः॥ ३६॥
तामग्रतो हरिर्दृष्ट्वा मीलिताक्षः सुदर्शनम्।
मुमोच बाणमुदिश्य च्छेत्तुं बाहुवनं रिपोः॥ ३७॥
क्रमेण तत्तु बाहूनां बाणस्याच्युतनोदितम्।
छेदञ्चक्रेऽमुरापास्तशस्त्रौघक्षरणादृतम्॥ ३८॥

छिन्ने बाहुनां तत्तु करस्थं मधुसूदनः।
मुमुक्षुर्बाणनाशाय विज्ञातस्त्रिपुरद्विषा॥ ३९॥
स उपेत्याह गोविन्दं सामपूर्वमुमापतिः।
विलोक्य बाणं दोर्दण्डच्छेदासृक्स्राववर्षिणम्॥ ४०॥

The destroyer of the demon host therefore took up his discus Sudarśana, blazing with the radiance of a hundred suns. As he was in the act to casting it, the mystical goddess Koṭavī, the magic lore of the demons, stood naked before him.[4] Seeing her before him, Kṛṣṇa, with unclosed eyes, cast Sudarśana, to cut off the arms of Bāṇa. The discus, dreaded in its flight by the whole of the weapons of the demons, lopped off successively the numerous arms of the Asura. Beholding Kṛṣṇa with the discus again in his hand, and preparing to launch it once more, for the total demolition of Bāṇa, the foe of Tripura (Śiva) respectfully addressed him. The husband of Umā, seeing the blood streaming from the 'dissevered arms of Bāṇa, approached Govinda, to solicit a suspension of hostilities, and said to him,

रुद्र उवाच

कृष्ण! कृष्ण! जगन्नाथ जाने! त्वां पुरुषोत्तमम्।
परेशं परमानन्दमनादि-निधनं परम्॥ ४१॥
देव-तिर्यङ्-मनुष्येषु शरीरग्रहणात्मिका।
लीलेयं सर्वभूतस्य तव चेष्टापलक्षणा॥ ४२॥
तत् प्रसीदाभयं दत्तं बाणस्यास्य मया प्रभो।
तत्त्वया नानृतं कार्यं यन्मया व्याहृतं वचः॥ ४३॥
अस्मत्संश्रयवृद्धोऽयं नापराध्यस्तवाव्यय।
मया दत्तवरो दैत्यस्ततस्त्वां क्षामयाम्यहम्॥ ४४॥

"Kṛṣṇa, Kṛṣṇa, lord of the world,' I know you, first of spirits, the supreme lord, infinite felicity, without beginning or end, and beyond all things. This sport of universal being, in which you take the persons of god, animals, and men, is a subordinate attribute of thy energy. Be propitious therefore, O lord, unto me. I have given Bāṇa assurance of safety; do not you falsify that which I have spoken. He has grown old in devotion to me; let him not incur thy displeasure. The Daitya has received a boon from me, and therefore I deprecate thy wrath."

पराशर उवाच

इत्युक्तः प्राह गोविन्दः शूलपाणिमुमापतिम्।
प्रसन्नवदनो भूत्वा गतामर्षोऽसुरं प्रति ॥४६॥

When he had concluded, Govinda. dismissing his resentment against the Asura, looked graciously on the lord of Umā, the wielder of the trident, and said to him,

श्रीभगवानुवाच

युष्मद्दत्तवरो बाणो जीवतामेष शङ्कर।
त्वद्वाक्यगौरवादेतन्मया चक्रं निवर्त्तितम् ॥४६॥
त्वया यदभयं दत्तं तद्दत्तमखिलं मया।
मत्तोऽविभिन्नमात्मानं द्रष्टुमर्हसि शङ्कर॥४७॥
योऽहं त्वं जगच्चेदं सदेवासुरमानुषम्।
अविद्यामोहितात्मानः पुरुषा भिन्नदर्शिनः ॥४८॥
इत्युक्त्वा प्रययौ कृष्णः प्राद्युम्निर्यत्र तिष्ठित।
तद्बन्धफणिनो नेशुर्गरुडानिलभीषिताः॥४९॥
ततोऽनिरुद्धमारोप्य सपत्नीकं गरुत्मति।
आजग्मुर्द्वारकां रामकार्ष्णिदामोदराः पुरीम्॥५०॥

इति श्रीविष्णुपुराणे पञ्चामांशे त्रयस्त्रिंशः अध्यायः॥

"Since you, Śankara, have given a boon unto Bāṇa, Let him live, from respect to your promises, my discus is arrested: the assurance of safety granted by you is granted also by me. You are fit to apprehend that you are not distinct from me. That which I am, you are; and that also is this world, with its gods, demons, and mankind. Men contemplate distinctions, became they are scupified by ignorance." So saying, Kṛṣṇa went to the place where the son of Pradyumna was confined. The snakes that bound him were destroyed, being blasted by the breath of Garuḍa: and Kṛṣṇa, placing him, along with his wife, upon the celestial bird, returned with Pradyumna and Rāma to Dvārakā.[5]

NOTES

1. The synonyms of Śoṇitapura in the Trikāṇda Śeṣa are Devikoṭa, Bāṇapur, Koṭīvarṣam, and Uṣ

āvana. The first is usually considered to be the modern Devicotta in the Karnatic, which is commonly believed to be the scene of Bāṇa's defeat. The name, however, occurs in other parts of India; in the Dekhin, on the banks of the Godāvarī, according to Wilford the capital of Muñja *(As. Res.* IX. 199); and in Assam, near Goalpāra, as the city of the Daityas. *As. Res.* XIV. 443. Hamilton notices the remains of a city so called in Dinajpur. in the Kālikā Purāṇa Bāṇa is described as the friend, and apparently neighbour, of Naraka. king of Pragjyotiṣ or Assam.

2 Alluding to the three stages of febrile paroxysms, or to the recurrence of tertian ague. A contest with this enemy, in the course of military operations is an allegory which the British armies in India too often illustrate.

3 The Āhavaniya, Gārhapatya. Dakṣiṇa, Sabhya, and Āvasathya, are the five fires; of which the three first have a religious, and the other two a secular character. The first is a fire prepared for oblations at an occasional sacrifice : the second is the household fire, to be perpetually maintained: the third is a sacrifical fire, in the centre of the other two, and placed to the south: the Sabhya is a fire lighted to warm a party: and the Āvasathya the common domestic or culinary fire. Manu. III. 100,185, and Kullūka Bhaṭṭa's explanation.

4 Koṭavī (कोटवी) is said to be an eighth portion of Rudrāṇī, and the tutelary goddess of the Daityas, composed of incantations (मन्त्रमयी). The Hari V. calls her also Lambā and intimates her being the mother of Bāṇa, and as identical with Durgā. The word in the lexicons designates a naked woman, and is thence appticable to Durgā in some of her forms.

5 There can be little doubt that this legend describes a serious struggle between the Śaivas and Vaiṣṇavas. in which the latter, according to their own report, were victorious : and the Saivas. although they attempt to make out a sort of compromise between Rudra and Kṛṣṇa, are obliged to admit his having the worst of the conflict, and his inability to protect his votary. The Bhāgavata tells the story much as the text. The Hari V. amplifics even more than usual, the narrative occupying nearly seventy pages of the French translation. The legend is to be found to the same purport, but in various degrees of detail, in the Agni Purāṇa Karma Purāṇa, Padma. Purāṇa (Uttara

Khaṇḍa). Vāmana Purāṇa, and Brahma Vaivartta Purāṇa (Kṛṣṇa Janma Khaṇḍa).

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CHAPTER 34

चतुस्त्रिंशोऽध्याय:

(पौण्ड्रकवध:, काशीदहनञ्च)

मैत्रेय उवाच

चक्रे कर्म्म महच्छौरिर्बिभ्राणो मानुषीं तनुम्।
जिगाय शक्रं सर्वञ्च सर्वदेवांश्च लीलया॥ १॥
यच्चान्यदकरोत् कर्म्म दिव्यचेष्टाविघातकृत्।
तत् कथ्यतां महाभाग! परं कौतूहलं हि मे॥ २॥

Maitreya said–Of a truth the divine Śauri, having assumed a mortal body. performed great achievements in his easy victories over Śakra and Śiva and all their attendant divinities. I am now desirous to hear from you, illustrious sage, what other mighty exploit the humiliator of the prowess of the celestials performed.

पराशर उवाच

गदतो मम विप्रर्षे! श्रूयतामिदमादरात्।
नरावतारे कृष्णेन दग्धा वाराणसी यथा॥ ३॥

Parasara said - Hear, excellent Brahman, with reverent attention, an account of the burning of Varāṇaśī by Kṛṣṇa, in the course of his relieving the burdens of the earth.

पौण्ड्रको वासुदेवस्तु वासुदेवोऽभवद् भुवि।
अवतीर्णस्त्वमित्युक्तो जनैरज्ञानमोहितै:॥ ४॥
स मेने वासुदेवऽहमवतीर्णो महीतले।
नष्टस्मृतिस्तत: सर्वं विष्णुचिह्नमचीकरत् ॥ ५॥
दूतञ्च प्रेरयामास कृष्णाय सुमहात्मने।
त्यक्तवाचक्रादिकं चिह्नं दमीयं नाम चात्मन:॥ ६॥
वासुदेवात्मकं मूढ! मुक्त्वा सर्वं विशेषत:।
आत्मनो जीवितार्थाय ततो मे प्रणतिं व्रज॥ ७॥
इत्युक्तं सम्प्रहस्यैनं दूतं प्राह जनार्द्दन:।
निजचिह्नमहं चक्रं समुत्स्रक्ष्ये त्वयीति वै॥ ८॥

वाच्य: स पौण्ड्रको गत्वा त्वया दूत! वचो मम।
ज्ञातस्त्वद्वाक्यसद्भावो यत् कार्यं तद्विधीयताम्॥ ९॥
गृहीतचिह्न एवाहमागमिष्यामि ते पुरम्।
समुत्स्रक्ष्यामि ते चक्रं निजचिह्नमसंशयम्॥ १०॥
आज्ञापूर्वञ्च यदिदमागच्छेति त्वयोदितम्।
सम्पादियष्ये श्वस्तुभ्यं तदप्येषोऽविलम्बितम्॥ ११॥
शरणं ते सम्भ्येत्य कर्त्तास्मि नृपते! तदा।
यथा त्वत्त्वो भयं भूयो न मे किञ्चिद्भविष्यति॥ १२॥
इत्युक्तेऽपगते दूते संस्मृत्याभ्यागतं हरि:.
गरुत्मन्तमथारुह्य त्वरितं तत्पुरं ययौ ॥ १३॥

There was a Vāsudeva who was called Pauṇḍraka[1], and who. Though not the Vāsudeva was flattered by ignorant people as the descended deity, until he fancied himself to be the Vāsudeva[2] who had come down upon earth. Losing all recollection of his real character, he assumed the emblems of Viṣṇu, and sent an ambassador to the magnanimous Kṛṣṇa with this message; "Relinquish, you foolish fellow, the discus; lay asidc all my insignia, my name, and the character of Vāsudeva; and come and do me homage ; and I will vouchsafe you means of subsistence." At which Janārddana laughed, and replied, "Go messenger, back to Pauṇḍraka, and say to him from me, 'I will dispatch to you my emblem the discus without fail. You will rightly apprehend my meaning, and consider what is to be done, for I shall come to thy city, bringing the discus with me, and shall undoubtedy consign it to you. If you will command me to come, I will immediately obey, and be with you tomorrow; there shall be no delay: and, having sought thy asylum, I will so provide, O king that I shall never more have any thing to dread from you." So saying, he dismissed the ambassador to report these words to his sovereign; and summoning Garuḍa, mounted him, and set off for the city of Pauṇḍraka[3].

स चापि केशवोद्योगं श्रुत्वा काशिपतिस्तदा।
सर्वसैन्यपरीवार: पार्ष्णिग्राह उपाययौ॥ १४॥

ततो बलेन महता काशिराजबलेन च।
पौण्ड्रको वासुदेवोऽसौ केशवाभिमुखं ययौ॥ १५॥
तं ददर्श हरिर्दूरादुदारस्यन्दने स्थितम्।
चक्रहस्तं गदाखड्गबाहुं पाणिगताम्बुजम्॥ १६॥
स्रग्धरं धृताशार्ङ्गञ्च सुपर्णरचितध्वजम्।
वक्ष:स्थले कृतञ्चास्य श्रीवत्सं ददृशे हरि:॥ १७॥
किरीटकुण्डलधरं पीतवास:समन्वितम्।
दृष्ट्वा तं भावगम्भीरं जहास गरूडध्वज: ॥ १८॥
युयुधे च बलेनास्य हस्त्यश्वबलिना द्विज।
निस्त्रिंशर्ष्टिगदाशूलशक्तिकार्म्मुकशालिना॥ १९॥
क्षणेन शार्ङ्गनिर्म्मुक्तै: शरैरिषुविदारणै:।
गदाचक्रनिपातैश्च सूदयामास तद्बलम् ॥ २०॥
काशिराजबलञ्चैव क्षयं नीत्वा जनार्द्दन:.
उवाच पौण्ड्रकं मूढमात्मचिह्नोपलक्षणम्॥ २१॥

When the king of Kaśī heard of the preparations of Keśava, he sent his army (to the aid of Pauṇḍraka), himself bringing up the rear; and with the force of the king of Kaśī, and his own troops, Pauṇḍraka, the false Vāsudeva, marched to meet Kṛṣṇa. Hari beheld him afar off, standing in his car, holding a discus, a club, a mace, a scimitar, and a lotus, in his hands; ornamented with a garland of flowers ; beating a bow; and having his standard made of gold: he had also the Śrīvatsa mark delineated on his breast; he was dressed to yellow garments, and decorated with earrings and a tiara. When the god whose standard is Garuḍa beheld him, he laughed with a deep laugh, and engaged in conflict with the hostile host of cavalry and elephants, fighting with swords, scimitars, maces, tridents, spears, and bows. Showering upon the enemy the shafts from his Śārańga bow, and hurling at them his mace and discus, he quickly destroyed both the army of Pauṇḍraka and that of the king of Kaśī.

श्रीभगवानुवाच

पौण्ड्रकोक्तं त्वया यत्तु दूतवक्त्रेण मां प्रति।
समुत्सृजेति चिह्नानि तत्ते सम्पादयाम्यहम्॥ २२॥

चक्रमेतत् समुत्सृष्टं गदेयं ते विसर्जिता।
गरुत्मानेष निर्द्दिष्टः समारोहतु ते ध्वजम्॥ २३॥

He then said to the former, who was foolishly wearing his emblems, "Pauṇḍraka, you desired me by your envoy to resign to you all my insignia. I now deliver them to you. Here is my discus; here I give up my mace; and here is Garuḍa, let him mount upon thy standard."

पराशर उवाच

इत्युच्चार्य्य विमुक्तेन चक्रेणासौ विदारितः।
पोथितो गदया भग्नो गरुत्मांश्च गरुत्मता ॥ २४॥
ततो हाहाकृते लोके काशिपुर्य्यधिपो बली।
युयुधे वासुदेवेन मित्रस्यापचितौ स्थितः॥ २५॥
ततः शार्ङ्गधनुर्मुक्तैश्छित्त्वा तस्य शरैः शिरः।
काशिपुर्य्याञ्च चिक्षेप कुर्वन् लोकस्य विस्मयम्॥ २६॥
हत्वा च पौण्ड्रकं शौरिः काशिराजञ्च सानुगम्।
पुनर्द्वारवतीं प्राप्तो रेमे स्वर्गगतो यथा॥ २७॥

Thus speaking, he let fly the discus and the mace, by which Pauṇḍraka was cut to pieces, and cast on the ground; whilst the Garuḍa on his banner was demolished by the Garuḍa of Viṣṇu. The people, beholding this sight, exclaimed, "Alas! alas!" but the valiant king of Kaśī, adhering to the imposture of his friend, continued the conflct, till Śauri decapitated him with his arrows, shooting his head into the city of Kaśī, to the marvel of all the inhabitants. Having thus slain Pauṇḍraka and the king of Kaśī, with all their followers, Śauri returned to Dvārakā, where he lived in the enjoyment of heavenly delights.

तच्छिरः पतितं दृष्ट्वा तत्र काशिपतेः पुरे।
जनः किमेतदित्याह केनेत्यत्यन्तविस्मितः ॥ २८॥
ज्ञात्वा तं वासुदेवेन हतं तस्य सुतस्ततः।
पुरोहितेन सहितस्तोषयामास शङ्करम् ॥ २९॥
अविमुक्ते महाक्षेत्रे तोषितस्तेन शङ्करः।
वरं वृणीष्वेति तदा तं प्रोवाच नृपात्मजम्॥ ३०॥
स वव्रे भगवान् कृत्या पितृहन्तुर्वधाय मे।
समुत्तिष्ठतु कृष्णस्य त्वत्प्रसादान्महेश्वर॥ ३१॥

When the inhabitants of Kaśī saw the head of their king shot into their, city, they were much astonished, and wondered how it could have happened, and by whom the deed could have been done. Having ascertained that the king had been killed by Kṛṣṇa, the son of the monarch of Kaśī[4] together with the priest of the family, propitiated Śankara; and that deity, well pleased to be adored in the sacred place Avimukta, desired the prince to demand a boon: on which he prayed, and said, "O lord, mighty god, through thy favour let thy mystic spirit arise to destroy Kṛṣṇa, the murderer of my father."

पराशर उवाच

एवं भविष्यतीत्युक्ते दक्षिणाग्नेरनन्तरम्।
महाकृत्या समुत्तस्थौ तस्यैवाग्नेर्विनाशिनी॥ ३२॥
ततो ज्वालाकरालास्या ज्वलत्केशकलापिका।
कृष्ण कृष्णेति कुपिता कृत्या द्वारवतीं ययौ ॥ ३३॥
तामवेक्ष्य जनस्त्रासविचल्लोचनो मुने।
ययौ शरण्यं जगतां शरणं मधुसूदनम्॥ ३४॥
काशिराचसुतेनेयमाराध्य वृषभध्वजम्।
उत्पादिता महाकृत्येत्यवगम्याथ चक्रिणा ॥ ३५॥
जहि कृत्यामिमामुग्रां वह्निज्वालाजटालकाम्।
चक्रमुत्सुष्टक्षेपु क्रीडासक्तेन लीलया॥ ३६॥
तदग्निमालाजटिलज्वालोद्गारातिभीषणाम्।
कृत्यामनुजगामाशु विष्णुचक्रं सुदर्शनम् ॥ ३७॥
चक्रप्रतापविध्वस्ता कृत्या माहेश्वरी तदा।
ननाश वेगिनी वेगात् तदप्यनुजगाम ताम्॥ ३८॥
कृत्या वाराणसीमेव प्रवेविश त्वरान्विता।
विष्णुचक्रप्रतिहतप्रभावा मुनिसत्तम ॥ ३९॥

"It shall be so," answered Śankara: and from out of the southern fire upsprang a vast and formidable female,[5] like flame out of fire, blazing with ruddy light, and with fiery radiance streaming amidst her hair. Angrily she called upon Kṛṣṇa, and departed to Dvārakā; where the people, beholding her, were struck with dismay, and fled for protection to Madhusūdana, the refuge of all worlds. The wielder of the discus knowing that the fiend had been produced by the son of the king of Kaśī, through his adoration of the deity whose emblem is a bull, and being engaged in sportive amusements, and playing at dice, said to the discus, "Kill this fierce creature, whose tresses are of plaited flame." Accordingly Sudarśana, the discus of Viṣṇu, immediately attacked the fiend, fearfully enwreathed with fire, and wearing tresses of plaited flame. Terrified at the might of Sudarśana, the creation of Maheśvara awaited not his attack, but fled with speed, pursued by him with equal velocity, until she reached Varānāśī, repelled by the superior might of the discus of Viṣṇu.

ततः काशिबलं भूरि प्रमथानां तथा बलम्।
समस्तशस्त्रास्त्रयुतं चक्रस्याभिमुखं ययौ ॥४०॥
शस्त्रास्त्रमोक्षचतुरं दग्ध्वा तद्बलमोजसा।
कृत्यागर्भामशेषां तां दग्ध्वा वाराणसीं पुरीम्॥४१॥
सभृद्भृत्यपौरान्तु साश्वमातङ्गमानवाम्।
अशेषकौषकोष्ठां ता दुर्निरीक्ष्या सुरैरपि॥४२॥
ज्वालापरिप्लुतासेष-गृह-प्राकारचत्वराम्।
ददाह तद्धरेश्चकं सकलामेव तां पुरीम्॥४३॥
अक्षीणामर्षमत्युग्रसाध्यसाधनसस्पृहम्।
तच्चकं प्रस्फुरद्दीप्ति विष्णोरभ्याययौ करम्॥४४॥

इति श्रीविष्णुपुराणे पञ्चमांशे चतुस्त्रिंशः अध्यायः॥

The army of Kaśī, and the host of the demigods attendant upon Śiva, armed with all kinds of weapons, then sallied out to oppose the discus ; but, skilled in the use of arms, he consumed the whole of the forces by his radiance, and then set fire to the city, in which the magic power of Śiva had concealed herself.[3] Thus was Varānāśī burnt, with all its princes and their followers, inhabitants, elephants. horses, and men, treasures and granaries, houses, palaces, and markets. The whole of a city, that was inaccessible to the gods, was thus wrapped in flames by the discus of Hari, and was totally destroyed. The discus then, with unmitigated wrath, and blazing fiercely, and far from satisfied with the accomplishment of so easy a task, returned to the hand of Viṣṇu.[7]

NOTES

1 From being, the commentator says king of Puṇḍra. The Bhāgavata calls him chief of the Kārūṣ as; the Padma. king of Kāśī; but the Bhāgavata, as well as our text, makes the king of Kaśī his friend and ally.

2 According to the Padma Purāṇa, he propitiates Śiva, and obtains from him the insignia which constitute a Vāsudeva. The different authorities for this legend all use the term Vāsudeva in the sensẹ to a title.

3 The Hari V. and Padma Purāṇa send Pauṇḍraka to Dvārakā. According to the latter, Nārada incites Pauṇḍraka to the aggression, telling him, he cannot be a Vāsudevá till he has overcome Kṛṣṇa: he goes, and is killed. The former work, as usual, enters into particulars of its own invention. Kṛṣṇa is absent on a visit to Śiva at Kailāśa, and during his absence Pauṇḍraka, assisted by Ekalavya, king of the Niṣādas, makes a night attack upon Dvārakā. They are resisted by the Yādavas under Sātyaki and Balarāma, by the former of whom Pauṇḍraka is repeatedly overthrown, and all but slain : he requires so much killing, however, that he is likely to obtain the victory, when Kṛṣṇa comes to the aid of his kinsmen, and after a protracted encounter, described in language employed a hundred times before, kills his competitor. The whole of the sections called the Kailāśa Yātrā. or Kṛṣṇa's journey to Kailāśa. must have been wanting in the copy used by M. Langlois. as they are not included in his translation. The chapters of the Hari V. according to his enumeration of them are 261: my copy has 316.

4. The Bhāgavata names him Sudakṣiṇa : the Padma, Daṇḍapāṇi.

5. A personified Kṛtyā. a magical creation. The Padma has the same. The Bhāgavata makes the product of the sacrificial fire a male and sends him to Dvārakā, accompained by a host of Bhūtas, Śiva's attendant goblins.

6. According to the Bhāgavata. the magical, being himself destroys Sudakṣiṇa and his priest; but Sudarśana consumes the people and the city. The Padma ascribes the destruction of the king and all his city to the discus. The Hari V. closes its

narrative with the death of Pauṇḍraka, and makes no mention of the destruction of Benares. The circumstance is alluded to in a preceding section (S 159) by Nārada, when detailing the exploits of Kṛṣ ṇa.

7 In this legend, again, we have a contest between the followers of Viṣṇu and Śiva intimated, as, besides the assistance given by the latter to Pauṇḍraka. Benares–Varānasī or Atimukta–has been all time, as it is at present, the high place of the Śiva worship. There is also an indication of a Vaiṣṇava schism, in the competition between Pauṇḍra and Kṛṣṇa for the title of Vāsudeva, and the insignia of his divinity.

***

CHAPTER 35

पञ्चत्रिंशोऽध्यायः

(कृष्णपुत्र-शाम्बस्य विवाहः।)

मैत्रेय उवाच

भूय एवाहमिच्छामि बलभद्रस्य धीमतः।
श्रोतुं पराक्रमं ब्रह्मन्! तन्ममाख्यातुमर्हसि॥ १॥
यमुनाकर्षणादीनि श्रुतानि भगवन्मया।
तत् कथ्यतां महाभात! यदन्यत् कृतवान् बलः॥ २॥

Maitreya said– I have a great desire to hear, excellent Brahman, some further account of the exploits of Balarāma. You have related to me his dragging the Yamunā, and other mighty deeds, but you can tell me, venerable sir, some other of his acts.

पराशर उवाच

मैत्रेय! श्रूयतां कर्म्म यद् रामेणाभवत् कृतम्।
अनन्तेनाप्रमेयेण शेषेण धरणीभृता॥ ३॥
दुर्य्योधनस्य तनयां स्वयंवरकृतक्षणाम्।
बलादादत्तवान् वीरः शाम्बो जाम्बवतीसुतः॥ ४॥
ततः क्रुद्धा महावीर्याः कर्णः दुर्योधनादयः।
भीष्म-द्रोणादयश्चैव बबन्धुर्युधि निर्ज्जितम्॥ ५॥

Parāśara said– Attend, Maitreya, to the achievements performed by Rāma, who is the eternal, illimitable Śeṣa. the upholder of the earth. At the choise of a husband by the daughter of Duryodhana, the princess was carried off by the hero Śāmba. the son of Jāmbavatī. Being pursued by Duryodhana, Karṇa. Bhīshma. Droṇa, and other celebrated chiefs, who were incensed at his audacity, he was defeated, and taken prisoner.

तच्छुत्वा यादवा: सर्वे क्रोधं दुर्योधनादिषु।
मैत्रेय! चक्रुश्च ततो निहन्तुं ते महोद्यमम् ॥६॥
तान् निवार्य्य बल: प्राह मदलोलाकुलाक्षरम्।
मोक्ष्यन्ति ते मद्वचनाद् यास्याम्येको हि कौरवान्॥७॥

When the Yādavas heard of the occurrence, their wrath was kindled against Duryodhana and his associates, and they prepared to take up arms against them; but Baladeva, in accents interrupted by the effects of ebriety. forbade them. and said, "I will go alone to the sons of Kuru; they will liberate Śāmba at my request."

पराशर उवाच

बलदेवस्ततो गत्वा नगरं नागसाह्वयम्।
बाह्येपवनमध्येऽभूद् न विवेश च तत्पुरम्॥८॥
बलमागतमाज्ञाय भूपा दुर्योधनादय:।
गामर्घ्यमुदकञ्चैव रामाय प्रत्यवेदयन्॥९॥
गृहीत्वा विधिवत् सर्वं ततस्तानाह कौरवान्।
आज्ञापयत्युग्रसेन: शाम्बमाशु विमुञ्चत॥१०॥

Parāśara said– Accordingly he went to the elephant-styled city (Hastināpura).but took up his abode in a grove without the town. which he did not enter. When Duryodhana and the rest heard that he had arrived there they sent him a cow, a present of fruits and flowers, and water. Bala received the offering in the customary form, and said to the Kauravas, "Ugrasena commands you to set Śāmba at liberty."

ततस्ते तद्वच: श्रुत्वा भीष्मद्रोणादयो द्विज।
कर्णदुर्य्योधनाद्याश्च चुक्रुधर्द्विजसत्तम॥११॥
ऊचुश्च कुपिता: सर्वे बाह्लीकाद्याश्च कौरवा:।
अराज्यार्हं यदोर्वंशमवेक्ष्य मुसलायुधम्॥१२॥
भो भो! किमेतद्भवता बलभद्रेरितं वच:।

आज्ञां कुरुकुलोत्थानां यादवः कः प्रदास्यति ॥१३॥
उग्रसेनोऽपि यद्याज्ञां कौरवाणां प्रदास्यति।
तदलं पाण्डुरच्छत्रैर्नृपयोग्यैर्विडम्बितैः॥ १४॥
तद्गच्छ बल! पापाढयं शाम्बमन्यायचेष्टितम्।
विमोक्ष्यामो न भवतो नोग्रसेनस्य शासनात्॥ १५॥

When Duryodhana, Kaṇa, Bhīṣma, Droṇa, and the others, heard this, they were very angry; and Bāhlika and other friends of the Kauravas, who looked upon the Yadu race as not entitled to regal dignity, said to the wielder of the club. "What is this, Balabhadra, that you have uttered? What Yādava shall give orders to the chiefs of the family of Kuru ? If Ugrasena issues his mandates to the Kauravas, then we must take away the white umbrella that he has usurped, and which is fit only for kings. Depart therefore. Balarāma; you are entitled to our respect; but Śāmba has been guilty of improper conduct, and we will not liberate him either at Ugrasena's commands or yours.

प्रणतिर्या कृतास्माकमार्याणां कुकुरान्धकैः।
नमाम सा कृता केयमाज्ञा स्वामिनि भृत्यतः॥ १६॥
गर्वमारोपिता यूयं समानासनभोजनैः।
को दोषो भवतां नीतिर्यत् प्रीत्या नावलोकिता॥ १७॥
अस्माभिरर्घो भवतो योऽयं बल! निवेदितः।
प्रेम्णैतन्नैतदस्माकं कुल्यं युष्मत्कुलोचितम्॥ १८॥

The homage that is due to us, their superiors, by the Kukkura and Andhaka tribes, may not be paid by them; but who ever heard of a command issued by a servant to his master? Elevation to an equal seat has rendered you arrogant. We have committed a great mistake in neglecting, through our friendship for you, the policy (that teaches the danger of treating the abject with deference). Our sending you to-day a respectful present was an intimation of (personal) regard, which it was neither fit for our race to have proffered, nor for your's to have expected."

पराशर उवाच

इत्युक्त्वा कुरवः सर्वे न मुञ्चामो हरेः सुतम्।
कृतैकनिश्चयास्तूर्णं विविशुर्गजसाह्वयम्॥ १९॥
मत्तः कोपेन चाघूर्णस्तदधिक्षेपजन्मना ।
उत्थाय पाष्णर्या वसुधां जघान स हलायुधः ॥२०॥
ततो विदारिता पृथ्वी पार्ष्णिघातान्महात्मनः।
आस्फोटयामास तथा दिशः शब्देन पूरयन् ॥२१॥
स उवाचातिताम्राक्षो भ्रुकुटीकुटिलाननः।
अहो मदापलेऽयमसाराणां दुरात्मनाम्॥ २२॥
कौरवाणां महापत्वमस्माकं किल कालजम्।
उग्रसेनस्य ये नाज्ञां मन्यन्तेऽद्यापि लङ्घन्म्॥ २३॥
आज्ञां प्रतीच्छेद्धर्म्मेण सह देवैः शचीपतेः।
सदाध्यास्ते सुधर्म्मां तामुग्रसेनः शचीतपेः॥ २४॥
धिङ्मनुष्यशतोच्छिष्टे तुष्टिरेषां नृपासने।
पारिजाततरोः पुष्पमञ्जरीर्वनिताजनः॥ २५॥
विभर्ति यस्य भृत्यानां सोऽयेषां न महीपतिः।
समस्तभूभृतां नाथ उग्रसेनः स तिष्ठतु॥ २६॥
अद्य निष्कौरवामुर्वीं कृत्वा यास्यामि तत्पुरीम्।
कर्णं दुर्योधनं द्रोणमद्य भीष्मं सवाह्लिकम् ॥२७॥
दुष्टान् दुःशासनादींश्च भूरिश्रवसमेव च।
सोमदत्तं शलं भीममर्ज्जुनं सयुधिष्ठिरम्॥ २८॥
यमजौ कौरवांश्चान्यान् हत्वा साश्वरथद्विपान्।
वीरमादाय शाम्बञ्च सपत्नीकं ततः पुरीम्॥
द्वारकामुग्रसेनादीन् गत्वा द्रक्ष्यामि बान्धवान् ॥२९॥
अथवा कौरवाधीनं समस्तैः कुरुभिः सह।
भारावतरणे शीघ्रं देवराजेन चोदितः॥
भागीरथ्यां क्षिपाम्याशु नगरं नागसाह्वयम् ॥३०॥

Having thus spoken, the Kuru chiefs, unanimously refusing to set the son of Hari at large, immediately returned into the city. Bala, rolling about with intoxication, and the wrath which their contemptuous language had excited, struck the ground furiously with his heel, so that it burst to pieces with a loud sound that reverberated through the regions of space. His eyes reddened with rage, and his brow was curved with frowns, as he exclaimed, "What arrogance is this, in such

vile and pithless creatures! The sovereignty of the Kauravas, as well as our own, is the work of fate, whose decree it also is that they now disrespect or disobey the commands of Ugrasena. Indra may of right give his orders to the gods; and Ugrasena exercises equal authority with the lord to Sachī. Fie upon the pride that boasts a throne, the leavings of a hundred mortals! Is not he the sovereign of the earth, the wives of whose servants adorn themselves with the blossoms of the Pārijāta tree? Ugrasena shall be the undisputed king of kings; for 1 will not return to his capital until I have rid the world wholly of the sons of Kuru. I will destroy Karṇa, Duryodhana, Droṇa, Bhīshma. Bāhlika, Duśāśana. Bhūrisravas, Somadatta, Śalya, Bhīma, Arjuna, Yūdhishṭhica, the twins, and all the other vile descendants of Kuru, with their horses, elephants, and chariots. I will rescue the hero Śāmba from captivity, and carry him, along wirh his wife, to Dvārakā, where I shall again behold Ugrasena and the rest of my kin. Or, authorized by the king of the gods to remove the burdens of the earth. I will take this capital of the Kauravas, with all the sons of Kuru, and cast the city of the elephant into the Bhāgīrathī."

पराशर उवाच

इत्युक्त्वा मदलक्ताक्षः कर्षणाधोमुखं हलम्।
प्राकारवप्रे विन्यस्य चकर्ष मुषलायुधः ॥३१॥
आघूर्णित तत् सहसा ततो वै हस्तिनापुरम्।
दृष्ट्वा संक्षुब्धहृदयाश्चुक्रशुः सर्वकौरवाः॥३२॥
राम! राम महावाहो! क्षम्यतां क्षम्यातं त्वया।
उपसंह्रियतां कोपः प्रसीद मुषलायुध॥३३॥
एष शाम्बः सपत्नीकस्तव निर्यातितो बल।
अविज्ञातप्रभावाणां क्षम्यतामपराधिनाम्॥३४॥

So saying, the wielder of the club, Baldeva, his eyes red with rage, plunged the blade of his ploughshare downwards, beneath the ramparts of the city, and drew them towards him. When the Kauravas beheld Hastināpura tottering, they were much alarmed, and called loudly on Rāma, saying, "Rāma, Rāma ! hold, hold ! suppress your wrath ! have mercy upon us! Here is Śāmba, and his wife also, delivered up to you. Forgive our sins. committed in ignorance of thy wondrous power."

पराशर उवाच

ततो निर्यातयामासुः शाम्बं पत्नीसमन्वितम्।
निष्क्रम्य नागरात्तूर्णं कौरवा मुनिपुङ्गव॥ ३५॥
भीष्म-द्रोण-कृपादीनां प्रणम्य वदतां प्रियम्।
क्षान्तमेतन्मयेत्याह बलो बलवतां वरः॥ ३६॥
अद्याप्याघूर्णिताकारं लक्ष्यते तत् पुरं द्विज।
एष प्रवादो रामस्य बलशौर्योपलक्षणः॥ ३७॥
ततस्तु कौरवाः शाम्बं सम्पूज्य हलिना सह।
प्रेषयामासुरुद्वाहधनभार्यासमन्वितम्॥ ३८॥
इति श्रीविष्णुपुराणे पञ्चमांशे पञ्चत्रिंशः अध्यायः॥

Accordingly, issuing hurriedly from the city, the Kauravas delivered Śāmba and his bride to the mighty Balarāma, who, bowing to Bhīṣma, Droṇa, and Kripa, who addressed him in conciliatory language, said, "I am satisfied ;" and so desisted. The city bears the marks of the shock it received, even to the present day–such was the might of Rāma–proving both his strength and prowess. The Kauravas then offering homage to Śāmba and to Bala, dismissed the former with his wife and a bridal portion.[1]

NOTES

1 This adventure is related in the Bhāgavata, and very briefly noticed in the Hari Vaṃśa; but I have not found any mention of it in the Mahābhārata. It may have been suggested originally by Hastināpura having sustained some injury either from an earthquake or from the encroachments of the river, which, as is recorded, compelled the removal of the capital to Kausāmbī (Bk. IV. Ch. XX.)

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CHAPTER 36

षट्त्रिंशोऽध्याय:

(द्विविदवध:)

पराशर उवाच

मैत्रेय! श्रूयतां तस्य बलस्य बलशालिन:।
कृतं यदन्यत्तेनाभूत्तदपि श्रूयतां द्विज॥ १॥
नरकस्यासुरेन्द्रस्य देवपक्षविरोधिन:।
सखाभवन्महावीर्यो द्विविदो नाम वानर:॥ २॥
वैरानुबन्धं बलवान् स चकार सुरान् प्रति।
नरकं हतवान् कृष्णो बलदर्पसमन्वितम्॥ ३॥
करिष्ये सर्वदेवानां तस्मादेतत्प्रतिक्रियाम्।
यज्ञविध्वंसनं कुर्वन् मर्त्तलोकक्षयं तथा॥ ४॥
ततो विध्वंसयामास यज्ञानज्ञानमोहित:।
बिभेद साधुमर्यादां क्षयं चक्रे च देहिनाम्॥ ५॥
ददाह च वनोद्देशान् पुरग्रामान्तराणि च।
क्वचिच्च पर्वताक्षेपैर्ग्रामादीन् समचूर्णयत्॥ ६॥
शैलानुत्पाटय् तोयेषु मुमोचाम्बुनिधौ तथा।
पुनश्चार्णवमध्यस्थ: क्षोभयामास सागरम्॥ ७॥
तेन विक्षोभितश्चाब्धिरुद्वेलोऽजायत द्विज।
प्लावयंस्तीरजान् ग्रामान् पुरादीनतिवेगवान् ॥ ८॥
कामरूपी महारूपं कृत्वा संस्थानशेषत:।
लुण्ठन् भ्रमणसंमर्दै: सञ्चूर्णयति वानर:॥ ९॥
तेन विप्रकृतं सर्वं जगदेतद्दुरात्मना।
नि:स्वाध्यायवषट्कारं मैत्रेयासीत् सुदु:खितम् ॥ १०॥

Hear also, Maitreya, another exploit performed by the mighty Balarāma. The great Asura, the foe of the friends of the gods, Naraka, had a friend of exceeding prowess in the monkey named Dvivida, who was animated by implacable hostility against the deities, and vowed to revenge on the whole of them the destruction of Naraka by Kṛṣṇa, at the instigation of the king of the celestials, by preventing sacrifices, and effecting the annihilation of the mortal sphere. Blinded by ignorance, he accordingly interrupted all religious rites, subverted all righteous

observances, and occasioned the death of living beings: he set fire to the forests, to villages and to towns: sometimes he overwhelmed cities and hamlets with falling rocks; or lifting up mountains in the waters, he cast them into the ocean: then taking his place amidst the deep, he agitated the waves, until the foaming sea rose above its confines, and swept away the villages and cities situated upon its shores. Dvivida also, who could assume what shape he would, enlarged his bulk to an immense size, and rolling and tumbling and trimping amidst the corn fields, he crushed and spoiled the harvests. The whole world, disordered by this iniquitous monkey, was deprived of sacred study and religious rites, and was greatly afflicted.

एकदा रैवतोद्याने पपौ पानं हलायुधः।
रेवती च महाभागा तथैवान्या वरस्त्रियः॥ ११॥
उपगीयमानो विलसल्ललनामौलिमध्यगः।
रेपे यदुवरश्रेष्ठः कुवेर इव मन्दरे॥ १२॥
ततः स वानरोऽभ्येत्य गृहीत्वा सीरिणो हलम्।
मुषलञ्च चकारस्य सम्मुखञ्च बिडम्बनम्॥ १३॥
तथैव योषितां तासां जहासाभिमुखं कपिः।
पानपूर्णांश्च करकांश्चिक्षेपाहत्य वै तदा॥ १४॥
ततः कोपपरीतात्मा भर्त्ययामास तं बलः।
तथापि तमवज्ञाय चक्रे किलकिलाध्वनिम्॥ १५॥
ततः समुत्थाय बलो जग्राह मुषलं रुषा।
सोऽपि शैलशिलां भीमां जग्राह प्लवगोत्तमः॥ १६॥
चिक्षेप च तां क्षिप्ता मुषलेन सहस्त्रधा।
बिभेद यादवश्रेष्ठः सा पपात महीतले॥ १७॥
आपतन्मुषलञ्चासौ समुल्लङ्घ्य प्लवङ्गमः।
वेगेनागम्य रोषेण तलेनोरस्यताडयत्॥ १८॥
ततो बलेन कोपेन मुष्टिना मूर्ध्नि ताडितः।
पपात रुधिरोद्गारी द्विविदः क्षीणजीवितः॥ १९॥
पतता तच्छरीरेण गिरेः शृङ्गमदीर्य्यत।
मैत्रेय! शतधा वज्रिवज्रेणेव हि ताडितम्॥ २०॥

On one occasion Halāyudha was drinking in the groves of Raivata, along with the illustrious Revatī and other beautiful females;

and the distinguished Yadu, in whose praises songs were sung, and who was preminent amidst graceful and sportive women, resembled Kuvera, god of riches, in his palace. Whilst thus engaged, the monkey Dvivida came there, and stealing the ploughshare and the club of Baladeva, grinned at and mocked him, and laughed at the women, and threw over and broke the cups filled with wine. Balarāma, becoming angry at this, threatened the monkey; but the latter disregarded his menaces, and made a chattering noise: on which Bala, starting up, seized his club in wrath; and the monkey laid hold of a large rock, which be hurled at the hero. Bala casting his club at it, as it neared him, broke it into a thousand fragments, which, together with the club, fell upon the ground. Beholding the club prostrate, the monkey sprang over it, and struck the Yādava violently on the breast with his paws. Bala replied with a blow of his fist upon the forehead of Dvivida, which felled him, vomiting blood. and lifeless, to the earth. The crest of the mountain on which he fell was splintered into a hundred pieces by the weight of his body, as if the thunderer had shivered it with his thunderbolt.

पुष्पवृष्टिं ततो देवा रामस्योपरि चिक्षिपुः।
प्रशशंसुस्तथाभ्येत्य साध्वेतत्ते महत् कृतम्॥ २१॥
अनेन दृष्टकपिना दैत्यपक्षोपकारिण।
जगन्निराकृतं वीर! दिष्ट्यासौ क्षयमागतः॥ २२॥
इत्युक्त्वा दिवमाजग्मुर्देवा हृष्टाः सगुह्यकाः॥ २३॥

The gods threw down a shower of flowers upon Râma, and approached him, and praised him for the glorious feat he had performed. "Well has the world been freed," said they, " by your prowess. O hero, of this vile ape, who was the ally of the enemy of the gods." Then they and their attendant spirits returned well pleased to heaven.

पराशर उवाच

एवंविधान्यनेकानि बलदेवस्य धीमतः।
कर्माण्यपरिमेयाणि शेषस्य धरणीभृतः॥ २४॥

इति श्रीविष्णुपुराणे पञ्चमांशे षट्त्रिंशः अध्यायः॥

Many such inimitable deeds were wrought by the illustrious Baladeva, the impersonation of Śeṣa, the supporter of the earth.[1]

NOTES

[1] This exploit of Balarāma is also similarly, but. more vulgarly, related in the Bhāgavata. It is simply laid in the Hari Vaṃśa. and erroneously. that Meṇḍa and Dvivida were conquered by Kṛṣṇa.

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CHAPTER 37

सप्तत्रिंशोऽध्याय:

(ऋषीणां शाप:, यदुवंशविनाश:, भगवत:
स्वधामप्रत्यावर्त्तनञ्च)

पराशर उवाच

एवं दैत्यवधं कृष्णो बलदेवसहायवान्।
चक्रे दुष्टक्षितीशानां तथैव जगत: कृते॥ १॥
क्षितेश्च भारं भगवान् फाल्गुनेन समं विभु:।
अवतारयामास हरि: समस्ताक्षौहिणीवधात्॥ २॥
कृत्वा भारावतरणं भुवो हत्वाखिलान् नृपान्।
शापव्याजेन विप्राणामुपसंहृतवान् कुलम्॥ ३॥
उत्सृज्य द्वारकां कृष्णास्त्यक्त्वा मानुष्यमात्मभू:।
सांशो विष्णुमयं स्थानं प्रविवेशपुनर्निजम्॥ ४॥

In this manner did Kṛṣṇa. assisted by Baladeva, destroy demons and iniquitous monarchs, for the good of the earth; and along with Phālguna[1] also did he relieve earth of her load, by the death of innumerable hosts. Having thus lightened the burdens of the earth, and slain many unrighteous princes, he exterminated, by the pretext of an imprecation denounced by Brāhmaṇas. his own Yādava race. Then quitting Dvārakā, and relinquishing his mortal being. the self-born reentered. with all his emanations, his own sphere of Viṣṇu.[2]

मैत्रेय उवाच।

स विप्रशापव्याजेन सञ्जघ्ने स्वकुलं कथम्।
कथञ्च मानुषं देहमुत्ससर्ज जनार्द्दन:॥ ५॥

Maitreya said–Tell me how Janārddana effected the destruction of his own race under the plea of Brahmanical imprecation, and in what manner he relinquished his mortal body.[3]

पराशर उवाच

विश्वामित्रस्तथा कण्वो नारदश्च महामुनिः।
पिण्डारके महीतीर्थे दृष्टा यदुकुमारकैः॥ ६॥
ततस्ते यौवनोन्मत्ता भाविकार्य्यप्रचोदिताः।
शाम्बं जाम्बवतीपुत्रं भूषयित्वा स्त्रियं यथा॥ ७॥
प्रसृतांस्तान्मुनीनूचुः प्रणिपातपुरःसरम्।
इयं स्त्री पुत्रकामस्य बभ्रोः किं जनयिष्यति॥ ८॥

Parāśara said– At the holy place Pinḍāraka,[4] Visvāmitra, Kaṇva. and the great sage Nārada. were observed by some boys of the Yadu tribe. Giddy with youth. and influenced by predestined results, they dressed and adorned Śāmba, the son of Jāmbavatī as a damsel, and conducting her to the sages, they addressed them with the usual marks of reverence, and said. "What child this female, the wife of Babhru. who is anxious to have a son. give birth to ?" The sages, who were possessed of divine wisdom, were very angry to find themselves thus tricked by the boys. and said. "She will bring forth a club, that shall crush the whole of the Yādava race."

पराशर उवाच

दिव्याज्ञानोपपन्नास्ते विप्रलब्धाः कुमारकैः।
मुनयः कुपिताः प्रोचुर्मुषलं जनयिष्यति।
येनाखिलकुलोत्सादो यादवानां भविष्यति॥ ९॥
इत्युक्तास्तैः कुमारास्ते आचचक्षुर्यथाकृतम्।
उग्रसेनाय मुसलं जज्ञे शाम्बस्य चोदरात्॥ १०॥
तदुग्रसेनो मुसलमयश्चूर्णमकारयत् ।
जज्ञे स चैरकाश्चूर्णः प्रक्षिप्तस्तैर्महोदधौ॥ ११॥
मुसलस्याय लोहस्त चूर्णितस्यान्धकैर्द्विज।
खण्डं चूर्णयितुं शेकुनैकं ते तोमराकृति॥ १२॥
तदप्यम्बुनिधौ क्षिप्तं मत्स्यो जग्राह घातिभिः।
घातितस्योदरात् तस्य लुब्धो जग्राह तं जरा॥ १३॥
विज्ञातपरमार्थोऽपि भगवान् मधुसूदनः।

नैच्छत्तदन्यथाकर्त्तुं विधिना यत् समीहितम्॥ १४॥

The boys. thus spoken to by the sage, went and related all that had occurred to Ugrasena; and, as foretold, a club was produced from, the belly of Śāmba. Ugrasena had the club, which was of iron. ground to dust, and thrown into the sea, but the particles of dust there became rushes.[5] There was one part of the iron club which was like the bladc of a lance, and which the Andhakas could not break: this, when thrown into the sea, was swallowed by a fish; the fish was caught, the iron spike was extracted from its belly, and was taken by a hunter named Jarā. The all-wise and glorious Madhusūdana did not think fit to counteract what had been predetermined by fate.

देवैश्च प्रहितो दूतः प्रणिपत्याह केशवम्।
रहस्येवमहं दूतः प्रहितो भगवन् सुरैः ॥१५॥
विश्वाश्वि-मरुदादित्य-रुद्र-साध्यादिभिः सह।
विज्ञापयति यच्छक्रस्तदिदं श्रूयतां प्रभो॥ १६॥
भारावतारणार्थाय वर्षाणामधिकं शतम्।
भगवानवतीर्णोऽत्र त्रिदशैः सम्प्रसादितः॥ १७॥
दुर्वृत्ता निहता दैत्या भुवो भारोऽवतारितः।
त्वया सनाथास्त्रिदशा भवन्तु त्रिदिवे पुनः॥ १८॥
तदतीतं जगन्नाथ वर्षाणामधिकं शतम्।
इदानीं गम्यतां स्वर्गो भवता यदि रोचते॥ १९॥
देवैर्विज्ञाप्यते चेदमथात्रैव रतिस्तव।
तत् स्थीयतां यथाकालमाख्येयमनुजीविभिः॥ २०॥

Then there came to Keśava, when he was private and alone, a messenger from the gods, who addressed him with reverence, and said, "I am sent to you. O lord, by the deities, and do you hear what Indra, together with the Viśvas, Maruts, Ādityas, Sādhyas, and Rudras, respectfully represents. "More than a hundred years have elapsed since you, in favour to the gods, has descended upon earth, for the purpose of relieving it of its load. The demons have been slain, and the burden of earth has been removed: now let the immortals once again behold their monarch in heaven. A period exceeding a century has passed: now, if it be thy pleasure, return to Svarga. This is the solicitation of the celestials. But should such not be thy will. then remain here as long as it may be desirable to thy dependants."[6]

श्रीभगवानुवाच

यत्त्वमात्थाखिलं दूत वेदमयेतदहमप्युत।
प्रारब्ध एव हि मया यादवानामपि क्षयः॥२१॥
भुवो नाद्यापि भारोऽयं यादवैरनिवर्हितैः।
अवतार्य्य करोम्येतत् सप्तरात्रेण सत्वरः॥२२॥
यथा गृहीताम्मभोधेर्दत्त्वाहं द्वारकाभुवम्।
यादवानुपसंहृत्य यास्यामि त्रिदिवालयम्॥२३॥
मनुष्यदेहमुत्सृज्य सङ्कर्षणसहायवान्।
प्राप्त एवास्मि मन्तव्यो देवेन्द्रेण तथा सुरैः॥२४॥
जरासन्धादयो येऽन्ये निहता भारहेतवः।
क्षितेस्तेभ्यः कुमारोऽपि यदूनां नापचीयते॥२५॥
तदेनं सुमहाभारमवतार्य्य क्षितेरहम्।
यास्याम्यमरलोकस्य पालनाय ब्रवीहि तान् ॥२६॥

To this Kṛṣṇa replied, "All that you have said I am well aware of the destruction of the Yādavas by me has commenced. The burdens of the earth are not removed until the Yādavas are extirpated. I will effect this also in my descent, and quickly; for it shall come to pass in seven nights. When I have restored the land of Dvārakā to the ocean, and annihilated the race of Yadu, I will proceed to the mansions of the immortals. Apprise the gods, that, having abandoned my human body, and accompanied by Saṅkarṣaṇa, I will then return to them. The tyrants that oppressed the earth, Jarāsandha and the rest, have been killed; and a youth, even of the race of Yadu, is, no less than they, an encumbrance. When therefore I have taken away this great weight upon earth, I will return to protect the sphere of the celestials. Say this to them."

पराशर उवाच

इत्युक्तो वासुदेवेन देवदूतः प्रणम्य तम्।
मैत्रेय दिव्यया गत्या देवराजान्तिकं ययौ॥२७॥
भगवानप्यथोत्पातान् दिव्यभौमान्तरीक्षगान्।

दद‍र्श द्वारकापुर्य्यां विनाशाय दिवानिशम्॥ २८॥
तान् दृष्ट्वा यादवानाह पश्यध्वमतिदारुणान्।
महोत्पातान् शमायैषां प्रभासं याम मा चिरम् ॥ २९॥

Parāśara continued– The messenger of the gods. having received this reply, bowed, and took his heavenly course to the king of the gods. The mighty Kṛṣṇa now beheld signs and portents both in earth and heaven, prognosticating, day and night, the ruin of Dvārakā.[7] Showing these to the Yādavas, he said, "See; behold these fearful phenomena : let us hasten to Prabhāṣa, to avert these omens."

पराशर उवाच

एवमुक्ते तु कृष्णेन यादवप्रवरस्ततः।
महाभागवतः प्राह प्रणिपत्योद्धवो हरिम्॥ ३०॥
भगवन् यन्मया कार्य्यं तदाज्ञापय सामप्रतम्।
मन्ये कुलमिदं सर्वं भगवान् संहरिष्यति।
नाशायास्य निमित्तानि कुलस्याच्युत लक्षये॥ ३१॥

When he had thus spoken to the eminent Yādava, the illustrious Uddhava saluted and said to him, "Tell me, O lord, what it is proper that I should do, for it seems to me that you will destroy all this race: the signs that are manifest declare nothing less than the annihilation of'the tribe." Then Kṛṣṇa replied to him,

श्रीभगवानुवाच

गच्छं त्वं दिव्यया गत्या मत्प्रसादसमुत्थया।
वदरीमाश्रमं पुण्यं गन्धमादनपर्वते॥ ३२॥
नर-नारायणस्थाने तत्पावितमहीतले।
मन्मना मत्प्रसादेन तत्र सिद्धिमवाप्स्यसि॥ ३३॥
अहं स्वर्गं गमिष्यामि उपसंहृत्य वै कुलम्।
द्वारकाञ्च मया त्यक्तां समुद्रः प्लावयिष्यति ॥ ३४॥

Kṛṣṇa said– "Do you go by a celesial route which my favour shall provide you, to the holy place Badarikāśrama, in the Gandhamādana mountain, the shrine of Naranārāyaṇa; and on that spot, sanctified by them, you. by meditating on me, shall obtain perfection through my favour. When the race of Yadu shall have perished, I shall proceed to heaven; and the ocean shall inundate Dvārakā, when I have quitted it."

पराशर उवाच

इत्युक्तः प्रणिपत्यैनं जगामाथ तदोद्धवः।
नर-नारायणस्थानं केशवेनानुमोदितः॥ ३५॥
ततस्ते यादवाः सर्वे रतानारुह्य शीघ्रगान्।
प्रभासं प्रययुः सार्द्धं कृष्ण-रामादिभिर्द्विज॥ ३६॥
प्राप्य प्रययुः प्रयताः स्नातास्ते कुकुरान्धकाः।
चक्रुस्तत्र सुरापानं वासुदेवानुमोदिताः ॥ ३७॥
पिबतां तत्र वै तेषां संघर्षेण परस्परम्।
अतिवादेन्धनो जज्ञे कलहाग्निः क्षयावहः॥ ३८॥
जघ्नुः परस्परं ते तु शस्त्रैर्दैवबलात् कृताः।
क्षीणशस्त्राश्च जगृहुः प्रत्यासन्नामथैरकाम्॥ ३९॥

Parāśara continued– Accordingly Uddhava, thus instructed by Keśava, saluted him with veneration, and departed to the shrine of Naranārāyana.[8] Then the Yādavas ascended their rapid cars, and drove to Prabhāsa,[9] along with Kṛṣṇa, Rāma, and the rest of their chiefs.[10] They bathed there, and, excited by Vāsudeva, the Kukkuras and Andhakas indulged in liquor. As they drank, the destructive flame of dissension was kindled amongst them by mutual collision, and fed with the fuel of abuse. Infuriated by the divine influence, they fell upon one another with missile weapons, and when those were expended, they had recourse to the rushes growing nigh.

एरका तु गृहीता तैर्वज्रभूतेव लक्ष्यते।
तया परस्परं जघ्नुः सम्प्रहारे सुदारुणे॥ ४०॥
प्रद्युम्न-शाम्बप्रमुखाः कृतवर्माथ सात्यकिः।
अनिरुद्धादयश्चान्ये पृथुर्विपृथुरेव च॥ ४१॥
चारुवर्मा चारुकश्च तथाक्रूरादयो द्विज।
एरकारूपिभिर्वज्रैस्तै निजघ्नुः परस्परम्॥ ४२॥
निवारयामास हरिर्यादवांस्ते च केशवम्।
सहायं मेनिरे प्राप्तं ते निजघ्नुः परस्परम्॥ ४३॥

कृष्णोऽपि कुपितस्तेषामेरकामुष्टिमाददे।
वधाय सोऽपि मुसलं मुष्टिर्लौहोऽभवत्तदा॥४४॥
जघान तेन निःशेषान् यादवानाततायिनः।
जघ्नुश्च सहसाभ्येत्य तथान्ये च परस्परम्॥४५॥
ततश्चार्णवमध्येन जैत्रोऽसौ चक्रिणो रथः।
पश्यतो दारुकस्याशु हृतोऽश्वैर्द्विजसत्तम॥४६॥
चक्रं तथ गदा शार्ङ्गं तूणौ शङ्खोऽसिरेव च।
प्रदक्षिणं हरिं कृत्वा जग्मुरादित्यवर्त्मना॥४७॥
क्षणेन नाभवत् कश्चिद् यादवानामघातितः।
ऋते कृष्णं महाबाहुं दारुकञ्च महामुने॥४८॥
चङ्क्रम्यमाणौ तौ रामं वृक्षमूलकृतासनम्।
ददृशाते मुखाद्यास्य निष्क्रामन्तं महोरगम्॥४९॥
निष्क्रम्य स मुखात्तस्य महाभोगो भुजङ्गमः।
प्रययावर्णवं सिद्धैः स्तूयमानस्तथोरगैः॥५०॥
ततोऽर्ध्यमादाय तदा जलधिः सम्मुखं ययौ।
प्रविवेश च तत्तोयं पूजितः पन्नगोत्तमैः॥५१॥

The rushes in their hands became like thunderbolt!, and they struck one another with their fatal blows. Pradyumna, Sāmba, Kritavarman, Sātyaki, Aniruddha, Prithu, Viprithu, Chatuvarman, Chāruka, Akrūra, and many others, struck one another with the rushes, which had assumed the hardness of thunderbolts.[11] Keśava interposed to prevent them, but they thought that he was taking part with each severally, and continued the conflict. Kṛṣṇa then enraged took up a handful of rushes to destroy them, and the rushes became a club of iron, and with this he slew many of the murderous Yādavas; whilst others, fighting fiercely, put an end to one another. The chariot of the holder of the discus, named Jaitra, was quickly carried off by the swift steeds, and swept away by the sea, in the sight of Dāruka the charioteer. The discus, the club, the bow, the quiver, the shell, and the sword of Keśava, having circumambulated their lord, flew along the path of the sun. In a short time there was not a single Yādava left alive, except the mighty Kṛṣṇa and Dāruka.[12] Going towards Rāma, who was sitting at the root of a tree. they beheld a large serpent coming out of his mouth. Having issued from his mouth, the mighty snake proceeded towards the ocean, hymned by saints and by other great serpents. Bringing an offering of respect. Ocean came to meet him; and then the majestic being, adored by attendant snakes, entered into the waters of the deep.

दृष्ट्वा बलस्य निर्याणं दारुकं प्राह केशवः।
इदं सर्वं त्वमाचक्ष्व वसुदेवोग्रसेनयोः॥५२॥
निर्याणं बलभद्रस्य यादवानां तथा क्षयम्।
योगे स्थित्वाहमप्येतं परित्यक्षे कलेवरम् ॥५३॥

Beholding the departure of the spirit of Balabhadra. Keśava said to Dāruka, "All this is to be related by you to Vasudeva and Ugrasena. Go and inform them of the departure of Balabhadra, and the destruction of the Yādavas; also that I shall engage in religious meditation, and quit this body.

वाच्यश्च द्वारकावासिजनः सर्वस्तथाहुकः।
यथेमां नगरीं सर्वां समुद्रः प्लावयिष्यति॥५४॥
तस्माद्भवद्भिः सर्वैस्तु प्रतीक्ष्यो ह्यर्जुनागमः।
न स्थेयं द्वारकामध्ये निष्क्रान्ते तत्र पाण्डवे॥५५॥
तेनैव सह गन्तव्यं यत्र याति स कौरवः।
गत्वा च ब्रूहि कौन्तेयमर्जुनं वचनान्मम॥५६॥
पालनीयस्त्वया शक्त्या जनोऽयं मत्परिग्रहः।
इत्यर्जुनेन सहितो द्वारवत्या भवान् जनम्।
गृहीत्वा यातु वज्रश्च यदुराज्येऽभिषिच्यताम्॥५७॥

Apprise Āhuka and all the inhabitants of Dvārakā,[13] that the sea will inundate the town: be ready therefore in expectation of the coming of Arjuna. and when he quits Dvārakā, no longer abide there, but go whither so ever that descendant of Kuru shall repair. Do you also go to the son of Kuru, and tell him, that it is my request that he will grant what protection he can to all my family. Then depart with Arjuna and all the people of Dvārāvatī, and let Vajra be installed sovereign over the tribe of Yadu."

पराशर उवाच

इत्युक्तो दारुकः कृष्णं प्रणिपत्य पुनः पुनः।
प्रदक्षिणञ्च बहुशः कृत्वा प्रायाद् यथोदितम्॥५८॥
स गत्वा च तथा चक्रे द्वारकायां तथार्जुनम्।
आनिनाय महाबुद्धिर्वज्रं चक्रे तथा नृपम्॥५९॥

Dāruka, being thus instructed, prostrated himself again and again before Kṛṣṇa, and walked round him repeatedly, and then departed as he had been desired; and having conducted Arjuna to Dvārāvatī, the intelligent servant of Kṛṣṇa established Vajra as king.

भगवानपि गोविन्दो वासुदेवात्मकं परम्।
ब्रह्मात्मनि समारोप्य सर्वभूतेष्वधारयत्॥६०॥
सम्मानयन् द्विजवचो दुर्वासा यदुवाच ह।
योगयुक्तोऽभवत् पादं कृत्वा जानुनि सत्तमः॥६१॥

The divine Govinda then, having concentrated in himself that supreme spirit: which is one with Vāsudeva. was identified with all beings.[14] Respecting the words of the Brahman, the imprecation of Durvāsas,[15] the illustrious Kṛṣṇa sat engaged in thought, resting his foot upon his knee.

आययौ च जरानाम स तदा तत्र लुब्धकः।
मुसलावशेषलोह-सायकन्यस्ततोमरः॥६२॥
स तं पादं मृगाकारमवेक्ष्यारादवस्थितः।
तले विव्याध तेनैव तोमरेण द्विजोत्तम॥६३॥
गतश्च ददृशे तत्र चतुर्बाहुधरं नरम्।
प्रणिपत्याह चैवैनं प्रसीदेति पुनः पुनः॥६४॥
अजानता कृतमिदं यदा हरिणशङ्कया।
क्षम्यतामात्मपापेन दग्धं मा दग्धुमर्हसि॥६५॥

Then came there a hunter, named Jarā[16] whose arrow was tipped with a blade made of the piece of iron of the club, which had not been reduced to powder; and beholding from a distance the foot of Kṛṣṇa, he mistook it for part of a deer, and shooting his arrow, lodged it in the sole.[17] Approaching his mark, he saw the four-armed king, and falling at his feet, repeatedly besought his forgiveness, exclaiming, "I have done this deed unwittingly, thinking I was aiming at the deer! Have pity upon me, who am consumed by my crime; for you are to consume me!"

पराशर उवाच

ततस्तं भगवानाह न तेऽस्ति भयमण्वपि।
गच्छ त्वं मत्प्रसादेन लुब्ध स्वर्गं सुरालयम्॥६६॥
विमानमागतं सद्यस्तद्वाक्यसमनन्तरम्।
आरुह्यं प्रययौ स्वर्गं लुब्धकस्तत्प्रसादतः॥६७॥
गते तस्मिन् स भगवान् संयोज्यात्मानमात्मनि।
ब्रह्मभूतेऽव्ययेऽचिन्त्ये वासुदेवमयेऽमले॥६८॥
अजन्मन्यजरेऽनाशिन्यप्रमेयेऽखिलात्मनि।
तत्याज मानुषं देहमतीत्य त्रिविधां गतिम्॥६९॥

इति श्री विष्णुपुराणे पञ्चमांशे सप्तत्रिंशः अध्यायः॥

Bhagavat replied, "Fear not you in the least." Go, hunter, through my favour, to heaven the abode of the gods. As soon as he held thus spoken, a celestial car appeared, and the hunter, ascending it, forthwith proceeded to heaven. Then the illustrious Kṛṣṇa having united himself with his own pure spiritual, inexhaustible, inconceivable, unborn, undecaying, imperishable, and universal spirit, which is one with Vāsudeva, abandoned his mortal body and the condition of the threefold qualities.[18]

NOTES

1. A name of Arjuna, the great friend of Kṛṣṇa, to whom the latter served as charioteer in the war between the Paṇḍus and Kurus.

2. With Balarāma, Pradyumna, Aniruddha, and the rest.

3. The legend of the destruction of the Yādava race, and the death of Kṛṣṇa, appears probably in its Mauśala Parva of the Mahābhārata. It forms the narrative portion of the eleventh book of the Bhāgavata, having been previously briefly adverted to in the first and third books; and it is summarily told in the Uttara Khaṇḍa of the Padma Purāṇa.

4. The village of Piṇḍāraka, still held in veneration, is situated in Gujarat, about twenty miles from the north-west extremity of the Peninsula, Hamilton. II 664.

5. The term is Erakā (एरका), which is explained in some medical lexicons, 'a kind of grass.' The commentator also calls it a kind of grass : and in the text of the Mahābhārata the term subsequently used, and as synonymous with it. is Tṛṇa (तृण), 'grass.' The Mahābhārata, describing the affray which follows, mentions that the grass or rushes. on being plucked by Kṛṣṇa and the Yādavas, turn to clubs. The text, and that of the Bhāgavata, here say, that the powdered particle, floating on the sea, became rushes : or the latter may imply, that they fastened upon grass or weeds. The commentator, however, explains that the particles of iron being borne to land, they were so transformed. The Mahābhārata says nothing of the piece which could not be pounded, and this seems to be an embellishment either of our text or the Bhāgavata, The Mahābhārata, however, adds another precaution, which the two others have left unnoticed. Ugrasena causes a proclamation to be made, that none of the inhabitants of Dvārakā shall thenceforth drink wine, on pain of being impaled alive; and the people for some time observe the prohibition.

6. Nothing of this kind occurs in the Mahābhārata our text therefore offers an embellishment. The Bhāgavata, again improves upon the text; for, not content with a messenger, it makes Brahmā with the Prajāpatis, Śiva with the Bhūtas, Indra with the other divinities, all come in person : indicating evidently a later date, as plainly as the addition of the text shows it to be subsequent to the date of the legend in the Mahābhārata.

7. The Mahābhārata, which delights in describing portents and signs, does not fail to detail them here. A dreadful figure, death personified, haunts every house, coming and going no one knows how, and being invulnerable to the weapons by which he is assailed. Strong hurricanes blow; large rats multiply, and infest the roads and houses, and attack persons in their sleep; Sārikās, or starlings, utter inauspicious screams in their cages; storks imitate the hooting of owls, and goats the howling of jackals; cows bring-forth foals, and camels mules ; food, in the moment of being eaten, is filled with worms; fire burns with discoloured flames: and at sunset and sunrise the air is traversed by headless and hideous spirits. There is more to the same effect, which neither our text nor the

Bhāgavata has ventured to detail. The whole passage has been published in Maurice's *Ancient History of Hindustan.* 11. 463; translated apparently by the late Sir Charles Wilkins. The names have been much disfigured either by the copyist or compositor.

8. In the Mahābhārata it is said merely that Uddhava, who was versed in Yoga, foreseeing the destruction of the Yādavas, went away : that is, according to the commentator, he practised penance, and went to heaven: जगाम योगमास्थाय परलोकं। The Bhāgavata, taking the hint makes much more of it than our text, and expands it into a long course of instruction given by Kṛṣṇa to Uddhava, occupying 150 leaves.

9. See Bk. V. Ch. XXI. n. 3. By sending the Yādavas to Prabhāsa, the commentator asserts, Kṛṣṇa prevented purposely the Yādavas from obtaining Mukti. 'final liberation,' which would have been the consequence of dying at Dvārakā. Death at Prabhāsa conferred only Indra's heaven.

10. The Mahābhārata describes them as going forth with horses, elephants, and car, and their women and abundance of good cheer, and varieties of wine and meat: बहु नानाविधं चक्रुर्मद्यं मांसमनेकशः।

11. The Bhāgavata, like the text, adverts only in this general manner to the conflict; but the Mahābhārata gives the particulars Yuyudhāna reproaches Kṛtavarman with having aided Aśvatthāman in his night attack on the Pāndu camp, and killing warriors in their sleep. Pradynmna joins in the abuse. Kṛtavarman retorts. Kṛṣṇa looks at him angrily. Sātyaki repeats the story of the Śyamantaka gem, by which he accuses Kṛtavarman of being an accomplice in the murder of Satrajit (Bk. IV. Ch. XIII). Satyabhāmā, the daughter of the latter, then mixes in the quarrel, and incites Kṛṣṇa to avenge her : but Śātyaki anticipates him, and murders Kṛtavarman. Saineya and the Bhojas attack Sātyaki; the Andhakas defend him : and the affray becomes general. Kṛṣṇa attempts to part the combatants, until Pradyumna is killed; and then taking up a handful of rushes, which become an iron club, he kills indiscriminately all that come in his way. The conflict continues until the greater part of the combatants have fallen, including all Kṛṣṇa's sons, and he then in wrath sweeps off all the survivors, except Babhru and Dāruka with his discus.

12. The Mahābhārata, as observed at the end of the last note, adds Babhru, but it presently gets rid of him, Kṛṣṇa sends him to take care of the old people, the women, and children, in Dvārakā, whilst Dāruka goes to bring Arjnna to their aid: but as he goes along, overcomie with grief for the loss of his kindred, and approaching separation from Kṛṣṇa, he is killed by a club that is cast from a snare or trap set by a hunter. Kṛṣṇa then goes to Dvārakā, and desires Vasudeva to await the coming of Arjuna, after which he returns to Rāma, and sees the phenomenon described in the text; the serpent being Śeṣa, of whom Balarāma was the incarnation. The Bhāgavata does not mention this incident, merely observing that Rāma, by the power of Yoga, returencd into himself; that is, into Viṣṇu.

13. The women, the elders, and the children, amongst whom, as we shall presently see, was Vajra, the son of Aniruddha, who was established as chief of the Yādavas at Indraprastha, and who therefore escaped the destruction which overwhelmed their kinsmen, the Vṛṣṇis. Kukkuras, and Andhakas, of Dvārakā. This was a fortunate reservation for the tribes which in various parts of India, both on the Ganges and in the Dakhin, profess to derive their origin from the Yādavas.

14. The process is explained by the commentator : 'By the force of Dhyāna or abstraction. Kṛṣṇa satisfies himself that he is Brahma (ब्रह्मैवाहमिति ध्यात्वा), or universal spirit: and is next convinced that he is therefore all things (सर्वभूतान्यप्यहमेव); by which his individuality ceases.

15 The story is told in the Mahābhārata. Durvāsas was on one occasion hospitably entertained by Kṛṣṇa, but the latter omitted to wipe away the fragments of the meal which had fallen on the foot of the irascible sane, who thereupon foretold that Kṛṣṇa should be killed as in the text.

16 This is an allegorical personage, however, for Jara signifies 'infirmity,' 'old age,' 'decay.'

17 The Bhāgavata explains how this part of the foot became exposed. Kṛṣṇa had assumed one of the posturea in which abstraction is practised : he had laid his left leg across his right thigh, by which the sole of the foot was turned outwards.

18 He became Nirguna, 'devoid of all qualities.'

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CHAPTER 38

अष्टत्रिंशोऽध्याय:

(यादवानामन्त्येष्टिसंस्कार:, परीक्षितो राज्याभिषेक:,
पाण्डवानां वनगमनञ्च)

पराशर उवाच

अर्ज्जुनोप तदान्विष्य कृष्णरामकलेवरे।
संस्कारं लम्भयामास तथान्येषामुक्रमात्॥ १॥
अष्टौ महिष्य: कथिता रुक्मिणीप्रमुखास्तु य:।
उपगुह्य हरेर्देहं विविशुस्ता हुताशनम् ॥ २॥
रेवती चैव रामस्य देहमाश्लिश्य सत्तम।
विवेश ज्वलितं वह्निं तत्सङ्गाह्लादशीतलम्॥ ३॥
उग्रसेनस्तु तच्छ्रुत्वा तथैवानकदुन्दुभि:।
देवकी रोहिणी चैव विविशुर्जातवेदसम् ॥ ४॥
ततोऽर्ज्जुन: प्रेतकार्यं कृत्वा तेषां यथाविधि।
निश्चक्राम जनं सर्वं गृहीत्वा वज्रमेव च॥ ५॥
द्वारवत्या विनिष्क्रान्ता: कृष्णपत्न्य: सहस्रश:।
वज्रं जनञ्च कौन्तेय: पालयञ्छनकैर्ययौ॥ ६॥
सभा सुधर्म्मा कृष्णेन मर्त्यलोके समुज्झिते।
स्वर्गं जगाम मैत्रेय पारिजातश्च पादप:॥ ७॥
यस्मिन् दिने हरिर्यातो दिवं सन्त्यज्य मेदिनीम्।
तस्मिन्नेवावतीर्णोऽयं कालकायो बली कलि:॥ ८॥
प्लावयामास तां शून्यां द्वारकाञ्च महोदधि:।
यदुदेवगृहं त्वेकं नाप्लावयत सागर:॥ ९॥
नातिक्रान्तुमलं ब्रह्मंस्तदद्यापि महोदधि:।
नित्यं सन्निहितस्तत्र भगवान् केशवो यत:॥ १०॥
तदतीव महत् पुण्य सर्वपातकनाशनम्।
विष्णुक्रीडान्विस्थानं दृष्ट्वा पापात् प्रमुच्यते॥ ११॥

Arjuna having found the bodies of Kṛṣṇa and of Rāma, performed for them, and the rest of the slain, the obsequial rites. The eight queens of Kṛṣṇa, who have been named, with Rukmiṇī at their head, embraced the body of Hari, and entered the funeral fire[1]. Revatī also embracing the corpse of Rāma, entered the blazing pile, which was cool to her, happy in contact with her lord. Hearing these events,

Ugrasena and Ānakadundubhi, with Devakī and Rohiṇī, committed themselves to the flames[2]. The last ceremonies were performed for all these by Arjuna, who then made all the people leave the city, and took Vajra with him. The son of Kuntī conducted the thousands of the wives of Kṛṣṇa, with Vajra, and all the people, from Dvārakā, with tenderness and care, and travelled slowly away. The Sudharman palace and the Pārijāta tree, which had been brought to earth by Kṛṣṇa, both proceeded to heaven; and on the same day that Hari departed from the earth the powerful dark-bodied Kali age descended[3]. The ocean rose, and submerged the whole of Dvārakā except alone the dwelling of the deity of the race of Yadu. The sea has not yet been able to wash that temple away, and there Keśava constantly abides, even in the present day. Whoever visits that holy shrine, the place where Kṛṣṇa pursued his sports, is liberated from all his sins[4].

पार्थः पञ्चनदे देशे धनधान्यसमन्विते।
चकार वासं सर्वस्य जनस्य मुनिसत्तम॥ १२॥
ततो लोभः समभवद्दस्यूना निहतेश्वराः।
दृष्ट्वा स्त्रियो नीयमानाः पार्थेनैकेन धन्विना॥ १३॥
ततस्ते पापकर्माणो लोभोपहतचेतसः।
आभीरा मन्त्रयामासुः समेत्यात्यन्तदुर्म्मदाः॥ १४॥
अयमेकोऽर्ज्जुनो धन्वी स्त्रीजनं निहतेश्वरम्।
नयत्यस्मानतिक्रम्य धिगेतद्भवतां बलम्॥ १५॥
हत्वा गर्वसमारूढ़ो भीष्म-द्रोण-जयाद्रथान्।
कर्णादींश्च न जानानि बलं ग्रामनिवासिनाम्॥ १६॥
हे हे यष्टीर्महायामा गृह्णीतायं सुदुर्म्मतिः।
सर्वानेवावजानाति किं वो बाहुभिरुन्नतैः॥ १७॥
ततो यष्टिप्रहरणा दस्यवो लोष्टहारिणः।
सहस्रशोऽभ्यधावन्त तं जनं निहतेश्वरम्॥ १८॥
ततो निवृत्य कौन्तेयः प्राहाभीरान् हसन्निव।
निवर्त्तध्वमधर्म्मज्ञा यदि न स्थ मुमूर्षवः॥ १९॥
अवज्ञाय वचस्तस्य जगृहुस्ते तदा धनम्।
स्त्रीजनञ्चैव मैत्रेय विष्वक्सेनपरिग्रहम्॥ २०॥

ततोऽर्ज्जुनो धनुर्द्दिव्यं गाण्डीवमजरं युधि।
आरोपितुं समारेभे न शशाक स वीर्यवान् ॥२१॥
चकार सज्यं कृच्छ्राच्च तच्चाभूच्छिथिलं पुनः ।
न सस्मार तथास्त्राणि चिन्तयन्नपि पाण्डवः॥२२॥
शरान्मुमोच वै तेषु पार्थो वैरिष्वमर्षितः।
त्वग्भेद ते परं चक्रुरस्ता गाण्डीवधन्वना॥२३॥
वह्निना येऽक्षया दत्ताः शरास्तेऽपि क्षयं ययुः।
युध्यतः सह गोपालैरर्ज्जुनस्य भवक्षये॥२४॥
अचिन्तयच्च कौन्तेयः कृष्णस्यैव हि तद्बलम्।
यन्मया शरसङ्घातैः सकला भूभुजो जिताः॥२५॥
मिषतः पाण्डुपुत्रस्य ततस्ता प्रमदोत्तमाः।
आभीरैरपकृष्यन्त्यः कामाच्चान्या प्रवव्रजुः॥२६॥
ततः शरेषु क्षीणेषु धनुष्कोट्या धनञ्जयः।
जघान दस्यूंस्ते चास्य प्रहारान् जहसुर्मुने॥२७॥
प्रेक्षतश्चैव पार्थस्य वृष्ण्यन्धकवरस्त्रियः ।
जग्मुरादाय ते म्लेच्छाः सम्मता मुनिसत्तम॥२८॥

The son of Pṛthā, Arjuna, halted the people he had brought from Dvārakā in the Pañcanada country[5], in a rich and fertile spot; but the desires of the robbers (of the neighbourhood) were excited, when they observed so many widowed females, also such great riches, in the possession of Arjuna alone. Inflamed by their cupidity, they assembled the villainous Ābhīra[6], and said to them, "Here is this Arjuna, immensely rich, and having numerous women, whose husbands have been slain, passing confidently amongst us; a disgrace to all brave men. His pride is raised by the death of Bhīṣma, Droṇa, Jayadratha, Karṇa, and others, whom he has slain: he does not know the prowess of simple villagers. Up, up; take you long thick staves: this stupid fellow despises us. Why should we not lift up our arms?" So saying, they rushed, armed with cudgels and clods of earth, upon the people, who were without their lord. Arjuna encountered them, and said to them in derision, "Retire, wretches, ignorant of what is right, unless you are desirous of dying." But they disregarded his menaces, and seized his treasures and his women, the wives of Visvakṣ ena. Thereupon Arjuna began to brace his heavenly bow Gāṇḍīva, irresistible in battle; but it was in vain; for, in spite of all his efforts to tighten it, it continued flaccid: neither could he call to recollection the incantations of the superhuman weapons. Losing all patience, he launched, as best he might, his shafts upon the enemy; but those shot from Gāṇḍīva merely scratched the skin. The arrows given him by Agni to carry certain destruction now were themselves destroyed, and were fatal to Arjuna in his contest with herdsmen. He endeavoured to recall the might to Kṛṣṇa; animated by which, his numerous arrows had overthrown mighty kings; but he tried in vain, for now they were put aside by the peasants, or they flew at random, wide of their aim. His arrows being expended, he beat the banditti with the horn of his bow; but they only laughed at his blows: and the barbarians, in the sight of Arjuna, carried off all the women of the Vṛṣṇi and Andhaka tribes, and went their way[7].

ततः सुदुःखितो जिष्णु कष्टं कष्टमिति ब्रुवन्।
अहो भगवता तेन मुषितोऽस्मि रुरोद ह॥२९॥
तद्धनुस्तानि चास्त्राणि स रथस्ते च वाजिनः।
सर्वमेकपदे नष्टं दानमश्रोत्रिये यथा॥३०॥
अहोऽतिबलवद्दैवं विना तेन महात्मना।
यदसामर्थ्ययुक्तेऽपि नीचवर्गे जयप्रदम् ॥३१॥
तौ बाहू स मे मुष्टिः स्थानं तत् सोऽस्मि चार्ज्जुनः।
पुण्यनैव विना तेन गतं सर्वमसारताम्॥३२॥
ममार्ज्जुनत्वं भीमस्य भीमत्व तत्कृतं ध्रुवम्।
विना तेन यदाभीरैर्जितोऽहं कथमन्यथा॥३३॥
इत्यं वदन् ययौ जिष्णुर्मथुराख्यं पुरोत्तमम्।
चकार तत्र राजानं वज्रं यादवनन्दनम्॥३४॥
त ददर्श ततौ व्यासं फाल्गुन काननाश्रयम्।
तमुपेत्य महाभागं विनयेनाभ्यवादयत्॥३५॥
तं वन्दमानं चरणाववलोक्य मुनिश्चिरम्।
उवाच पार्थ विच्छाय: कथमत्यन्तमीदृश:॥३६॥
अवीरजोऽनुगमनं ब्रह्महत्याथवा कृता।
दृढाशाभङ्गदुःखी वा भ्रष्टच्छायोऽसि साम्प्रतम् ॥३७॥

सान्तानिकादयो वा ते याचमाना निराकृता:।
अगम्यस्त्रीरतिर्वा त्वं तेनासि विगतप्रभ:॥३८॥
भुक्तोऽप्रदाय विप्रेभ्य एको मिष्टमथी भवान्।
किं या कृष्णवित्तानि हृतानि भवतार्ज्जुन॥३९॥
कच्चित्वं शूर्पवातस्य गोचरत्वं गतोऽर्ज्जुन।
दुष्टचक्षुर्हतो वापि नि:श्रीक: कथमन्यथा॥४०॥
स्पृष्टो नखाम्भसा चाथ घटाम्भ:प्रोक्षितोऽपि वा।
तेनातीवासि विच्छायो न्यूनैर्वा युधि निर्ज्जित:॥४१॥

Then Jiṣṇu was sorely distressed, and lamented bitterly , exclaiming, "Alas! alas! I am deserted by my lord!" and he wept: and in that instant the bow and heavenly arms, his car and steeds, perished entirely, like a donation to an unlearned Brahman. "Resistless," said he, "are the decress of fate, by whom feebleness has been inflicted upon me, deprived of my illustrious friend, and victory given to the base. These two arms are mine; mine is this fist; this is my place; I am Arjuna: but without that righteous aid all these are pityless. The valour of Arjuna, the strength of Bhīma, was all his work; and without him I am overcome by peasants: it cannot be from any other cause." So saying, Arjuna went to the city of Mathurā and there installed and Yādava prince, Vajra, as its king. There he beheld Vyāsa, who was living in a wood, and he approached the sage, and saluted him respectfully. The Muni surveyed him for some time, as he lay prostrate at his feet, and said to him, "How is it that I see you thus shorn of your lustre? Have you been guilty of illicit intercourse with women, or of the death of Brahman? Or have you suffered some grievous disappointment? that you are so dejected. Have your prayers for progeny, or other goods gifts, proved fruitless? Or have you indulged improper passions? that your lustre is so dim. Or are you one that devours the meal he has given to the Brahmans? Say, Arjuna, have you seized upon the substance of the poor? Has the wind of winnowing basket lighted upon you? or has an evil eye gazed upon you, Arjuna? that you look thus miserable. Have you been touched by the water of a fingernail? or has the water of a water-jar sprinkled you? or, what is most probably the case, have you been beaten by your inferiors in battle?"

ततः पार्थो विनिःश्वस्य श्रूयतां भगवन्निति।
प्रोक्त्वा यथावदाचष्ट व्यासायात्मपराभवम्॥४२॥

अर्जुन उवाच

यद्बलं यच्च नस्तेजो यद्वीर्यं यत्पराक्रम।
या श्रीश्छाया च नः सोऽस्मान् परित्यज्य गतो हरः॥४३
इतरेणेव महता स्मितपूर्वाभिभाषिणा।
हीना वयं मुने तेन जातास्तृणमया इव॥४४॥
अस्त्राणां सायकानाञ्च गाण्डीवस्य तथा मम्।
सारता याभवन् मूलं स गतः पुरुषोत्तमः॥४५॥
यस्यावलोकनादस्मान् श्रीर्जयः सम्पदुन्नतिः।
न तत्याज स गोविन्दस्त्यक्त्वास्मान् भगवान् गतः॥४६॥
भीष्मद्रोणाङ्गराजाद्यास्तथा दुर्योधनादयः।
यत्प्रभावेण निर्दग्धाः स कृष्णस्त्यक्तवान् भुवम्॥४७॥
निर्यौ-वन-हतश्रीका भ्रष्टच्छायेव मेदिनी।
विभाति तात नैकोऽहं विरहे तस्य चक्रिणः॥४८॥
यस्यादुभावाद् भीष्माद्यैर्मयग्नौ शलभायितम्।
विना तेनाद्य कृष्णेन गोपालैरस्मि निर्ज्रितः॥४९॥

Arjuna, having sighed deeply, related to Vyāsa all the circumstances of his discomfiture, and continued : "Hari, who was our strength, our might, our heroism, our prowess, our prosperity, our brightness, has left us, and departed. Deprived of him, our friend, illustrious, and ever kindly speaking, we have become as feeble as if made of straw. Puruṣottama, who was the living vigour of my weapons, my arrows and my bow, is gone. As long as we looked upon him, fortune, fame, wealth, dignity never abandoned us: but Govinda is gone from amongst us. That Kṛṣṇa has quitted earth, through whose power Bhīṣma, Droṇa, the king do Aṅga, Duryodhana, and the rest, were consumed. Not I alone, but Earth, has grown old, miserable and lustreless, in the absence of the holder of the discus. Kṛṣṇa, through devotion to whom Bhīṣma and other mighty men perished like moths in the flame of my valour, is gone; and I am now overcome by cowherds.

गाण्डीवं त्रिषु लोकेषु ख्यातिं यदनुभावत:।
गतं तेन विनाभीरलगुडैस्तन्निराकृतम्॥५०॥
स्त्रीसहस्राण्यनेकानि मन्नाथानि महामुने।
यततो मम नीतानि दस्युभिर्लगुडायुधै: ॥५१॥
आनीयमानमाभीरै: कृष्ण कृष्णावरोधनम् ।
हृतं यष्टिप्रहरणै: परिभूय बलं मम॥५२॥
नि:श्रीकान्ता न मे चित्रं यजीवामि तदद्भुतम्।
न चावमानपङ्कांकी निर्लज्ञोऽस्मि पितामह॥५३॥

The bow Gāṇḍīva, that was famed throughout the three worlds, has been foiled, since he has departed, by the sticks of peasants: the myriads of women over whom I was lord have been carried off from me by thieves, armed but with cudgels: the whole household of Kṛṣṇa, O Kṛṣṇa[8], has been forcibly carried away by peasants, who with their staves have put my strength to shame. That I am shorn of my lustre I do not marvel: it is wonderful that I live. Surely, grandsire, I alone am so shameless as to survive the stain of indignity inflicted by the vile."

व्यास उवाच

अलं ते व्रीडया पार्थं न त्वं शोचितुमर्हसि।
अवेहि सर्वभूतेषु कालस्य गतिरीदृशी॥५४॥
कालो भवाय भूतानामभवाय च पाण्डव ।
कालमूलमिदं ज्ञात्वा भव स्थैर्यधनोऽर्ज्जुन॥५५॥
नद्य: समुद्रा गिरय: सकला च वसुन्धरा।
देवा मनुष्या: पशवस्तरव: ससरीसृपा:॥५६॥
सृष्टा: कालेन कालेन पुनर्यास्यन्ति संत्रयम्।
कालात्मकमिदं सर्वं ज्ञात्वा शममवाप्नुहि॥५७॥
यद्याह कृष्णमाहत्म्यं तत्तथैव धनञ्जय।
भारावतारकार्यार्थमवतीर्ण: स मेदनीम् ॥५८
भाराक्रान्ता धरा याता देवानां समितिं पुरा।
तद्भारमवतीर्णोऽसौ कालरूपी जनार्द्दन:॥५९॥

तच्च निष्पादितं कार्यमशेषा भुभृतो हता:।
वृष्ण्यन्धकुलं सर्वं तथा पार्थोपसंहृतम्॥६०॥
न किञ्चिदन्यत् कर्त्तव्यमस्य भूमितले प्रभो:।

Vyāsa replied to Arjuna, and said, "Think no more, my son, of your disgrace: it does not become you to grieve. Know that time subjects all beings to similar vicissitude. Time effects the production and dissolution of all creatures. All that exists is founded on time. Know this, Arjuna, and retain your fortitude. Rivers, seas, mountains, the whole earth, gods, men, animals, trees, insects, are all created, and all will be destroyed by time. Knowing that all that is, is the effect of time, be tranquillized. These mighty works of Kṛṣṇa, whatever they have been performed to relieve earth of its burdens: for this he has come down. Earth, oppressed by her load, has had recourse to the assembly of the immortals; and Janārddna, who is one with time, has descended on that account. This object has been now accomplished: all the kings of the earth are slain; the race of Vṛṣṇi and Andhaka is destroyed: no more remained for him to accomplish.

अतो गत: स भगवान् कृतकृत्यो यथेच्छया॥६१॥
सृष्टिं सर्गे करोत्येष देवदेव: स्थितौ स्थितिम्।
अन्तेऽन्ताय समर्थोऽयं साम्प्रतं हि यथाकृतम्॥६२॥
तस्मात् पार्थ न सन्तापस्त्वया कार्य: पराभवात्।
भवन्ति भवकालेषु पुरुषाणां पराक्रमा:॥६३॥
त्वयैकेन हता भीष्म-द्रोण-कर्णादयो नृपा:।
तेषामर्ज्जुनकालोत्थ: किं न्यूनाभिभवो न स:॥६४॥
विष्णोस्तथानुभावेन यथा तेषां पराभव:।
ततस्तथैव भवतो दस्युभ्योऽन्ते तदुद्भव: ॥६५॥
स देवोऽन्यशरीराणि समाविश्य जगत्स्थितम्।
करोति सर्वभूतानां नाशं चान्ते जगत्पति:॥६६॥
भवोद्भवे च कौन्तेय सहायोऽभूज्जनार्द्दन:।
भवान्ते त्वद् विपक्षास्ते केशवेनावलोकिता:॥६७॥
क: श्रद्दध्यात् सगाङ्गेयान् हन्यास्त्वं सर्वकौरवान्।
आभीरेभ्यश्च भवत: क: श्रद्दध्यात् पराभवम्॥६८॥
पार्थैतत् सर्वभूतस्य हरेर्लीलाविचेष्टितम्।

त्वया यत् कौरवा ध्वस्ता यदाभीरैर्भवान् जितः॥६९॥
गृहीता दस्युभिर्याश्च भवतः शोचिता स्त्रियः ।
तदप्यहं यथावृत्तं कथयामि तवार्जुन॥७०॥

Therefore has the lord departed whither he pleased, his ends being all fulfilled. At the period of creation the god of gods creates; in that duration he preserves; and at the end of all is mighty to annihilate. Now all is done. Therefore, Arjuna, be not afflicted by the defeat: the prowess of mortals is the gift of time. Bhīṣma, Karṇa and other kings, have been slain by you alone; this was the work of time; and why, therefore, should not your discomfiture, by those less than you are, occur? In like manner as through your devotion to Viṣṇu these were overthrown by you, so at last has your defeat by miserable thieves been wrought by time. That divinity, assuming various bodies, preserves the world; and in the end the lord of creatures destroys it. In the birth of thy fortunes Janārddana was thy friend; in their decline, they enemies have been favoured by Keśava. Who would have believed that you should slay all the descendants of Kuru, and kindred of Gangā? Who would have believed that peasants should triumph over you? Be assured, son of Prithā, that it is but the sport of the universal Hari that the Kauravas have been destroyed by you, and that you have been defeated by herdsmen With respect to the women whom you lament, and who have been carried off by the thieves, hear from me an ancient story, which will explain why this has happened.

अष्टावक्रः पुरा विप्रो जलवासरतोऽभवत्।
बहून वर्षगणान् पार्थ गृणन् ब्रह्म सनातनम्॥७१॥
जितेष्वसुरसङ्घेषु मेरुपृष्ठे महोत्सवः।
बभूव तत्र गच्छन्त्यो ददृशुस्तं वरस्त्रियंः॥७२॥
सम्भातिलोत्तमाद्याश्च शतशोऽथ सहस्रशः।
तुष्टुवुस्तं महात्मानं प्रशशंसुश्च पाण्डव॥७३॥
आकण्ठमग्नं सलिले जटाभारधरं मुनिम्।
विनयावनताश्चैनं प्रणेमुः स्तोत्रतत्पराः॥७४॥
यथा यथा प्रसन्नोऽसौ तुष्टुवुस्तं तथा तथा।

सर्वास्ता: कौरवाश्रेष्ठ वरिष्ठं तं द्विजन्मनाम्॥७५॥

"In former times a Brāhmaṇa, named Aṣṭāvakra[9], was pursuing his religious penances, standing in water, and meditating on the eternal spirit, for many years. In consequences of the overthrow of the Asuras, there was a great festival on the summit of Meru: on their way to which, Rambhā, Tilottamā, and hundreds and thousands of beautiful nymphs, saw the ascetic Aṣṭāvakra, and they praised and hymned him for his devotions. They bowed down before him, and eulogized him, as he was immersed up to his throat in water, his hair twisted in a braid. So they sang in honour of him whatever they thought would be most agreeable to that most eminent of Brāhmaṇas.

अष्टावक्र उवाच

प्रसन्नोऽहं महाभागा भवतीनां यदिष्यते।
मत्तस्तद्व्रियता सर्वं प्रदास्याम्यतिदुर्लभम्॥७६॥
रम्भातिलोत्तमाद्यास्तं वैदिक्योऽप्सरसोऽब्रुवन।
प्रसन्ने त्वय्यपर्याप्तं किमस्माकमिति द्विज॥७७॥
इतरास्त्वब्रुवन् विप्र प्रसन्नो भगवान् यदि।
तदिच्छाम: पतिं प्राप्तुं विप्रेन्द्र पुरुषोत्तमम्॥७८॥

Aṣṭāvakra at last said to them, 'I am well pleased with you, illustrious damsels; whatever you wish for, ask of me, and I will give it you, however, difficult it may be of attainment.' Then all those nymphs, Rambhā, Tilottamā, and others, recorded in the Vedas, replied, 'It is enough for us that you are pleased; what need we aught else, venerable Brahman?' But some amongst them said, 'If, exalted sir, you are indeed pleased with us, then grant us a husband, the best of men, and sovereign of the Brahmans.'

व्यास उवाच

एवं भविष्यतीत्युक्त्वा उत्ततार जलान्मुनि:।
ददृशुस्तास्तमुत्तीर्णं विरूपं वक्रमष्टधा॥७९॥
तं दृष्ट्वा गूहमानानां यासां हास: स्फुष्टोऽभवत्।
ता! शशाप मुनि: कोपमवाप्य कुरुनन्दन॥८०॥

यस्माद् विश्वरूपं मां ज्ञात्वा हासावमानना ।
भवतीभिः कृता तस्मादेष शापं ददामि वः॥८१॥
मत्प्रसादेन भर्त्तारं लब्ध्वा तं पुरुषोत्तमम्।
मच्छापोपहताः सर्वा दस्युहस्तं गतिष्यथ॥८२॥
इत्युदीरितमाकर्ण्य मुनिस्ताभिः प्रसादितः।
पुनः सुरेन्द्रलोकं वै प्राह भूयो गमिष्यथ॥८३॥
एवं तस्य मुनेः शापादष्टावक्रस्य केशवम्।
भर्त्तारं प्राप्य ता दस्युहस्तं याता वराङ्गनाः॥८४॥
तत्त्वया नात्र कर्त्तव्यः शोकोऽल्पोऽपि हि पाण्डव।
तेनैवाखिलाथेन सर्वं तदुपसंहृतम्॥८५॥
भवतां चोपसंहारमासन्नं तेन कुर्वता।
बलं तेजस्तथा वीर्यं माहात्म्यं चोपसंहृतम्॥८६॥

'So be it,' replied Aṣṭāvakra, and thereupon came up from the waters. When the nymphs beheld him coming out of the water, and saw that he was very ugly, and crooked in eight places, they could not restrain their merriment, but laughed aloud. The Muni was very angry, and cursed them, and said, 'Since you have been so impertinent as to laugh at my deformity, I denounce upon you this imprecation : through the grace I have shown unto you, you shall obtain the first of males for your husband; but in consequence of my curse, you shall afterwards fall into the hands of thieves.' When the nymphs heard this uttered by the Muni, they endeavoured to appease him; and they so far succeeded, that he announced to them they should finally return to the sphere of the gods. It is in consequence, then, of the curse of the Muni Aṣṭāvakra that these females, who were at first the wives of Keśava, have now fallen into the hands of the barbarians; and there is no occasion, Arjuna, for you to regret it in the least. All this destruction has been effected by the lord of all; and your end is also nigh at hand, since he has withdrawn from you strength, splendour, valour, and pre-eminence.

जातस्य नियतो मृत्युः पतनञ्च तथोन्नतेः।
विप्रयोगावसानश्च संयोगः सञ्चयात् क्षयः॥८७॥

विज्ञाय न बुधाः शोकं न हर्षमुपयान्ति ये।
तेषामेवेतरे चेष्टां शिक्षन्तः सन्ति तादृशाः॥८८॥
तस्मात्वया नरश्रेष्ठ ज्ञात्वैतद् भ्रातृभिः सह।
परित्यज्याखिलं तन्त्रं गन्तव्यं तपसे वनम्॥८९॥
तद् गच्छ धर्मराजाय निवेद्यैतद्वचो मम।
परश्वो भ्रातभिः सार्द्धं यथा यासि तथा कुरु॥९०॥

Death is the doom of every one who is born; fall is the end of exaltation: union terminates in separation: and growth tends but to decay. Knowing all this, wise men are susceptible of neither grief nor joy; and those who learn their ways are even as they are (equally free from pleasure or pain). Do you therefore, most excellent prince, understand this truth and, along with your brothers, relinquish every thing, and repair to the holy forest. Go now, and say from me to Yudhiṣṭhira, that he to-morrow, with his brethren, tread the pach of heroes."

पराशर उवाच

इत्युक्तोऽभ्येत्य पार्थाभ्यां यमाभ्याञ्च तथार्ज्जुनः।
दृष्टं चैवानुभूतञ्च कथितं तेष्वशेषतः॥९१॥
व्यासवाक्यञ्च ते सर्वे श्रुत्वार्ज्जुनसमीरितम्।
राज्ये परीक्षितं कृत्वा ययुः पाण्डुसुता वनम्॥९२॥

Thus instructed by Vyāsa Arjuna went and related to the other sons of Pṛthā all that he had seen, and experienced, and had heard. When he had communicated to them the message of Vyāsa, the sons of Pāṇdu placed Parīkṣit on the throne, and went to the forest.

इत्येतत् तव मैत्रेय विस्तरेण मयोदितम्।
जातस्य यद्यदोर्वंशे वासुदेवस्य चेष्टितम्॥९३॥

इति श्रीविष्णुपुराणे पञ्चमांशे अष्टत्रिंशः अध्यायः।

I have thus narrated to you, Maitreya, in detail, the action of Vāsudeva, when he was born in the race of Yadu.

***

NOTES

1. The Mahābhārata takes the wives of Kṛṣṇa first to Indraprasthā, and there Rukmiṇī and four others burn; but Satyabhāmā and others become ascetics, going to perform Tapasyā in the forest.

2. It is merely said in the Mahābhārata that Vasudeva expired; on which four of his wives burnt themselves.

3. The Kali age commenced from the death of Kṛṣṇa, according to the usual notions; but it is commonly supposed to commence a little later, or with the reign of Parīkṣit.

4. The Bhāgavata agrees with the text in excepting the temple of Dvārakā, and asserting that it still remains, in direct contradiction of the Mahābhārata, which declares that the sea did not spare any part whatever. It is clear, therefore, that when the latter was compiled the temple was not standing, and that it was erected between the date of the compilation and that of the two Purāṇas. The present shrine, which is held in great repute, stands at the extremity of the peninsula of Guzerat. It is still an object of pilgrimage; it was so in the reign of Akbar (Ayin Akbari); and has been so, on doubt, from a remote period. The image formerly worshipped there was carried off 600 years ago, and this was most probably subsequent to the date of both the Purāṇas; for the idol was a form of Kṛṣṇa, called Raṇa chor, a popular divinity, unknown in the Paurāṇik pantheon. Another image was substituted in place of that which was taken away. Notwithstanding the testimony of our text. and that

of the Bhāgavata, the originality of the temple is disputed, and a place thirty miles south from Porbandar is said to be the spot where Dvārakā was swallowed up by the ocean. Hamilton, from Macmurdo, &c. 1.662.

5. The country of the five rivers. the Punjab: rather an out of the way route from Dvārkā to Delhi.

6. Abhīras mean 'herds', and they are afterwards called by Arjuna, Gopālas, 'Herdsmen'. The pastoral tribes of the west of India, and particularly those of Afghanistan, almost always combine the character of freebooter with that of shepherd.

7. The Principal wives of Kṛṣṇa, however, according to the Mahabhārata, escaped. The occurrence is described there much in the same way, but more briefly. It is not detailed in the Bhāgavata.

8. A name of Vyāsa.

9. The story of Ashṭāvakra is related in the Mahabhārata. He was the son of Kahora, who neglecting his wife, was rebuked for it by his yet unborn son. The father angrily cursed him, that he should be born bent in every part; and he was accordingly brought forth crooked (vakra) in eight limbs (ashṭa). He became nevertheless a celebrated sage. See also Hindu Theatre, 1.293, note.

END OF THE FIFTH BOOK

THE VIṢṆU-PURĀṆAM

BOOK VI

षष्ठांश:

CHAPTER I

प्रथमोऽध्यायः

(कलिधर्मनिरूपणम्)

मैत्रेय उवाच

व्याख्याता भवता सर्ग-वंश-मन्वन्तरस्थितिः।
वंशानुचरितञ्चैव विस्तरेण महामुने॥ १॥
श्रोतुमिच्छाम्यहं त्वत्तो यथावदुपसंहृतिम्।
महाप्रलयसंस्थानं कल्पान्ते च महामुने॥ २॥

Maitreya said– You have narrated to me, illustrious sage, the creation of the world, the genealogies of the patriarchs, the duration of the Manvantaras, and the dynastics of princes, in detail. I am now desirous to hear from you an account of the dissolution of the world, the season of total destruction, and that which occurs at the expiration of the Kalpa[1].

पराशर उवाच

मैत्रेय श्रूयतां मत्तो यथावदुपसंहृतिः।
कल्पान्ते प्राकृते चैव प्रलयो जायते यथा॥ ३॥
अहोरात्रं पितॄणान्तु मासोासोऽब्दस्त्रिदिवौकसाम।
चतुर्युगसहस्रे तु ब्रह्मणो द्वे द्विजोत्तम॥ ४॥
कृतं त्रेता द्वापरश्च कलिश्चैव चतुर्युगम्।
दिव्यैर्वर्षसहस्रैस्तु तद् द्वादशभिरुच्यते॥ ५॥
चतुर्युगाण्यशेषाणि सदृशानि स्वरूपतः।
आद्यं कृतयुगं मुक्त्वा मैत्रेयान्ते तथा कलिम्॥ ६॥
आद्ये कृतयुगे सर्गो ब्रह्मणा क्रियते यतः।
क्रियते चोपसंहारस्तथान्ते च कलौ युगे॥ ७॥

Parāśara said– Hear from me, Maitreya, exactly the circumstances of the end of all things, and the dissolution that occurs either at the expiration of a Kalpa, or that which takes place at the close of the life of Brahmā. A month of mortals is a day and night of the progenitors: a year of mortals is a day and night of the gods. Twice a thousand aggregates of the four ages is a day and night of Brahmā[2]. The four ages are the Kṛta, Tretā, Dvāpara, and Kali; comprehending together twelve thousand years of the gods. There are infinite successions of these four ages, of a similar description, the first of which is always called the Kṛta, and the last the Kali. In the first, the Kṛta, is that age which is created by Brahmā; in the last, which is the Kali age, a dissolution of the world occurs.

मैत्रेय उवाच

कलेः स्वरूपं भगवन् विस्तराद् वक्तुमर्हसि।
धर्म्मश्चतुष्पाद्भगवन् यस्मिन् विप्लवमृच्छति॥८॥

Maitreya said– Venerable sir, you are able to give me a description of the nature of the Kali age, in which four-footed virtue[3] suffers total extinction.

पराशर उवाच

कलेः स्वरूपं मैत्रेय यद्भवान् प्रष्टुमिच्छति।
तन्निबोध समासन्नं वर्त्तते यन्महामुने॥९॥

Parāśara replied– Hear, Maitreya, an account of the nature of the Kali age, respecting which you have inquired, and which is now close at hand.

वर्णाश्रमाचारवती प्रवृत्तिर्न कलौ नृणाम्।
न साम-ऋग्-यजुर्वेदविनिष्पादनहेतुका॥१०॥
विवाहा न कलौ धर्म्म्या न शिष्य-गुरुसंस्थितिः।
न दाम्पत्यक्रमो नैव वह्निदैवात्मकः क्रमः॥११॥
यत्र तत्र कुले जातो बली सर्वेश्वरः कलौ।
सर्वेभ्य एव वर्णेभ्यो योग्यः कन्यावरोधने॥१२॥
येन केनैव योगेन द्विजातिर्दीक्षितः कलौ।

यैर सैव मैत्रेय प्रायश्चित्तक्रिया कलौ॥ १३॥
सर्वमेव कलौ शास्त्रं यस्य यद्वचनं द्विज।
देवताश्च कलौ सर्वा: सर्व: सर्वस्य चाश्रम:॥ १४॥
उपवासस्तथायासो वित्तोत्सर्गस्तथा कलौ।
धर्मो यथाभिरुचितैरनुष्ठानैरनुष्ठित:॥ १५॥
वित्तेन भविता पुंसां स्वल्पेनाढ्यमद: कलौ।

The observance of caste, order, and institutes will not prevail in the Kali age, nor will that of the ceremonial enjoined by the Sāma, Ṛk, and Yajur Vedas. Marriages in this age will not be conformable to the ritual, nor will the rules that connect the spiritual preceptor and his disciple be in force. The laws that regulate the conduct of husband and wife will be disregarded, and oblations to the gods with fire no longer be offered. In whatever family he may be born, a powerful and rich man will be held entitled to espouse maidens of every tribe. A regenerate man will be initiated in any way whatever and such acts of penance as may be performed will be unattended by any results[4]. Every text will be scripture that people choose to think so[5]: all gods will be gods to them that worship them; and all orders of life will be common alike to all persons. In the Kali age, fasting austerity, liberality, practised according to the pleasure of those by whom they are observed, will constitute righteousness. Pride of wealth will be inspired by very insignificant possessions.

स्त्रीणां रूपमदश्चैव केशैरेव भविष्यति॥ १६॥
सुवर्णमणिरत्नादौ वस्त्रे चापि क्षयं गते।
कलौ स्त्रियो भविष्यन्ति तदा केशैरलङ्कृता:॥ १७॥
परित्यक्षन्ति भर्त्तारं वित्तहीनं तथा स्त्रिय:।
भर्त्ता भविष्यति कलौ वित्तवानेव योषिताम्॥ १८॥

Pride of beauty will be prompted by (on other personal charm than fine) hair. Gold, jewels, diamonds, clothes, will all have perished, and then hair will be the only ornament with which women can decorate themselves. Wives will desert their husbands, when they lose their property; and they only who are wealthy will be considered by women as their lords.

यो यो ददाति बहुलं स स स्वामी तदा नृणाम्।
स्वामित्वहेतुः सम्बन्धो भावी नाभिजनस्तदा॥ १९॥
गृहान्ता द्रव्यसङ्घाता द्रव्यान्ता च तथा मतिः।
अर्थाश्चात्मोपभोगान्ता भविष्यन्ति कलौ युगे॥ २०॥
स्त्रियः कलौ भविष्यन्ति स्वैरिण्यो ललितस्पृहाः।
अन्यायावाप्तवित्तेषु पुरुषाश्च स्पृहालवः॥ २१॥

He who gives away much money will be master of men; and family descent will no longer be a title of supremacy. Accumulated treasures will be expended on (ostentatious) dwellings. The minds of men will be wholly occupied in acquiring wealth; and wealth will be spent solely on selfish gratifications. Women will follow their inclinations, and be ever fond of pleasure. Men will fix their desires upon riches, even though dishonestly acquired.

अभ्यर्थितोऽपि सुहृदा स्वार्थहानिं न मानवः।
पणार्द्धार्द्धमात्रेपि करिष्यति तदा द्विज॥ २२॥
समानं पौरुषञ्चेतो भावि विप्रेषु वै कलौ।
क्षीरप्रदानसम्बन्धि भावि गोषु च गौरवम्॥ २३॥
अनावृष्टिभयप्रायाः प्रजाः क्षुद्भयकातराः।
भविष्यन्ति तदा सर्वा गगनासक्तदृष्टयः॥ २४॥
कन्दपर्णफलाहारास्तापसा इव मानवाः।
आत्मानं पातयिष्यन्ति तदा वृष्ट्यादिदुःखिताः॥ २५॥

No man will part with the smallest fraction of the smallest coin[6], though entreated by a friend. Men of all degrees will conceit themselves to be equal with Brahmans. Cows will be held in esteem only as they supply milk[7]. The people will be almost always in dread of dearth, and apprehensive of scarcity; and will hence ever be watching the appearances of the sky: they will all live, like anchorets, upon leaves and roots and fruit, and put a period to their lives through fear of famine and want.

दुर्भिक्षमेव सततं तदा क्लेशमनीश्वराः।
प्रापस्यन्ति व्याहतसुखप्रमोदा मानवाः कलौ॥ २६॥

अस्नानभोजिनो नाग्निदेवतातिथिपूजनम्।
करिष्यन्ति कलौ प्राप्ते न च पित्र्योदकक्रियाम्॥ २७॥
लोलुपा ह्रस्वदेहाश्च वह्वन्नादनतत्परा:।
बहुप्रजाल्पभाग्याश्च भविष्यन्ति कलौ स्त्रिय:॥ २८॥
उभाभ्यामेव पाणिभ्यां शिर: कण्डूयनं स्त्रिय:।
कुर्वन्त्यो गुरुभर्त्तृणामाज्ञां भेत्स्यन्त्यनादृता:॥ २९॥
स्वपोषणपरां: क्षुदा देहसंस्कारवर्ज्जिता:।
परुषानृतभाषिण्यो भविष्यन्ति कलौ स्त्रिय:॥ ३०॥
दु:शीला दुष्टशीलेषु कुर्वन्त्य: सततं स्पृहाम्।
असद्वृत्ता भविष्यन्ति पुरुषेषु कुलाङ्गना:॥ ३१॥
वेदादानं करिष्यन्ति वटवश्च तदाव्रता:.
गृहस्थाश्च न होष्यन्ति न दास्यन्त्युचितान्यपि॥ ३२॥
वनवासा भविष्यन्ति ग्राम्याहारपरिग्रहा:।
भिक्षवश्चापि मित्रादिस्नेहसम्बन्धयन्त्रिता:॥ ३३॥
अरक्षितारो हर्त्तार: शुल्कव्याजेन पार्थिवा:।
हारिणो जनवित्तानां सम्प्राप्ते तु कलौ युगे॥ ३४॥

In truth there will never be abundance in the Kali age, and men will never enjoy pleasure and happiness. They will take their food without previous ablution, and without worshipping fire, gods, or offering obsequial libations to their progenitors. The women will be fickle, short of stature, gluttonous: they will have many children, and little means: scratching their heads with both hands, they will pay no attention to the commands of their husbands or parents: they will be selfish, abject, and slatternly: they will be scolds and liars: they will be indecent and immoral in their conduct, and will ever attach themselves to dissolute men. Youths, although disregarding the rules of studentship, will study the Vedas. Householders will neither sacrifice nor practise becoming liberality. Anchorets will subsist upon food accepted from rustics; and mendicants will be influenced by regard for friends and associates[8]. Princes, instead of protecting will plunder their subjects; and, under the pretext of levying customs, will rob merchants of their property.

यो योऽश्वरथनागाढ्य: स स राजा भविष्यन्ति।
यश्च यश्चाबल: सर्व: स स भृत्या: कलौ युगे॥ ३५॥
वैश्या: कृषिवाणिज्यादि सन्त्यज्य निजकर्म यत्।
शूद्रवृत्त्या प्रवत्स्यन्ति कारुकर्मोपजीविन:॥ ३६॥
भैक्ष्यव्रतास्तथा शूद्रा प्रव्रज्यालिङ्गिनोऽधमा:।
पाषण्डसंश्रया: वृत्तिमाश्रयिष्यन्त्यसंस्कृता:॥ ३७॥

In the Kali age every one who has cars and elephants and steeds will be a Rājā[9]: every one who is feeble will be a slave. Vaiśyas will abandon agriculture and commerce, and gain a livelihood by servitude or the exercise of mechanical arts. Sūdras, seeking a subsistence by begging, and assuming, the outward marks of religious mendicants, will become the impure followers of impious and heretical doctrines[10].

दुर्भिक्षकरपीडाभिरतीवोपहता जना:।
गवेधुककदन्नाद्यान् देशान् यास्यन्ति दु:खिता:॥ ३८॥
वेदमार्गे प्रलीने च पाषण्डाढ्ये ततो जने।
अधर्मवृद्ध्या लोकानां स्वल्पमायुर्भविष्यति॥ ३९॥
अशास्त्रविहितं धोरं तप्यमानेषु वै तप:।
नरेषु नृपदोषेण बालमृत्युर्भविष्यति॥ ४०॥

Oppressed by famine and taxation, men will desert their native lands, and go to those countries which are fit for coarser grains.[11] The path of the Vedas being obliterated, and men having deviated into heresy, iniquity will flourish, and the duration of life will therefore decrease. In consequence of horrible penances not enjoined by scripture, and of the vices of the rulers, children will die in their infancy.

भवित्री योषितां सूति: पञ्चषट्सप्तवार्षिकी।
नवाष्टदशवर्षाणां मनुष्याणां तथा कलौ॥ ४१॥
पालितोद्भवश्च भविता तदा द्वादशवार्षिक:।
नातिजीवति वै कश्चित् कलौ वर्षाणि विंशतिम्॥ ४२॥
अल्पप्रज्ञा वृथालिङ्गा दुष्टान्त:करणा: कलौ।
यतस्ततौ विनङ्क्ष्यन्ति कालेनाल्पेन मानवा:॥ ४३॥
यदा यदा हि पाषण्डवृद्धिर्मैत्रेय लक्ष्यते।
तदा तदा कलेवृर्द्धिरनुमेया विचक्षणै:॥ ४४॥

Women will bear children at the age of five, six, or seven years; and men beget them when they are eight, nine, or ten. A man will be grey when he is twelve; and no one will exceed twenty years of life.[12] Men will possess little sense, vigour, or virtue, and will therefore perish in a very brief period. In proportion as heresy extends, so, Maitreya, shall the progress of the Kali age be estimated by the wise.

यदा यदा सतां हानिर्वेदमार्गानुसारिणाम्।
प्रारम्भाश्चावसीदन्ति यदा धर्म्मभृतां नृणाम्।
तदानुमेयं प्राधान्यं कलेर्मैत्रेय पण्डितैः॥४५॥
यदा यदा न यज्ञानामीश्वरः पुरुषोत्तमः।
इज्यते पुरुषैर्यज्ञैस्तदा ज्ञेयं कलेर्बलम्॥४६॥
न प्रीतिर्वेदवादेषु पाषण्डेषु यदा रतिः।
कलेर्वृद्धिस्तदा प्राज्ञैरनुमेया विचक्षणैः॥४७॥

In proportion as the number of the pious, who adhere to the lessons of the Vedas, diminishes–as the efforts of individuals who cultivate virtue relax– as the first of males becomes no longer the object of sacrifices– as respect for the teachers of the Vedas declines– and as regard is acknowledged for the diseminators of heresy– so may wise men note the augmented influence of the Kali age.[13]

कलौ जगत्पतिं विष्णुं सर्वस्त्रष्टारमीश्वरम्।
नार्चयिष्यन्ति मैत्रेय पाषण्डोपहता नराः॥४८॥
किं वेदैः किं द्विजैर्देवैः किं शौचेनाम्बुजन्मना।
इत्येवं विप्र वक्ष्यन्ति पाषण्डोपहता नराः॥४९॥
स्वल्पाम्बुवृष्टिः पर्ज्जन्यः शस्यं स्वल्पफलं तथा ।
फलं तथाल्पसारञ्च विप्र प्राप्ते कलौ युगे॥५०॥
शाणीप्रायाणि वस्त्राणि शमीप्राया महीरुहाः।
शूद्रप्रायास्तथा वर्णा भविष्यन्ति कलौ युगे॥५१॥
अणुप्रायाणि धान्यानि अजाप्रायं तथा पयः।
भविष्यति कलौ प्राप्ते उषीरञ्चानुलेपनम्॥५२॥

In the Kali age, Maitreya, men, corrupted by unbelievers, will refrain from adoring Viṣṇu, the lord of sacrifice, the creator and lord of all; and will say, "Of what authority are the

Vedas? what are gods or Brahmans? what need is there of purification with water?" Then will the clouds yield scanty rain: then will the corn be light in ear, and the grain will be poor, and of little sap: garments will be mostly made of the fibres, of the San:[14] the principal of trees will be the Sami[15]: the prevailing caste will be the Sūdra: millet will be the more common grain: the milk in use will be chiefly that of goats: unguents will be made of Usīra grass.

श्वश्रू-श्वशूरभूयिष्ठा गुरवश्च नृणां कलौ।
श्यालाद्या हारिभार्याश्च सुहृदो मुनिसत्तम॥५३॥
कस्य माता पिता कस्य यदा कर्म्मानुगः पुमान्।
इति चोदाहरिष्यन्ति श्वशुरानुगता नराः॥५४॥
वाङ्मनःकायिकैर्दोषैरभिभूताः पुनः पुनः।
नराः पापान्यनुदिनं करिष्यन्त्यल्पमेधसः ॥५५॥
निःसत्त्वानामशौचानां निःश्रीकाणां तथा नृणाम्।
यद्यद्दुःखाय यत् सर्वं कलि काले भविष्यति॥५७॥

The mother and father-in-law will be venerated in place of parents; and a man's friends will be his brother-in-law, or one who has a wanton wife. Men will say, "Who has a father? who has a mother? each one is born according to his deeds:" and therefore they will look upon a wife's or husband's parents as their own. Endowed with little sense, men, subject to all the infirmities of mind, speech, and body, will daily commit sins; and everything that is calculated to afflict beings, vicious, impure, and wretched, will be generated in the Kali age.

निःस्वाध्यायवषट्कारे स्वधास्वाहाविवर्ज्जिते।
तथा प्रविरलो विप्र क्वचिल्लोको निवत्स्यति॥५७॥
तत्राल्पेनैव यत्नेन पुण्यस्कन्धमनुत्तमम्।
करोति यं कृतयुगे क्रियते तपसा हि सः॥५८॥

इति श्रीविष्णुपुराणे षष्ठांशे प्रथमः अध्यायः॥

Then shall some places follow a separate duty,[16] devoid of holy study, oblations of fire, and invocations of the gods.[17] Then, in the Kali age, shall a man acquire by a trifling exertion as much eminence in virtue as is the result of arduous penance in the Kṛta age, of purity.[18]

NOTES

1. Two kinds of great or universal dissolution are here intimated; one occurring at the end of a Kalpa, or day of Brahmā, to which the term Upasanhriti is applied in the text, and Ātyantika laya by the commentator; and the other taking place at the end of the life of Brahmā, which is termed a great or elemental dissolution: Mahā pralaya and Prākṛta pralaya.

2. These measures of time are more fully detailed in the first book: see Bk. I. Ch. III.

3. This is an allusion to a popular notion, originating probably with Manu: "In the Kṛta age the genius of truth and right stands firm on his four feet; but in the following ages he is deprived successively of one foot," etc. I. 81, 82.

4. 'Such an act is just what it is;' यासैव प्रायश्चित्तक्रिया कलौ। that is, it may be attended by inconvenience to the individual, but is utterly inefficacious for the expiation of sin.

5. Whether it is conformable or contradictory to the Vedas and the law. The passage may be rendered also, 'The doctrine or dogma of any one soever will be scripture.'

6. He will not part with the half of the half of half a Paṇa; that is, with ten Cowries; a Paṇa being equal to eighty Cowries, or small shells. Five Paṇas are equal to one Ānā, or the sixteenth of a Rupee; and, at two shillings the Rupee, ten Cowries are equal to about one-seventh of a farthing.

7. They will be valued for their individual use only, not from any notion of their generic sanctity.

8. The Bhāgavata has, "Religious students will be regardless of vows and purification; householders will beg, not give alms; anchorets will dwell in villages; and mendicants will be desirous of riches."

9. That is, princes and warriors will be so on longer by virtue of their birth and caste.

10. Most of the mendicant orders admit members without distinction of caste; but probably Buddhists especially are here intended. The Bhāgavata repeatedly alludes to the diffusion of heretical doctrines and practices, the substitution of outward signs and marks for devotion, and the abandonment of the worship of Viṣṇu. The Śaiva mendicant orders are probably those especially in view. The same probably are intended by our text in the subsequent allusion to unauthorized austerities, and sectarial marks.

11. 'Gavedhuka (Coix barbata) and other bad sorts of grain.' गवेधुकाकदान्नाद्यान् देशान्। Another reading is, गोधूमान् यवान्नाद्यान्। 'Countries growing wheat, barley and the like.' But to place wheat and barley amongst inferior grains, and to rank them lower than rice, is a classification that could have occurred to a native of Bengal alone.

12. The Vāyu says three and twenty; the Bhāgavata, from twenty to thirty.

13. The complaints of the prevalence of heterodox doctrines, and neglect of the practices of the Vedas, which recur in the Bhāgavata and our text, indicate a period of change in the condition of the Hindu religion, which it would be important to verify. If reference is made to Buddhism, to which in some respects the allusions especially apply, it would probably denote a period not long subsequent to the Christian era; but it is more likely to be of a later date, or in the eighth and ninth centuries, when Śankara is said to have reformed a variety of corrupt practices, and given rise to others, See *As. Res*. vol. XVI. p. 12.

14. Crotolaria juncea.

15. The silk cotton, Bambax heptaphylla.

16. The expression Kvacit-lokaḥ (क्वचिल्लोक:), 'a certain place', is explained by the commentator, Kīkaṭa, etc. (कीकटादौ); confirming the inference that Buddhism is especially aimed at in the previous passages; for Kīkaṭa, or south Behar, is the sense of Śākya's earliest and most successful labours.

17. Several of the Purāṇas contain allusions to the degeneracy of the Kali age, but none afford more copious details. The description in the Bhāgavata is much shorter; that of the Vāyu is much the same, and employs many of the same verses and illustrations.

18. This might be suspected of being said ironically, referring to what had been just observed of places where a religion prevailed that required neither study nor sacrifice. The commentator, however, understands it literally, and asserts that allusion is here made to the Vaiṣṇava faith, in which devotion to Viṣṇu or Kṛṣṇa, and the mere repetition of his names, are equally efficacious in the Kali age with the penances and sacrifices of the preceding ages: therefore he concludes the Kali, by this one property, is the best of all the ages: अनेनैकेन गुणेन कलि: सर्वश्रेष्ठ: इत्यर्थ:। This interpretation is confirmed by the following chapter.

CHAPTER 2

द्वितीयोऽध्याय:

(वेदव्यासेन कलियुगस्य, शूद्रणाम्, स्त्रियाञ्च महत्वस्य वर्णनम्)

पराशर उवाच

व्यासश्चाह महाबुद्धिर्यदत्रैव हि वस्तुनि।
तच्छ्रूयतां महाभाग गदतो मम तत्त्वत:॥ १॥

Upon this subject, Maitreya, you shall hear what the wise Vyāsa has related, as it is communicated truly by me.

कस्मिन् कालेऽल्पको धर्म्मो ददाति सुमहत् फलम्।
मुनीनामित्यभूद् वाद: कैश्चासौ क्रियते सुखम्॥ २॥
सन्देहनिर्णायार्थाय वेदव्यासं महामुनिम्।
ययुस्ते संशयं प्रष्टुं मैत्रेय मुनिपुङ्गवा:॥ ३॥
ददृशुस्ते मुनि तत्र जाह्नवीसलिले द्विजा:।
वेदव्यासं महाभागमर्द्धस्नातं महामतिम्॥ ४॥
स्नानावसानं तत्तस्य प्रतीक्षन्तो महर्षय: ।
तस्थस्तटे महानद्यास्तरुषण्डमुपाथिता:॥ ५॥
मग्नोऽथ जाह्नवीतोयादुत्थायाह सुतो मम।
कलि:, साधु: कलि: साधुरित्येवं शृण्वतां वच:॥ ६॥
तेषां मुनीनां भूयश्च ममज्ञ स नदीजले।
उत्थाय साधु साध्विति शुद्र धन्योऽसि चाब्रवीत्॥ ७॥
स निमग्न: समुत्थाय पुन: प्राह महामुनि:।
योषित: साधुदन्यास्तास्ताभ्यो धन्यतरोऽस्ति क:॥ ८॥
तत: स्नात्वा यथान्यायमायान्तं कृतसत्क्रियम्।
उपतस्थुर्महाभागं मुनयस्ते सुतं मम॥ ९॥
कृतसंवन्दनाश्चाह कृतासनपरिग्रहान्।
किमर्थमागता यूयमिति सत्यवतीसुत:॥ १०॥
तमूचु: संशयं प्रष्टुं: भवन्तं वयमागता।
अलं तेनास्तु तावन्न: कथ्यतामपरं त्वया॥ ११॥
कलि: साध्विति यत् प्रोक्तं शूद्र: साध्विति योषित: ।
यदाह भगवान् साधु धन्याश्चेति पुन: पुन:॥ १२॥
तत् सर्वं श्रोतुमिच्छामो न चेद् गुह्यं महामुने।
तत् कथ्यतां ततो हृत्स्थं प्रक्ष्यामस्त्वां प्रयोजनम्॥ १३॥

It was once a matter of dispute amongst the sages, at what season the least moral merit obtained the greatest reward, and by whom it was most easily displayed. In order to terminate the discussion, they went to Veda Vyāsa to remove their doubts. They found the illustrious Muni, my son, half immersed in the water of the Ganges; and awaiting the close of his ablutions, the sages remained on the banks of the sacred stream, under shelter of a grove of trees. As my son plunged down into the water, and again rose up from it, the Munis heard him exclaim, "Excellent, is the Kali age!" Again he dived, and again rising, said in their hearing, "Well done, well done Śūdra; you are happy!" Again he sand down, and as he once more emerged they heard him say, "Well done, well done, women; they are happy! who are more fortunate than they?" After this, my son finished his bathing, and the sages met him as he approached to welcome them. After he had given them seats, and they had proffered their respects, the son of Satyavatī said to them, "On what account have you come to me?" They replied, "We came to you to consult you on a subject on which we entertain some doubt; but that may be at present suspended: explained to us something else. We heard you say, 'Excellent is the Kali age! Well done, Śūdra! Well done, women!' Now we are desirous to know why this was said, why you called them repeatedly happy. Tell us the meaning of it, if it be not a mystery. We will then propose to you the question that occupies our thoughts."

इत्युक्तो मुनिभिर्व्यास: प्रहस्येदमथाब्रवीत्।
श्रूयतां भो मुंनिश्रेष्ठा यदुक्तं साधु साध्विति॥ १४॥
यत्कृते दशभिर्वर्षैस्त्रेतायां हायनेन यत्।
द्वापरे यच्च मासेन अहोरात्रेण तत् कलौ॥ १५॥
तरसोब्रह्मचर्य्यस्य जपादेश्च फलं द्विजा:।
प्राप्नोति पुरुषस्तेन कलि: साध्विति भाषितम्॥ १६॥
ध्यायन् कृते यजन् यज्ञैस्त्रेतायां द्वापरेऽर्च्चयन्।
यदाप्नोति तदाप्नोति कलौ सङ्कीर्त्त्य केशवम्॥ १७॥

धर्म्मात्कर्षमतीवात्र प्राप्नोति पुरुषः कलौ।
अल्पायासेन धर्म्मज्ञास्तेन तुष्टोऽस्म्यहं कलेः॥ १८॥
व्रतचर्य्यापरैर्ग्राह्यो वेदः पूर्वं द्विजातिभिः।
ततः स्वधर्म्मसम्प्राप्तैर्यष्टव्यं विधिनाध्वरैः॥ १९॥
वृथा कथा वृथाभोज्यं वृथेज्या च द्विजन्मनाम्।
पतनाय तथा भाव्यं तैस्त्वसंयमिभिः सदा॥ २०॥
असम्यकक्करणे दोषस्तेषां सर्वेषु कर्मसु।
भोज्यपेयादिकञ्चैषां नेच्छाप्राप्तिकरं द्विजाः॥ २१॥
पारतन्त्र्यं समस्तेषु तेषां कार्य्येषु वै ततः ।
जयन्ति ते निजात् लोकान् क्लेशेन महता द्विजाः॥ २२॥
द्विजशुश्रूषयैवैष पाकयज्ञाधिकारवान्।
निजान् जयति वै लोकाञ् शूद्रो धन्यतरस्ततः॥ २३॥
भक्ष्याभक्ष्येषु नास्यास्ति पेयापेयेषु वै यतः।
नियमो मुनिशार्द्दूलास्तेनासौ साध्वितीरितः॥ २४॥
स्वधर्म्मस्याविरोधेन नरैर्लब्धं धनं सदा।
प्रतिपादनीयं पात्रेषु यष्टव्यञ्च यथाविधि॥ २५॥
तस्यार्ज्जने महाक्लेशः पालने च द्विजोत्तमाः।
तथा सद् विनियोगाय विज्ञेयं गहनं नृणाम्॥ २६॥
एभिरन्यैस्तथा क्लेशैः पुरुषा द्विजसत्तमाः।
निजान् जयन्ति वै लोकान्प्राजापत्यादिकान् क्रमात्॥ २७
योषिच्छुश्रूषणं भर्तुः कर्म्मणा मनसा गिरा।
कुर्वतो समवाप्नोति तत्सालोक्यं यतो द्विजाः॥ २८॥
नातिक्लेशेन महता तानेव पुरुषो यथा।
तृतीयं व्याहृतं तेन मया साध्विति योषितः॥ २९॥
एतद् वः कथितं विप्रा यन्निमित्तमिहागताः।
तत् पृच्छध्वं यथाकामं सर्वं वक्ष्यामि वः स्फुटम्॥ ३०॥

Being thus addressed by the Munis, Vyāsa smiled, and said to them, "Hear excellent sages, why I uttered the words 'Well done, well done.' The fruit of penance, of continence, of silent prayer, and the like, practised in the Kṛta age for ten years, in the Treta for one year, in the Dvāpara for a month, is obtained in the Kali age in a day and night: therefore did I exclaim, 'Excellent, excellent, is the Kali age!' That reward which a man obtains in the Kṛta by abstract meditation, in the Treta by sacrifice, in the Dvāpara by adoration, he receives in the Kali by merely

reciting the name of Keśava. In the Kali age a man displays the most exalted virtue by every little exertion; therefore, pious sages, who know what virtue is, I was pleased with the Kali age. Formerly the Vedas were to be acquired by the twice-born through the diligent observances of self-denial; and it was their duty to celebrate sacrifices conformably to the ritual, Then idle prayers, idle feasts, and fruitless ceremonies, were practised but to mislead the twice-born; for although observed by them devoutly, yet, in consequence of some irregularity in their celebration, sin was incurred in all their works, and what they ate, or what they drank, did not effect the fulfilment of their desires. In all their objects the twice-born enjoyed no independence, and they attained their respective spheres only with exceeding pain. The Śūdra, on the contrary, more fortunate than they, reaches his assigned station by rendering them service, and performing merely the sacrifice of preparing food, in which no rules determine what may or may not be eaten, what may or may not be drunk. Therefore, most excellent sages, is the Śūdra fortunate.

"Riches are accumulated by men in modes not incompatible with their peculiar duties, and they are then to be bestowed upon the worthy, and expended in constant sacrifice. There is great trouble in their acquisition; and great grief for their loss. Thus, eminent Brāhmaṇas, through these and other sources of anxiety, men attain their allotted spheres of Prajāpati and the rest only by exceeding labour and suffering. This is not the case with women: a woman has only to honour her husband, in act, thought, and speech, to reach the same region to which he is elevated; and she thus accomplishes her object without any great exertion. This was the purport of my exclamation, 'Well done!' the third time. I have thus related to you what you asked. Now demand the question you came to put to me, in any way you please, and I will make you a distinct reply."

पराशर उवाच

ततस्ते मुनयः प्रोचुर्यत् प्रष्टव्यं महामुने।
अन्यस्मिन्नेव तत् पुष्टे यथावत् कथितं त्वया।। ३१।।
ततः प्रहस्य तान् प्राह कृष्णद्वैपायनो मुनिः।
विस्मयोत्फुल्लनयनांस्तापसांस्तानुपागतान्।। ३२।।
मयैष भवतां प्रश्नो ज्ञातो दिव्येन चक्षुषा।
तता हि वः प्रसङ्गेन साधु साध्विति भाषितम्।। ३३।।
स्वल्पेनैव प्रयत्नेन धर्म्म सिध्यति वै कलौ।
नरैरात्मगुणाम्भोभिः क्षालिताखिलकिल्विषैः।। ३४।।
शूद्रैश्च द्विजशुश्रूषातत्परैमुनिसत्तमाः।
तथा स्त्रीभिरनाया सं पतिशुश्रूषयैव हि।। ३५।।
ततस्त्रितमयप्येतन्मम धन्यतमं मतम्।
धर्म्मसंसाधने क्लेशो द्विजातीनां कृतादिषु।। ३६।।
भवद्भिर्यदभिप्रेतं तदेतत् कथितं मया।
अपृष्टेनापि धर्मज्ञाः किमन्यत् कथ्यतां द्विजाः।। ३७।।

The Munis then said to Vyāsa, "The question we intended to have asked you has been already answered by you in your reply to our subsequent inquiry." On hearing which Kṛṣṇa Dvaipāyana laughed, and said to the holy persons who had come to see him, whose eyes were wide open with astonishment, "I perceived, with the eye of divine knowledge, the question you intended to ask, and in allusion to it I uttered the expressions, Well done, well done.' In truth, in the Kali age duty is discharged with very little trouble by mortals, whose faults are all washed away by the water of their individual merits; by Śūdras, through diligent attendance only upon the twice-born; and by women, through the slight effort of obedience to their husbands. Therefore, Brāhmaṇas, did I thrice express my admiration of their happiness; for in the Kṛta and other ages great were the toils of the regenerate to perform their duty. I waited not for your inquiry, but replied at once to the question you purposed to ask. Now, ye who know what virtue is, what else do you wish me to tell you?"

ततः संम्पूज्य ते व्यासं प्रशस्य च पुनः पुनः।
यथागतं द्विजा जग्मुर्व्यासोक्तिक्षतसंशयाः॥ ३८॥
भवतोऽपि महाभाग! रहस्यं कथितं मया॥ ३९॥
अत्यन्तदुष्टस्य कलेरयमेको महान् गुणः।
कीर्त्तनादेव कृष्णस्य मुक्तबन्धः परं व्रजेत्॥ ४०॥
यच्चाहं भवता पृष्टो जगतामुपसंहतिम्।
प्राकृतामान्तरालाञ्च तामप्येष वदामि ते॥ ४१॥

इति श्रीविष्णुपुराणे षष्ठांशे द्वितीयः अध्यायः॥

The Munis then saluted and praised Vyāsa, and, being freed by him from uncertainty, departed as they came. To you also, excellent Maitreya, have I imparted this secret, this one great virtue of the otherwise vicious Kali age. The dissolution of the world, and the aggregation of the elements, I will now describe to you.[1]

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NOTES

1. The illustration of the efficacy of devotion to Viṣṇu given in this chapter is peculiar to this Purāṇa, but the doctrine is common to it and the Bhāgavata. It is repeatedly inculcated in that work. The paralled passage in the twelfth book is the following. "Puruṣottama, abiding in the hearts of men, takes away all the sins of the Kali age, produced by place or property. Bhagavān, abiding in the heart, the heard, repeated, read of, worshipped, or honoured, dissipates the ills of men for ten thousand births. As fire, entering into the substance of gold, purifies it from the allows with which it is debased in the mine, so Viṣṇu, united with the devotee, is the refiner from all that is evil. By learning, penance, suppression of breath, friendship, pilgrimage, ablution, mortification, gifts, prayer, the soul attains not that exceeding purity which it derives from the presence of Viṣṇu. Therefore, with all your soul, O king, hold Keśava ever present in your heart. Let one about to die be most careful in this; for so he goes to supreme felicity. Let the name of the supreme god, Viṣṇu, be repeated diligently by all in their last moments; for he who desires liberation shall attain it by the frequent repetition of the name of Kṛṣṇa. Final felicity is derived in the Kṛta age from holy study;

in the Treta, from religious rites. In the Dvāpara it is attained by pious services; but in the Kali age it is secured by repeating the name of Hari." Similar doctrines are taught in the Giṭa, and other Vaiṣṇava works. See *As. Res*. vol. XVI. p. 116.

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CHAPTER 3

तृतीयोऽध्याय:

(निमेषादिकालमानस्य नैमित्तिकप्रलयस्य च वर्णनम्)

पराशर उवाच

सर्वेषामेव भूतानां त्रिविध: प्रतिसञ्चर:।
नैमित्तिक: प्राकृतिकस्तथैवात्यन्तिको मत:॥ १॥
ब्राह्मो नैमित्तिकस्तेषां कल्पान्ते प्रतिसञ्चर:।
आत्यन्तिकश्च मोक्षाख्य: प्राकृतो द्विपरार्द्धिक:॥ २॥

The dissolution of existing beings is of three kinds, incidental, elemental and absolute[1]. The incidental is that which relates to Brahmā, and occurs at the end of a Kalpa: the elemental is that which takes place after two Parārddhas: the absolute is final liberation from existence.

मैत्रेय उवाच

परार्द्धसंख्यां भगवन्! ममाचक्ष्व यया तु स:।
द्विगुणीकृतया ज्ञेय: प्राकृत: प्रतिसञ्चर:॥ ३॥

Maitreya said– Tell me, excellent master, what is the enumeration of a Parārddha, the expiration of two of which is the period of elemental dissolution[2].

पराशर उवाच

स्थानात् स्थानं दशगुणमेकस्माद् गण्यते द्विज।
ततोऽष्टादशमे स्थाने परार्द्धमभिधीयते॥ ४॥
परार्द्धद्विगुणं यत्तु प्राकृत: प्रंलयो द्विज!
तदाव्यक्तेऽखिलं व्यक्तं स्वहेतौ लयमेति वै॥ ५॥
निमेषो मानुषो योऽयं मात्रामात्रप्रमाणत:।
तै: पञ्चदशभि: काष्ठा त्रिंशत् काष्ठास्तथा कला:॥ ६॥
नाडिका तु प्रमाणेन कला दश च पञ्च च।
उन्मानेनाम्भस: सा तु पलान्यर्द्धत्रयोदश॥ ७॥

हेममाषैः कृतच्छिद्रश्चतुर्भिश्चतुरङ्गुलैः।
मागधेन प्रमाणेन जलप्रस्थस्तु स स्मृतः॥८॥
नाड़िकाभ्यामथ द्वाभ्यां मुहूर्त्तो द्विजसत्तम।
अहोरात्रं मुहूर्त्तास्तु त्रिंशन्मासो दिनैस्तथा॥९॥
मासैर्द्वादशभिर्वर्षैमहोरात्रन्तु तद्दिवि।
त्रिभिर्वर्षशतैर्वर्षं षष्ट्या चैवासुरद्विषाम्॥१०॥
तैस्तु द्वादशसाहस्रं चतुर्युगमुदाहृतम्।
चतुर्युगसहस्रन्तु कथ्यते ब्रह्मणो दिनम्॥११॥
स कल्पोऽप्यत्र मनवश्चतुर्दश महामुने।
तदन्ते चैव मैत्रेय! ब्राह्मो नैमित्तिको लयः॥१२॥
तस्य स्वरूपमत्युग्रं मैत्रेय गदतो मम।
शृणुष्व प्राकृतं भूयस्तव वक्ष्याम्यहं लयम्॥१३॥

Parāśara continued– A Parārddha, Maitreya, is that number which occurs in the eighteenth place of figures, enumerated according to the rule of decimal notation[3]. At the end of twice that period elemental dissolution occurs, when all the discrete products of nature are withdrawn into their indiscrete source. The shortest period of time is a Mātrā, which is equal to the twinkling of the human eye. Fifteen Mātrās make a Kāṣṭhā; thirty Kāṣṭhās, one Kalā; fifteen Kalās, one Nāḍikā. A Nāḍikā is ascertained by a measure of water, with a vessel made of twelve Palas and a half of copper, in the bottom of which there is to be a hole made with a tube of gold, of the weight of four Māṣas, and four inches long[4]. According to the Māgadha measure, the vessel should hold a Prastha (or sixteen Palas) of water. Two of these Nādīs make one Muhūrtta; thirty of which are one day and night. Thirty such periods form a month; twelve months make a year, or a day and night of the gods; and three hundred and sixty such days constitute a year of the celestials. An aggregate of four ages contains twelve thousand divine years; and a thousand periods of four ages complete a day of Brahmā. That period is also termed a Kalpa, during which fourteen Manus preside; and at the end of it occurs the incidental or Brahmā dissolution.

The nature of this dissolution is very fearful: hear me describe it, as well as that which takes place at the elemental dissolution, which I will also relate to you.

चतुर्युगसहस्रान्ते क्षीणप्राये महीतले।
अनावृष्टिरतीवोग्रा जायते शतवार्षिकी॥ १४॥
ततो यान्यल्पसाराणि तानि सत्त्वान्यशेषतः।
क्षयं यान्ति मुनिश्रेष्ठ! पार्थिवान्यत्र पीड़नात्॥ १५॥
ततः स भगवान् विष्णु रुद्ररूपधरोऽव्ययः।
क्षयाय यतते कर्त्तुमात्मस्थाः सकलाः प्रजाः॥ १६॥
ततः स भगवान् विष्णुर्भानोः सप्तसु रश्मिषु।
स्थितः पिबत्यशेषाणि जलानि मुनिसत्तम॥ १७॥
पीत्वाम्भांसि समस्तानि प्राणिभूमिगतानि वै।
शोषं नयति मैत्रेय! समस्तं पृथिवीतलम्॥ १८॥
सरित्-समुद्र-शैलेषु शैल प्रस्रवणेषु च।
पातालेषु च यत्तोयं तत् सर्वं नयति क्षयम्॥ १९॥
ततंस्तस्यानुभावेन तोयाहारोपबृंहिताः।
त एव रश्मयः सप्त जायन्ते सप्त भास्कराः॥ २०॥
अधश्चोर्द्ध्वञ्च ते दीप्तास्ततः सप्त दिवाकराः।
दहन्त्यशेषं त्रैलोक्यं सपातालतलं द्विज॥ २१॥
दह्यमानन्तु तैदीप्तैस्त्रैलोक्यं द्विज! भास्करैः।
साद्रिनद्यर्णवाभोगं निःस्नेहमति जायते॥ २२॥
ततो निर्दग्धवृक्षाम्बु त्रैलोक्यमखिलं द्विज।
भवत्येका च वसुधा कूर्म्मपृष्ठोपमाकृतिः॥ २३॥

At the end of a thousand periods of four ages the earth is for the most part exhausted. A total dearth then ensues, which lasts a hundred years; and, in consequence of the failure of food, all beings become languid and exanimate, and at last entirely perish. The eternal Viṣṇu then assumes the character of Rudra, the destroyer, and descends to reunite all his creatures with himself. He enters into the seven rays of the sun,[5] drinks up all the waters of the globe, and causes all moisture whatever, in living bodies or in the soil, to evaporate; thus drying up the whole earth. The seas, the rivers, the mountain torrents, and springs, are all exhalled; and so are all the waters of Pātāla, the regions below the earth.

Thus fed, through his intervention, with abundant moisture, the seven solar rays dilate to seven suns[6], whose radiance glows above, below and on every side, and sets the three worlds and Pātāla on fire. The three worlds, consumed by these suns, become rugged and deformed throughout the whole extent of their mountains, rivers, and seas; and the earth, bare of verdure, and destitute of moisture, alone remains, resembling in appearance the bank of a tortoise.

ततः कालाग्निरुद्रोऽसौ भूत्वा सर्वहरो हरिः।
शेषनिःश्वाससम्भूतः पातालानि बभस्त्यधः॥ २४॥
पातालानि समस्तानि स दग्ध्वा ज्वलनो महान्।
भूमिमभ्येत्य सकलं बभस्ति वसुधातलम्॥ २५॥
भुवर्लोकं तत सर्वं स्वर्लोकञ्च सुदारुणः।
ज्वालामालामहावर्त्तस्तत्रैव परिवर्त्तते॥ २६॥
अम्बरीषमिवाभाति त्रैलोक्यमखिलं तदा।
ज्वालावर्त्तपरीवारमुपक्षीणचराचरम्॥ २७॥
ततस्तापपरीतास्तु लोकद्वयनिवासिनः।
कृताधिकारा गच्छन्ति महर्लोकं महामुने॥ २८॥
तस्मादपि महातापतप्ता लोकास्ततः परम्।
गच्छन्ति जनलोकं ते दशावृत्या परैषिणः॥ २९॥

The destroyer of all things, Hari, in the form of Rudra, who is the flame of time, becomes the scorching breath of the serpent Śeṣa, and thereby reduces Pātāla to ashes. The great fire, when it has burnt all the divisions of Pātāla, proceeds to the earth, and consumes it also. A vast whirlpool of eddying flame then spreads to the region of the atmosphere, and the sphere of the gods, and wraps them in ruin. The three spheres show like a frying-pan amidst the surrounding flames, that prey upon all moveable or stationary things. The inhabitants of the two upper spheres, having discharged their functions, and being annoyed by the heat, remove to the sphere above, or Maharloka. When that becomes heated, its tenants, who after the full period of their stay are desirous of ascending to higher regions, depart for the Janaloka[7].

ततो दग्ध्वा जगत् सर्वरुद्ररूपी जनार्द्दनः।
मुखनिःश्वासजान् मेघान् करोति मुनिसत्तम॥३०॥
ततो गजकुलप्रख्यास्तडित्वन्तो निनादिनः।
उत्तिष्ठन्ति तदा व्योम्नि घोराः संवर्त्तका घनाः॥३१॥
केचिन्नीलोत्पलश्यामाः केचित् कुमुदसन्निभाः।
धूमवर्णा घनाः केचित् किचित् पीताः पयोधराः॥३२॥
केचिद्रासभवर्णाभा लाक्षारसनिभास्तथा।
केचिद्वैदूर्य्यसङ्काशा इन्द्रनीलनिभाः परे॥३३॥
शङ्खकुन्दनिभाश्चान्ये जात्यञ्जननिभास्तथा।
इन्द्रगोपनिभाः केचिन्मनःशिलनिभास्तथा॥३४॥

Janārddana, in the person of Rudra, having consumed the whole world, breathes forth heavy clouds; and those called Samvartta, resembling vast elephants in bulk, overspread the sky, roaring, and darting lightenings. Some are as black as the blue lotus; some are white as the water-lily; some are dusky, like smoke; and some are yellow; some are of a dun colour, like that of an ass; some like ashes sprinkled on the forehead; some are deep blue, as the lapis lazuli; some azure, like the sapphire; some are white, as the conch or the jasmine; and some are black, as collyrium; some are of bright red, like the lady-bird; some are of the fierceness of red arsenic; and some are like the wing of the painted jay.

चाषपत्रनिभाः केचिदुत्तिष्ठन्ति घना घनाः।
केचित् पुरवराकाराः केचित् पर्वतसन्निभाः॥३५॥
कूटागारनिभाश्चान्ये केचित् स्थूलनिभा घनाः।
महारावा महाकायाः पूरयन्ति नभस्तलम्॥३६॥
वर्षन्तस्ते महासारैस्तमग्निमतिभैरवम्।
शमयन्त्यखिलं विप्र! त्रैलोक्यान्तरविस्तृतम्॥३७॥
नष्टे चाग्नौ शतं तेऽपि वर्षाणामनिवारिताः।
प्लावयन्तो जगत् सर्वं वर्षन्ति मुनिसत्तम॥३८॥
धाराभिरक्षमात्राभिः प्लावयित्वाखिलं भुवम्।
भुवर्लोकं तथैवोर्द्ध्वं प्लावयन्ति दिवं द्विज॥३९॥
अन्धकारीकृते लोके नष्टे स्थावरजङ्गमे।
वर्षन्ति ते महामेघा वर्षाणामधिकं शतम्॥४०॥

इति श्रीविष्णु पुराणे षष्ठांशे तृतीयः अध्यायः।

Such are these massy clouds in hue: in form some resemble towns, some mountains, some are like houses and hovels, and some are like columns. Mighty in size, and loud in thunder, they fill all space. Showering down torrents of water, these clouds quench the dreadful fires which involve the three worlds, and then they rain uninterruptedly for a hundred years, and delung the whole world. Pouring down in drops as large as dice, these rains overspread the earth, and fill the middle region, and inundate heaven. The world is now enveloped in darkness, and all things, animate or inanimate, having perished, the clouds continue to pour down their waters for more than a hundred years.

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NOTES

1. The first is called Naimittaka, 'occasional' or 'incidental' or *Brāhmya*, as occasioned by the intervals of Brahmā's days; the destruction of creatures, though not of the substance of the world, occurring during his night. The general resolution of the elements into their primitive source, or Prakṛti, is the Prākṛtika destruction, and occurs at the end of Brahmā's life. The third, the absolute or final. Ātyantika, is individual annihilation; Mokṣa, exemption for ever from future existence. The Bhāgavata here notices the fourth kind, of which mention occurred in a preceding passage (Bk. I. Ch. III). Nitya or constant dissolution; explaining it to be the imperceptible change that all things suffer in the various stages of growth and decay, life and death. The various conditions of beings subject to change are occasioned by *that* constant dissolution of life which is rapidly produced by the resistless stream of time, taking every thing perpetually aways: कालस्रोतसोजवेनाशु ह्रियमाणस्य नित्यदा परिणामिनामवस्थास्ताः जन्मप्रलयहेतवः। The Vāyu describes but three kinds of Pralaya, omitting the Nitya.

2. Maitreya has a rather indifferent memory (see Bk. I. Ch. III); but the periods specified in the two places do not agree. In the first book two Parārddhas, as equal to one hundred years of Brahmā, are 311,040, 000,000,000 years of mortals.

3. Counting according to this mode of enumeration, a Parārdha is represented by 100,000,000,000,000,000. The Vāyu Purāṇa has a term for each of these decimal values. Daśa (दश), 10; Śatam (शतं), 100; Sahasram (सहस्रं), 1000; Ayutam (अयुतं), 10,000; Niyutam (नियुतं), 100,000; Prayutam (प्रयुतं), 1,000,000; Arvudam (अर्वुदं), 10,000,000; Nyurvudam (न्युर्वुदं), 100,000,000;Vrindam (वृन्दं), 1000,000,000; Param (परं), 10,000,000,000; Kharvam (खर्वं), 100,000,000,000; Nikharvam (निखर्वं),1000,000,000,000; Śankham (शंखं), 10,000,000,000,000; Padmam (पद्मं), 100,000,000,000,000; Samudram (समुद्रं), 1000,000,000,000; Madhyamam (मध्यमं), 10,000,000,000,000,000; Parārddham (पराद्धं), 100,000,000,000,000,000. In the first book the Parārddham, as the half of Brahmā's life, it but 155,520,000,000,000 fifteen instead of eighteen places of figures.

4. The description of the Clepsydra is very brief, and wanting in precision. One of the commentaries is more explicit: 'A vessel made of twelve Palas and half of copper, and holding a Prastha, Māgadha measure, of water, broad at top, and having at bottom a tube of gold of four Māshas weight, four fingers long, is placed in water, and the time in which the vessel is filled by the whole in the bottom is called a Nāḍika:' सार्द्धद्वादशपलताम्नमयं मागधप्रस्थसम्मितं ऊर्द्धायतं पात्रं चतुर्माषचतुरङ्गुलहेम शलाकया कृताषच्छिद्रं जलेस्थापितं तेनच्छिद्रेण यावता कालेन युर्य्यते तावत्कालो नाडिकेति। The term Śalākā generally means a needle or stake, but it must here denote a pipe. The common measure of the Nāḍi is a thin shallow brass cup, with a small hole in the bottom. It is placed on the surface of water, in a large vessel, where nothing can disturb it, and where the water gradually fills the cup, and sinks it. *As. Res.* vol. V. p. 87.

5. See Bk. II. Ch. XI. n. 3.

6. These also have their several appellations: the commentator quotes the Vedas as the authority; Ārāga, Bhrāja, Paṭala, Pataṅga, Svamābhāk, Jyotiṣ mat, and Savibhāsa.

7. The passage may also be understood. 'Those go to Janaloka who are desirous of obtaining Brahma, or final liberation, through the ten stages of perfection– devotion, penance, truth, etc.' In the

Vāyu Purāṇa more details are specified. Those sainted mortals who have diligently worshipped Viṣṇu, and are distinguished for piety, abide, at the time of dissolution, in Maharloka, with the Pitṛs, the Manus, the seven Ṛṣis, the various orders of celestial spirits, and the gods. These, when the heat of the flames that destroy the worlds reaches to Maharloka, repair to Janaloka in their subtile forms, destined to become re-embodied, in similar capacities as their former, when the world is renewed, at the beginning of the succeeding Kalpa. This continues throughout the life of Brahmā; at the expiration of his life all are destroyed: but those who have then attained a residence in the Brahmaloka, by having identified themselves in spirit with the supreme, are finally resolved into the sole-existing Brahma.

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CHAPTER 4

चतुर्थोऽध्याय:

(प्राकृतप्रल्यवर्णनम्)

पराशर उवाच

सप्तर्षिस्थानमाक्रम्य स्थितेऽम्भसि महामुन्ने।
एकार्णवं भवत्येव त्रैलोक्यमखिलं तत:॥ १॥
मुखनि:श्वासजो विष्णोर्वायुस्तान् जलदांस्तत:।
नाशयित्वा तु मैत्रेय! वर्षाणामधिकं शतम्॥ २॥
सर्वभूतमयोऽचिन्त्यो भगवान् भूतभावन:।
अनादिरादिर्विश्वस्य पीत्वा वायुमशेषत:॥ ३॥

When the waters have reached the region of the seven Ṛṣis, and the whole of the three worlds is one ocean, they stop. The breath of Viṣṇu becomes a strong wind, which blows for more than a hundred years, until all the clouds are dispersed. The wind is then reabsorbed, and he of whom all things are made, the lord by whom all things exist, he who is inconceivable, without beginning of the universe, reposes, sleeping upon Śeṣa, in the midst of the deep.

एकार्णवे ततस्तस्मिन् शेषशय्यास्थित: प्रभु:।
ब्रह्मरूपधर: शेते भगवानादिकृद्धारि:॥ ४॥

जनलोकगतैः सिद्धैः सनकाद्यैरभिष्टुतः।
ब्रह्मलोकगतैश्चैव चिन्त्यमानो मुमुक्षुभिः॥५॥
आत्ममायामयीं दिव्यां योगनिद्रां समास्थितः।
आत्मानं वासुदेवाख्यं चिन्तयन् परमेश्वरः॥६॥
एष नैमित्तिको नाम मैत्रेय! प्रतिसञ्चरः।
निमित्तं तत्र यच्छेते ब्रह्मरूपधरो हरिः॥७॥

The creator, Hari, sleeps upon the ocean, in the form of Brahma– glorified by Sanaka and the saints who had gone to the Janaloka, and contemplated by the holy inhabitants of Brahmaloka, anxious for final liberation– involved in mystic slumber, the celestial personification of his own illusions, and meditating on his own ineffable spirit, which is called Vāsudeva. This, Maitreya, is the dissolution termed incidental, because Hari, in the form of Brahmā, sleep there, as its incidental cause.

यदा जागर्त्ति विश्वात्मा स तदा चेष्टते जगत्।
निमीलत्येतदखिलं योगशय्याशयेऽच्युते॥८॥
पद्मयोनेर्दिनं यत्तु चतुर्युगसहस्रवत्।
एकार्णवाप्लुते लोके तावती रात्रिरिष्यते॥९॥
ततः प्रबुद्धो रात्र्यन्ते पुनः सृष्टिं करोत्यजः।
ब्रह्मस्वरूपधृग् विष्णुर्यथा ते कथितं पुरा॥१०॥

When the universal spirit wakes, the world revives; when he closes his eyes, all things fall upon the bed of mystic slumber. In like manner as a thousand great ages constitute a day of Brahmā, so his night consists of the same period; during which the world is submerged by a vast ocean. Awaking at the end of his night, the unborn, Viṣṇu, in the character of Brahmā, creates the universe anew, in the manner formerly related to you[1].

इत्येष कल्पसंहारश्चान्तरः प्रलयो द्विज।
नैमित्तिकस्ते कथितः प्राकृतः शृण्वतः परम्॥११॥
अनावृष्ट्याग्निसम्पर्कात् कृते संक्षालने मुने।
समस्तेष्वेव लोकेषु पातालेष्वखिलेषु च॥१२॥
महदादेर्विकारस्य विशेषान्तस्य संक्षये।
कृष्णेच्छाकारिते तस्मिन् प्रवृत्ते प्रतिसञ्चरे॥१३॥

I have thus described to you the intermediate dissolution of the world, occurring at the end of every Kalpa. I will now, Maitreya, describe to you elemental dissolution. When by dearth and fire all the worlds and Pātālas are withered up and the modifications of Mahat and other products of nature are by all the will of Kṛṣṇa destroyed, the progress of elemental dissolution is begun.

आपो ग्रसन्ति वै पूर्वं भूमेर्गन्धात्मकं गुणम्।
आत्तगन्धा ततो भूमिः प्रलयत्वाय कल्पते॥ १४॥
प्रनष्टे गन्धतन्मात्रेऽभवत् पृथ्वी जलात्मिका।
रसाज्जलं समुद्रभूतं तस्माज्जातं रसात्मकम्॥ १५॥
आपस्तदा प्रवृद्धास्तु वेगवत्यो महास्वनाः।
सर्वमापूरयन्तीदं तिष्ठन्ति विचरन्ति च।
सलिलेनैवोर्म्मिमता लोका व्याप्ताः समन्ततः॥ १६॥
अपामपि गुणो यस्तु ज्योतिषा पीयते तु सः।
नश्यन्त्यापस्ततस्ताश्च रसतन्मात्रसंक्षयात् ॥ १७॥
ततश्चापो हृतरसा ज्योतिष्टंव प्राप्नुवन्ति वै।
अग्न्यवस्थे तु सलिले तेजसा सर्वतो वृते॥ १८॥
स चाग्निः सर्वतो व्याप्त आदत्ते तज्जलं तदा।
सर्वमापूर्य्य तेजोभिस्तदा जगदिदं शनैः॥ १९॥
अर्चिर्भिः संवृते तस्मिन् तिर्य्यगूर्द्ध्वमधस्तथा।
ज्योतिषोऽपि परं रूपं वायुरत्ति प्रभाकरम्॥ २०॥
प्रलीने च ततस्तस्मिन् वायुभूतेऽखिलात्मनि।

Then, first, the waters swallow up the property of earth, which is the rudiment of smell; and earth, deprived of its property, proceeds to destruction. Devoid of the rudiment of odour, the earth becomes one with water. The waters then being much augmented, roaring, and rushing along, fill up all space, whether agitated or still. When the universe is thus pervaded by the waves of the watery element, its rudimental flavour is licked up by the element of fire, and, in consequence of the destruction of their rudiments, the waters themselves are destroyed. Deprived of the essential rudiment of flavour, they become one with fire, and the universe is therefore entirely filled with flame, which drinks up the water on every side, and gradually overspreads the whole of the world. While space is enveloped in flame, above, below, and all around, the element of wind seizes upon the rudimental property, or form, which is the cause of light; and that being withdrawn, all becomes of the nature of air.

प्रनष्टे रूपतन्मात्रे हृतरूपो विभावसुः॥ २१॥
प्रशाम्यति तदा ज्योतिर्वायुर्दोधूयते महान्।
निरालोके तदा लोके वाय्ववस्थे च तेजसि ॥ २२॥
ततस्तु मूलमासाद्य वायुः सम्भवमात्मनः।
ऊर्ध्वञ्चाधश्च तिर्य्यक् च दोधवीति दिशो दश ॥ २३॥
वायोरपि गुणं स्पर्शमाकाशो ग्रसते पुनः।
प्रशाम्यति ततो वायुः खन्तु तिष्ठत्यनावृतम् ॥ २४॥
अरूपमरसस्पर्शमगन्धं न च मूर्त्तिमत्।
सर्वमापूरयच्चैतत् सुमहत् सम्प्रकाशते ॥ २५॥
परिमण्डलं तच्छुषिरमाकाशं शब्दलक्षणम्।
शब्दमात्रं तदाकाशं सर्वमावृत्य तिष्ठति ॥ २६॥
ततः शब्दं गुणं तस्य भूतादिर्ग्रसते पुनः।
भूतेन्द्रियेषु युगपद् भूतादौ संस्थितेषु वै॥ २७॥

The rudiment of form being destroyed, and fire deprived of its rudiment, air extinguishes fire, and spreads resistlessly over space, which is deprived of light when fire merges into air. Air then, accompanied by sound, which is the source of ether, extends every where throughout the ten regions of space, until ether seizes upon contact, its rudimental property; by the loss of which, air is destroyed, and ether remains unmodified: devoid of form, flavour, touch, and smell, it exists unembodied and vast, and pervades the whole of space, Ether, whose characteristic property and rudiment is sound, exists alone, occupying all the vacuity of space. But then the radical elements egotism devours sound, and all the elements and faculties are at once merged into their original.

अभिमानात्मको ह्येष भूतादिस्तामसः स्मृतः।
भूतादिं ग्रसते चापि महान् वै बुद्धिलक्षणः॥ २८॥
उर्वी महांश्च जगतः प्रान्तेऽन्तर्बाह्यतस्तथा॥ २९॥

एवं सप्त महाबुद्धे! क्रमात् प्रकृतयस्तु वै।
प्रत्याहारे तु ताः सर्वा प्रविशन्ति परस्परम्॥३०॥

This primary element is consciousness, combined with the property of darkness, and is itself swallowed up by Mahat, whose characteristic property is intelligence; and earth and Mahat are the inner and outer boundaries of the universe. In this manner, as in the creation were the seven forms of nature (Prakṛti), reckoned from Mahat to earth[2], so, at the time of elemental dissolution, these seven successively re-enter into each other.

येनेदमावृतं सर्वमण्डमप्सु प्रलीयते।
सप्तद्वीपसमुद्रान्तं सप्तलोकं सपर्वतम्॥३१॥
उदकावरणं यत्तु ज्योतिषा पीयते तु तत्।
ज्योतिर्वायौ लयं याति यात्याकाशे समीरणः॥३२॥
आकाशञ्चैव भूतादिर्ग्रसते तं तदा महान्।
महान्तमेभिः सहितं प्रकृतिर्ग्रसते द्विज॥३३॥
गुणासाम्यमनुद्रिक्तमन्यूनञ्च महामुने ।
प्रोच्यते प्रकृतिर्हेतु प्रधानं कारणं परम्॥३४॥

The egg of Brahmā is dissolved in the waters that surround it, with its seven zones, seven oceans, seven regions, and their mountains. The investure of water is drunk up by fire; the stratum of fire is absorbed by that of air: air blends itself with ether: the primary element of egotism devours the ether, and is itself taken up by intellect, which, along with all these, is seized upon by nature (Prakṛti). Equilibrium of the three properties, without excess or deficiency, is called nature Prakṛti, origin (Hetu), the chief principle (Pradhāna), cause (Kāraṇa), supreme (Param).

इत्येषा प्रकृतिः सर्वा व्यक्ताव्यक्तस्वरूपिणी।
व्यक्तस्वरूपमव्यक्ते तस्मिन् मैत्रेय! लीयते॥३५॥
एकः शुद्धोऽक्षरो नित्यः सर्वव्यापी तथा पुमान्।
सोऽप्यंशः सर्वभूतस्य मैत्रेय! परमात्मनः॥३६॥
न सन्ति यत्र सर्वेशे नामजात्यादिकल्पनाः।
सत्तामात्रात्मके ज्ञेये ज्ञानात्मन्यात्मनः परे॥३७॥
स ब्रह्म तत् परं धाम परमात्मा स चेश्वरः।
स विष्णुः सर्वमेवेदं यतो नावर्त्तते यतिः॥३८॥

This Prakṛti is essentially the same, whether discrete or indiscrete; only that which is discrete is finally lost or absorbed in the indiscrete. Spirit also, which is one, pure, imperishable, eternal, all-pervading, is a portion of that supreme spirit which is all things. That spirit which is other than (embodied) spirit, in which there are no attributes of name, species, or the like– which is one with all wisdom, and is to be understood as sole existence– that is Brahma, infinite glory, supreme spirit, supreme power, Viṣṇu, all that is; from whence the perfect sage returns no more.

प्रकृतिर्या मया ख्याता व्यक्ताव्यक्तस्वरूपिणी।
पुरुषश्चाप्युभावेतौ लीयते परमात्मनि॥३९॥
परमात्मा च सर्वेषामाधारः परमेश्वरः।
विष्णुर्नाम्ना स वेदेषु वेदान्तेषु च गीयते॥४०॥

Nature (Prakṛti), which I have described to you as being essentially both discrete and indiscrete, and spirit (which is united with body), both resolve into supreme spirit. Supreme spirit is the upholder of all things, and the ruler of all things, and is glorified in the Vedas and in the Vedanta by the name of Viṣṇu.

प्रवृत्तञ्च निवृत्तञ्च द्विविधं कर्म वैदिकम्।
ताभ्यामुभाभ्यां पुरुषैः सर्वमूर्त्तिः स इज्यते॥४१॥
ऋग्-यजुः सामभिर्मार्गैः प्रवृत्तैरिज्यते ह्यसौ।
यज्ञेश्वरो यज्ञपुमान् पुरुषैः पुरुषोत्तमः ॥४२॥
ज्ञानात्मा ज्ञानयोगेन ज्ञानमूर्त्तिः स चेज्यते।
निवृत्ते योगिभिर्मार्गे विष्णुर्मुक्तिफलप्रदः॥४३॥

Works, as enjoined by the Vedas, are of two kinds, active (Pravritta) and quiescent (Nivṛtta); by both of which the universal person is worshipped by mankind. He, the lord of sacrifice, the male of sacrifice, the most excellent male, is worshipped by men in the active mode by rites enjoined in the Ṛk, Yajur and Sāma Vedas. The soul of wisdom, the person of wisdom, Viṣṇu, and giver of emancipation, is worshipped by sages in the quiescent form, through meditative devotion.

ह्रस्व-दीर्घप्लुतैर्यत्तु किञ्चिद्वस्त्वभियुज्यते।
यच्च वाचामविषये तत्सर्वं विष्णुरव्ययः॥४४॥
व्यक्तं स एव चाव्यक्तं स एव पुरुषोऽव्ययः।
परमात्मा स विश्वात्मा विश्वरूपधरो हरिः॥४५॥
व्यक्ताव्यक्तात्मिका तस्मिन् प्रकृतिः सम्प्रलीयते।
पुरुषश्चापि मैत्रेय! व्यापिन्यव्याहतात्मनि॥४६॥

The exhaustless Viṣṇu is whatever thing that is designated by long, short, or prolated syllables, or that which is without a name. He is that which is discrete, and that which is indiscrete: he is exhaustless spirit, supreme spirit, universal spirit, Hari, the wearer of universal forms. Nature, whether discrete or indiscrete, is absorbed into him, and (detached) spirit also merges into the all-diffusive and unobstructed spirit.

द्विपरार्द्धात्मकः कालः कथितो यो मया तव।
तदहस्तस्य मैत्रेय! विष्णोरीशस्य कथ्यते॥४७॥
व्यक्ते च प्रकृतौ लीने प्रकृत्यां पुरुषे तथा।
तत्र स्थिते निशा चान्या तत्प्रमाणा महामुने॥४८॥
नैवाहस्तस्य न निशा नित्यस्य परमात्मनः।
उपचारस्तथाप्येष तस्येशस्य द्विजोच्यते॥४९॥

The period of two Parārddhas, as I have described it to you, Maitreya, is called a day of that potent Viṣṇu; and whilst the products of nature are merged into their source, nature into spirit, and that into the supreme, that period is termed his night, and is of equal duration with his day. But, in fact, to that eternal supreme spirit there is neither day nor night, and these distinctions are only figuratively applied to the almighty.

इत्येष तव मैत्रेय! कथितः प्राकृतो लयः।
आत्यन्तिकमितो ब्रह्मन्निबोध प्रतिसञ्चरम्॥५०॥

इति श्रीविष्णुपुराणे षष्ठांशे चतुर्थः अध्यायः॥

I have thus explained to you the nature of elemental dissolution, and will now expound to you which is final[3].

NOTES

1. The Naimittika Pralaya is described in the Vāyu, Bhāgavata. Kūrma, and other Purāṇas, to the same effect, and very commonly in precisely the same words.

2. See Bk. I. Ch. II.

3. The Bhāgavata notices the Prākṛta pralaya much more briefly, and it is omitted in the Vāyu.

***

CHAPTER 5

पञ्चमोऽध्याय:

(आध्यात्मिकादित्रिविधतापवर्णनम्, भगवान् वासुदेवश्चेति शब्दद्वयस्य व्याख्या, भगवत: पारमार्थिकस्वरूपवर्णनञ्च)

पराशर उवाच

आध्यात्मिकादि मैत्रेय! ज्ञात्वा तापत्रयं बुध:।
उत्पन्नज्ञानवैराग्य: प्राप्नोत्यात्यन्तिकं लयम् ॥१॥
आध्यात्मिको वै द्विविध: शारीरो मानसस्तथा।
शारीरो बहुभिर्भेदैर्भिद्यते श्रूयताञ्च स:॥२॥
शिरोरोग-प्रतिश्याय-ज्वरशूल-भगन्दरै:।
गुल्मार्श:-श्वयथु-श्वास-च्छर्द्यादिभिरनेकधा॥३॥
तथाक्षिरोगातीसार-कुष्ठाङ्गामयसंज्ञकै:।
भिद्यते देहजस्तापो मानसं श्रोतमर्हसि॥४॥
काम-क्रोध-भय-दोष-लोभ-मोह-विषादज:।
शोका-सूया-वमाने-र्ष्या-मात्सर्य्यादिभवस्तथा॥५॥
मानसोऽपि द्विजश्रेष्ठ! तापो भवति नैकधा।
इत्येवमादिभिर्भेदैस्तापो ह्याध्यात्मिक: स्मृत:॥६॥
मृग-पक्षि-मनुष्याद्यै: पिशाचोरग-राक्षसै:।
सरीसृपाद्यैश्च नृणां जन्यते चाधिभौतिक:॥७॥
शीतोष्णवातवर्षाम्बु-वैद्युतादिसमुद्भव:।
तापो द्विजवरश्रेष्ठ! कथ्यते चाधिदैविक:॥८॥
गर्भ-जन्म-जराज्ञान-मृत्यु-नारकजं तथा।
दु:खं सहस्रशो भेदैर्भिद्यते मुनिसत्तम॥९॥

The wise man having investigated the three kinds of worldly pain, or mental and bodily affliction and the like[1], and having acquired true wisdom, and detachment from human objects, obtains final dissolution. The first to the three pains, or Ādhyātmika, is of two kinds, bodily and mental. Bodily pain is of many kinds, as you shall hear. Affections of the head, catarrh, fever, cholic, fistula, spleen, haemorrhoids, intumescence, sickness, ophthalmia, dysentery, leprosy, and many other diseases, constitute bodily affliction. Mental sufferings are love, anger, fear, hate, covetousness, stupefaction, despair, sorrow, malice, disdain, jealousy, envy, and many other passions which are engendered in the mind, These and various other afficitions, mental or corporeal, are comprised under the class of worldly sufferings, which is called Ādhyātmika (natural and inseparable). That pain to which excellent Brahman, the term Ādhibhautika (natural, but incidental) is applied, is every kind of evil which is inflicted (from without) upon men by beasts, birds, men, goblins, snakes, fiends, or reptiles; and the pain that is termed Ādhidaivika (or superhuman) is the work of cold, heat, wind, rain, lightning and other (atmospherical phenomena). Affliction, Maitreya, is multiplied in thousands of shapes in the progress of conception, birth, decay, disease, death and hell.

सुकुमारतनुर्गर्भे जन्तुर्बहुमलावृते।
उल्वसंवेष्टितो भुग्नपृष्ठग्रीवास्थिसंहतिः॥ १०॥
अत्यन्तकटु-तीक्ष्णोष्ण-लवणैर्मातृभोजनैः।
अत्यन्ततापैरत्यर्थं वर्द्धमानातिवेदनः॥ ११॥
प्रसारणाकुञ्चनादेर्नाङ्गानां प्रभुरात्मनः।
शकृन्मूत्रमहापङ्कशायी सर्वत्र पीडितः॥ १२॥
निरुच्छ्वासः सचैतन्यः स्मरन् जन्मशतान्यथ।
आस्ते गर्भेऽतिदुखेन निजकर्मनिबन्धनः॥ १३॥

The tender (and subtle) animal exists in the embryo, surrounded by abundant filth, floating in water, and distorted in its back, neck, and bones; enduring severe pain even in the course of its development, as disordered by the acid, acrid, bitter, pungent, and saline articles of its mother's food; incapable of extending or contracting its limbs; reposing amidst the slime of ordure and urine; every way incommoded; unable to breathe; endowed with consciousness, and calling to memory many hundred previous births. Thus exists the embryo in profound affliction, bound to the world by its former works.

जायमानः पुरीषाशृंमूत्रशुक्राविलाननः।
प्राजापत्येन वातेन पीड्यमानास्थिबन्धनः॥ १४॥
अधोमुको वै क्रियते प्रबलैः सूतिमारुतैः।
क्लेशैर्निष्क्रान्तिमाप्नोति जठरान्मातुरातुरः॥ १५॥
मूर्च्छामवाप्य महतीं संस्पृष्टो बाह्यवायुना।
विज्ञानभ्रंशमाप्नोति जातश्च मुनिसत्तम ॥ १६॥
कङ्कटैरिव तुन्नाङ्ग ऋकचैरिव दारितः।
पूतिव्रणान्निपतितो धरण्यां कृमिको यथा ॥ १७॥
कण्डूयने चाप्यशक्तः परिवर्त्तेऽप्यनीश्वरः।
स्तन्यपानादिकाहारमवाप्नोति परेच्छया॥ १८॥

When the child is about to be born, its face is besmeared by excrement, urine, blood, mucus, and semen; its attachment to the uterus is ruptured by the Prājāpati wind; it is turned head downwards, and violently expelled from the womb by the powerful and painful winds of parturition; and the infant losing for a time all sensation, when brought in contact with the external air, is immediately deprived of its intellectual knowledge. Thus born, the child is tortured in every limb, as if pierced with thorns, or cut to pieces with a saw, and falls from its fetid lodgment, as from a sore, like a crawling thing upon the earth. Unable to feel itself, unable to turn itself, it is dependent upon the will of others for being bathed and nourished.

अशुचिः प्रस्तरे सुप्तः कीटदंशादिभिस्तथा।
भक्ष्यमाणोऽपि नैवैषां समर्थो विनिवारणे॥ १९॥
जन्मदुःखान्यनेकानि जन्मनोऽनन्तराणि वै।
बालभावे यदाप्नोति आधिभौतादिकानि च॥ २०॥

Laid upon a dirty bed, it is bitten by insects and mosquitoes, and has not power to drive them away. Many are the pangs attending birth, and many are those which succeed to birth; and many are the sufferings which are inflicted by elemental and superhuman agency in the state of childhood.

अज्ञानतमसाच्छन्नो मूढान्त:करणो नर:।
न जानाति कुत: कोऽहं क्वाहं गन्ता किमात्मक:॥ २१॥
केन बन्धेन बद्धोऽहं कारणं किमकारणम्।
किं कार्य्यं किमकार्य्यं वा किं वाच्यं किन्न वोच्यते॥ २२
कोऽधर्म्म: कश्च वै धर्म: कस्मिन् वर्त्तेत वा कथम्।
किं कर्त्तव्यकर्त्तव्यं किं वा किं गुणदोषवत्॥ २३॥

Enveloped by the gloom of ignorance, and internally bewildered, man knows not whence he is, who he is, whither he goes, nor what is his nature; by what bonds he is bound; what is cause, and what is not cause ; what is to be done and what is to be left undone; what is to be said, and what is to be kept silent; what is righteousness, what is iniquity; in what it consists, or how; what is right, what is wrong, what is virtue, what is vice.

एवं पशुसमैर्मूढैरज्ञानप्रभवं महत्।
अवाप्यते नरैर्दु:खं शिश्नोदरपरायणै:॥ २४॥
अज्ञानं तामसो भाव: कार्यारम्भा: प्रवृत्तय:।
अज्ञानिनां प्रवर्त्तन्ते कर्म्मलोपास्ततो द्विज॥ २५॥
नरकं कर्मणां लोपात् फलमाहुर्महर्षय:।
तस्मादज्ञानिनां दु:खमिह चामुत्र चोत्तमम्॥ २६॥

Thus man, like a brute beast, addicted only to animal gratifications, suffers the pain that ignorance occasions. Ignorance, darkness, inactivity, influence those devoid of knowledge, so that pious works are neglected; but hell is the consequence of neglect of religious acts, according to the great sages, and the ignorant therefore suffer affliction both in this world and in the next.

जराजर्ज्जरदेहश्च शिथिलावयव: क्रमात्।
विगलच्छीर्णदशनो बली स्नायुशिरावृत:॥ २७॥
दुरप्रनष्टनयनो व्योमान्तर्गततारक:।
नासाविवरनिर्यात-लोपपुञ्जजश्चलद्वपु:॥ २८॥

प्रकटीकृतसर्वास्थिर्नतपृष्ठास्थिसंहतिः।
उत्सन्नजठराग्नित्वादल्पाहारोऽल्पचेष्टितः॥ २९॥
कृच्छ्रचङ्क्रमणोत्थानशयनासनचेष्टितः।
मन्दीभवच्छ्रोत्रनेत्रः स्रवल्लालाविलाननः॥ ३०॥
अनायत्तैः समस्तैश्च करणैर्मरणोन्मुखः।
तत्क्षणेऽप्यनुभूतानामस्मर्त्ताखिलवस्तुनाम्॥ ३१॥

When old age arrives, the body is infirm; the limbs are relaxed; the face is emaciate and shrivelled; the skin is wrinkled, and scantily covers the veins and sinews; the eye discerns not afar off, and the pupil gazes on vacuity; the nostrils are stuffed with hair; the trunk trembles as it moves; the bones appear beneath the surface, the back is bowed, and the joints are bent; the digestive fire is extinct, and here is little appetite and little vigour; walking, rising, sleeping, sitting, are all painful efforts; the ear is dull; the eye is dim; the mouth is disgusting with dribbling saliva; the senses no longer are obedient to the will; and as death approaches, the things that are perceived even are immediately forgotten.

सकृदुच्चारिते वाक्ये समुद्भूतमहाश्रमः।
श्वासः कासससमुद्भूतमहायासप्रजागरः॥ ३२॥
अन्येनोत्थाप्यतेऽन्येन तथा संवेश्यते जरी।
भृत्यात्मपुत्रदाराणामवामानस्पदीकृतः॥ ३३॥
प्रक्षीणाखिलशौचश्च विहाराहारसस्पृहः।
हास्यः परिजनस्यापि निर्व्विण्णाशेषबान्धवः॥ ३४॥
अनुभूतमिवान्यस्मिन् जन्मन्यात्मविचेष्टितम्।
संस्मरन् यौवने दीर्घं निःश्वसित्यभितापितः॥ ३५॥
एवमादीनि दुःखानि जरायामनुभूय वै।
मरणे यानि दुःखानि प्राप्नोति शृणु तान्यपि॥ ३६॥

The utterance of a single sentence is fatiguing, the wakefulness is perpetuated by difficult breathing, coughing, and painful exhaustion. The old man is lifted up by somebody else; he is clothed by somebody else; he is an object of contempt to his servants, his children, and his wife. Incapable of cleanliness, of amusement, or food, or desire, he is laughed at by his dependants, and disregarded by his kin; and dwelling on the exploits of his youth, as on the actions of a past life, he sighs deeply, and is sorely distressed. Such are some of the pains which old age is condemned to suffer. I will now describe to you the agonies of death.

श्लथग्रीवांघ्रिहस्तोऽथ व्याप्तो वेपथुना भृशम्।
मुहुर्ग्लानिपरवशो मुहुर्ज्ञानलवान्वितः॥ ३७॥
हिरण्य-धान्य-तनय-भार्या-भृत्य-गृहादिषु।
एते कथं भविष्यन्ति ममेति ममताकुलः ॥ ३८॥
मर्मभिद्भिर्महारोगैः क्रकचैरिव दारुणैः।
शरैरिवान्तकस्योग्रैश्छिद्यमानास्थिबन्धनः॥ ३९॥
विवर्त्तमानताराक्षि हस्तपादं मुहुः क्षिपन्।
संशुष्यमाणताल्वोष्ठकण्ठो घुरघुरायते॥ ४०॥
निरुद्धकण्ठो दोषैधैरुदानश्वासपीड़ितः।
तापेन महता व्याप्तस्तृषा चार्त्तस्तथा क्षुधा॥ ४१॥
क्लेशादुत्क्रान्तिमाप्नोति याम्यकिङ्करपीडितः।
ततश्च यानतादेहं क्लेशेन प्रतिपद्यते॥ ४२॥
एतान्यन्यानि चोग्राणि दुःखानि मरणे नृणाम्।
शृणुष्व नरके यानि प्राप्यन्ते पुरुषैमृतैः॥ ४३॥

The neck droops; the feet and hands are relaxed; the body trembles; the man is repeatedly exhausted, subdued, and visited with interrupted knowledge; the principle of selfishness afflicts him, and he thinks what will become of my wealth, my lands, my children, my wife, my servants, my house? The joints of his limbs are tortured with severe pains, as if cut by a saw, or as if they were pierced by the sharp arrows of the destroyer; he rolls his eyes, and tosses about his hands and feet; his lips and palate are parched and dry, and his throat, obstructed by foul humours and deranged vital airs, emits a rattling sound; he is afflicted with burning heat, and with thirst, and with hunger; and he at last passes away, tortured by the servants of the judge of the dead, to undergo a renewal of his sufferings in another body. These are the agonies which men have to endure when they die. I will now describe to you the tortures which they suffer in hell.

याम्यकिङ्करपाशादिग्रहणं दण्डताडनम्।
यमस्य दर्शनञ्चोग्रमुग्रमार्गविलोकनम्॥ ४४॥
करम्भबालुका-वह्नि-यन्त्र-शस्त्रादिभीषणे।
प्रत्येकं नरके याश्च यातना द्विज! दुःसहाः॥४५॥
क्रकचैः पीडयमानानामूषायाञ्चापि धम्यताम्।
कुठारैः कृत्यमानानां भूमौ चापि निखन्यताम्॥४६॥
शूलेष्वारोप्यमाणानां व्याघ्रवक्त्रे प्रवेश्यताम्।
गृध्रः सम्भक्ष्यमाणानां द्वीपिभिश्चोपभुज्यताम्॥४७॥
क्वाथ्यतां तैलमध्ये च क्लिश्यतां क्षारकर्द्दमैः।
उच्चान्निपात्यमानानां क्षिप्यतां क्षेपयन्त्रकैः॥४८॥
नरके यानि दुःखानि पापहेतूद्भवानि वै।
प्राप्यन्ते नारकैर्विप्र! तेषां संख्या न विद्यते ॥४९॥

Men are bound, when they die, by the servants of the king of Tartarus with cords, and beaten with sticks, and have then to encounter the fierce aspect of Yama, and the horrors of their terrible route. In the different hells there are various intolerable tortures with burning sand, fire, machines, and weapons; some are served with saws, some roasted in forges, some are chopped with axes, some buried in the ground, some are mounted on stakes, some cast to wild beasts to be devoured, some are gnawed by vultures, some torn by tigers, some are boiled in oil, some rolled in caustic slime, some are precipitated from great heights, some tossed upwards by engines. The number of punishments inflicted in hell, which are the consequences of sin, is infinite[2].

न केवलं द्विजश्रेष्ठ नरके दुःखपद्धतिः।
स्वर्गेऽपि पातभीतस्य क्षयिष्णोर्नास्ति निर्वृतिः॥५०॥
पुनश्च गर्भे भवति जायते च पुनः पुनः।
गर्भे विलीयते भूयो जायमानोऽस्तमेति च॥५१॥
म्रियते जातमात्रश्च बालभावेऽथ यौवने।
मध्यमं वा वयः प्राप्य वार्द्धके वा ध्रुवा मृति॥५२॥

But not in hell alone do the souls of the deceased undergo pain: there is no cessation even in heaven; for its temporary inhabitant is ever tormented with the prospect of descending again to earth. Again is he liable to conception and to birth; he is merged again into the embryo, and repairs to it when about to be born; then he dies, as soon as born, or in infancy, or in youth, or in manhood, or in old age. Death, sooner or later, is inevitable.

यावज्जीवति तावच्च दुखैर्नानाविधैः प्लुतः।
तन्तुकारणपक्ष्मौघैरास्ते कार्पासबीजवत्॥५३॥
द्रव्यनाशे तथोत्पत्तौ पालने च तथा नृणाम्।
भवन्त्यनेकदुःखानि तथैवेष्टविपत्तिषु॥५४॥
यद् यत् प्रीतिकरं पुंसां वस्तु मैत्रेय! जायते।
तदेव दुःखवृक्षस्य बीजत्वमुपगच्छति॥५५॥

As long as he lives he is immersed in manifold afflictions, like the seed of the cotton amidst the down that is to be spun into thread. In acquiring, losing, and preserving wealth there are many griefs; and so there are in the misfortunes of our friends. Whatever is produced that is cost acceptable to man, that, Maitreya, becomcs a sccd whence springs the tree of sorrow.

कलत्र-पुत्र-भृत्यादि-गृह-क्षेत्र-धनादिकैः।
क्रियते न तथा भूरि सुखं पुंसा यथाऽसुखम्॥५६॥
इति संसारदुःखार्कतापतापितचेतसाम्।
विमुक्तिपादपच्छायामृते कुत्र सुखं नृणाम्॥५७॥
तदस्य त्रिविधस्यापि दुःखजातस्य पण्डितैः।
गर्भजन्मजराद्येषु स्थानेषु प्रभविष्यतः॥५८॥
निरस्यातिशयाह्लादसुखभावैकलक्षणा।
भैषस्यं भगवत्प्राप्तिरेकान्तात्यन्तिकी मता॥५९॥

Wife, children, servants, house, lands, riches, contribute much more to the misery than to the happiness of mankind. Where could man, scorched by the fires of the sun of this world, look for felicity, were it not for the shade afforded by the tree of emancipation? Attainment of the divine being is considered by the wise as the remedy of the threefold class of ills that beset the different stages of life, conception, birth, and decay, as characterized by that only happiness which effacts all other kinds of felicity, however abundant, and as being absolute and final[3].

तस्मात् तत्प्राप्तये यत्नः कर्त्तव्यः पण्डितैर्नरैः।
तत्प्राप्तिहेतुर्ज्ञानञ्च कर्म चोक्तं महामुने॥६०॥
आगमोत्थं विवेकोत्थं द्विधा ज्ञानं तथोच्यते।
शब्दब्रह्मागममयं परं ब्रह्म विवेकजम्॥६१॥
अन्धं तम इवाज्ञानं दीपवच्चेन्द्रियोद्भवम्।
यथा सूर्यस्तथा ज्ञानं यद् विप्रर्षे! विवेकजम्॥६२॥

It should therefore be the assiduous endeavour of wise men to attain unto god[4]. The means of such attainment are said, great Muni, to be knowledge and works. Knowledge is of two kinds, that which is derived from scripture, and that which is derived from reflection. Brahma that is the word is composed of scripture; Brahma that is supreme is produced of reflection[4]. Ignorance is utter darkness, in which knowledge, obtained through any sense (as that of hearing), shines like a lamp; but the knowledge that is derived from reflection breaks upon the obscurity like the sun.

मनुरप्याह वेदार्थं स्मृत्वा यन्मुनिसत्तम।
तदेतच्छ्रूयतामत्र सम्बन्धे गदतो मम॥६३॥
द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परञ्च यत्।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति॥६४॥
द्वे विद्ये वेदितव्ये वै इति चाथर्वणी श्रुतिः।
परया त्वक्षरप्राप्तिर्ऋग्वेदादिमयापरा॥६५॥

What has been said by Manu, when appealing to the meaning of the Vedas with respect to this subject, I will repeat to you. There are two (forms of) spirit (or god), the spirit which is the word, and the spirit which is supreme. He who is thoroughly imbued with the word of god obtains supreme spirit[5]. The Atharva Veda also states that there are two kinds of knowledge; by the one, which is the supreme, god is attained; the other is that which consists of the Ṛk and other Vedas[6].

यत्तदव्यक्तमजरचिन्त्यमजमव्ययम्।
अनिर्देश्यमरूपञ्च पाणिपादाद्यसंयुतम्॥६६॥
विभुं सर्वगतं नित्यं भूतयोनिमकारणम्।
व्याप्तव्याप्तं यतः सर्वं तद् वै पश्यन्ति सूरयः॥६७॥

तद् ब्रह्म परमं धाम तद् ध्येयं मोक्षकाङ्क्षिभिः।
श्रुतिवाक्योदितं सूक्ष्मं तद्विष्णोः परमं पदम्॥६८॥

That which is imperceptible, undecaying, inconceivable, unborn, inexhaustible, indescribable; which has neither form, nor hands, nor feet; which is almighty, omnipresent, eternal; the cause of all things, and without cause; permeating all, itself unpenetrated and from which all things proceed; that is the object which the wise behold, that is Brahma, that is the supreme state, that is the subject of contemplation to those who desire liberation, that is the thing spoken of by the Vedas, the infinitely subtile, supreme condition of Viṣṇu.

तदेव भगवद्वाच्यं स्वरूपं परमात्मनः।
वाचको भगवच्छब्दस्तस्याक्षयात्मनः॥६९॥
एवं निगदितार्थस्य तत्तत्त्वं तस्य तत्त्वतः।
ज्ञायते येन तज्ज्ञानं परमन्यत् त्रयीमयम्॥७०॥

That essence of the supreme is defined by the term Bhagavat[8]: the word Bhagavat is the denomination of that primeval and eternal god: and he who fully understands the meaning of that expression, is possessed of holy wisdom, the sum and substance of the three Vedas.

अशब्दगोचरस्यापि तस्य वै ब्रह्मणो द्विज।
पूजायां भगवच्छब्दः क्रियते ह्यौपचारिकः॥७१॥
शुद्धे महाविभूत्याख्ये परे ब्रह्मणि वर्त्तते।
मैत्रेय! भगवच्छब्दः सर्वकारणकारणे॥७२॥
सम्भर्त्तेति तथा भर्त्ता भकारोऽर्थद्वयान्वितः।
नेता गमयिता स्त्रष्टा गकारार्थस्तथा मुनि॥७३॥

The word Bhagavat is a convenient form to be used in the adoration of that supreme being, to whom no term is applicable; and therefore Bhagavat expresses that supreme spirit, which is individual, almighty, and the cause of causes of all things. The letter *Bh* implies the cherishes and supporter of the universe. By *ga* is understood the leader, impeller, or creator.

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः।
ज्ञान-वैराग्ययोश्चैव षण्णां भग इतीङ्गना॥७४॥

वसन्ति यत्र भूतानि भूतात्मन्यखिलात्मनि।
सर्वभूतेष्वशेषेषु वकारार्थस्ततोऽन्यय:॥७५॥
एवमेष महाशब्दो भगवानिति सत्तम।
परमब्रह्मभूतस्य वासुदेवस्य नान्यत:॥७६॥
तत्र पूज्यपदार्थोक्ति-परिभाषासमन्वित:।
शब्दोऽयं नोपचारेण अन्यत्र ह्युपचारत:॥७७॥
उत्पत्तिं प्रलयञ्चैव भूतानामगतिं गतिम्।
वेत्ति विद्यामविद्याञ्च स वाच्यो भगवानिति॥७८॥
ज्ञान-शक्ति-बलैश्वर्य-वीर्यम्तेजांस्यशेषत:।
भगवच्छब्दवाच्यानि विना हेयैर्गुणादिभि:॥७९॥

The dissyllable *Bhaga* indicates the six properties, dominion, might, glory, splendour, wisdom and dispassion. The purport of the letter *va* is that elemental spirit in which all beings exist, and which exists in all beings[9]. And thus this great word Bhagavan is the name of Vāsudeva, who is one with the supreme Brahma, and of no one else. This word therefore, which is the general denomination of an adorable object, is not used in reference to the supreme in a general, but a special signification. When applied to any other (thing or person) it is used in its customary or general import. In the latter case it may purport one who knows the origin and end and revolutions of beings, and what is wisdom, what ignorance. In the former it denotes wisdom, energy, power, dominion, might, glory, without end, and without defect.

सर्वाणि तत्र भूतानि वसन्ति परमात्मनि।
भूतेषु च स सर्वात्मा वासुदेवस्तत: स्मृत:॥८०॥
खाण्डिक्यजनकायाह पृष्ट: केशिध्वज: पुरा।
नामाव्याख्यमनन्तस्य वासुदेवस्य तत्त्वत:॥८१॥
भूतेषु वसते सोऽन्तर्वसन्त्यत्र च तानि यत्।
धाता विधाता जगतां वासुदेवस्तत: प्रभु: ॥८२॥
स सर्वभूतप्रकृतिं विकारान्
गुणांश्च दोषांश्च मुने! व्यतीत:।
अतीतसर्वावरणोऽखिलात्मा
तेनास्तृतं यद्भुवान्तराले॥८३॥

समस्तकल्याणगुणात्मको हि
स्वशक्तिलेशावृतभूतवर्ण:।
इच्छागृहीताभिमतोरुदेह:
संसाधिताशेषजगद्धितोऽसौ॥८४॥

The term Vāsudeva means that all beings abide in that supreme beings, and that he abides in all beings[10], as was formerly explained by Keśidhvaja to Khāṇḍikya, called Janaka, when he inquired of him an explanation of the name of the immortal, Vāsudeva, He said, "He dwells internally in all beings, and all things dwell in him; and thence the lord Vāsudeva is the creator and preserver of the world. He, though one with all beings, is beyond and separate from material nature (Prakṛti), from its products, from properties, from imperfections: he is beyond all investing substance: he is universal soul; all the interstices of the universe are filled up by him: he is one with all good qualities; and all created beings are endowed with but a small portion of his individuality. Assuming at will various forms, he bestows benefits on the whole world, which was his work.

तेजोबलैश्वर्यमहावबोध:
स्ववीर्यशक्त्यादिगुणैकराशि:।
पर: पराणौं सकला न यत्र
क्लेशादय: सन्ति परापरेशे॥८५॥
स ईश्वरो व्यष्टिसमष्टिरूपो
व्यक्तस्वरूपोऽप्रकटस्वरूप:।
सर्वेश्वर: सर्वग: सर्ववेत्ता
समस्तशक्ति: पममेश्वराख्य:॥८६॥
संज्ञायते येन तदस्तदोषं
शुद्धं परं निर्मलमेकरूपम्।
संदृश्यते वाप्यधिगम्यते वा
तज्ज्ञानमज्ञानमतोऽन्यदुक्तम्॥८७॥

इति श्रीविष्णुपुराणे षष्ठांशे पञ्चम: अध्याय:॥

Glory, might, dominion, wisdom, energy, power, and other attributes, are collected in him. Supreme of the supreme, in whom no imperfections abide, lord over finite and infinite, god in individuals and universals, visible and invisible, omnipotent, omnipresent, omniscient, almighty. The wisdom, perfect, pure, supreme, undefiled, and one only, by which he is conceived contemplated, and known, that is wisdom; all else is ignorance."

NOTES

1. The three kinds of affliction, inseparable, incidental and superhuman, are fully described in the commentary on the first verse of the Sānkhya Kārikā in a similar strain as that which is adopted in the text.

2. Some further particulars of the different hells, and the punishments inflicted in them, have been given before : see Bk. I. Ch. XIV.

3. All this is conformable to the Sāṁkhya doctrines in particular, although the same spirit pervades all Hindu metaphysics.

4. Tasmāṭ Tat prāptaye yatna kartavya paṇḍitairnaraiḥ (तस्मात् तत्प्राप्त्ये यत्नः कर्त्तव्यः पण्डितैर्नरैः). The expression Tat Prāptaye, 'for the obtaining of that,' refers to the phrase immediately preceding, Bhagavatprāpti, 'obtaining of,' or 'attaining to, Bhagavat,' the lord.

5. Brahma is of two kinds; Sabda-Brahma, spirit or god to be attained through the word, that is, the Vedas and the duties they prescribe; and Para-Brahma, spirit or god to be attained through reflection, by which the difference between soul and matter is ascertained.

6. This seems intended as a quotation from Manu, but it has not been found in the code; it is द्वे ब्रह्माणि वेदितव्ये शब्दब्रह्म परचं यत्। शब्द ब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति।

7. The commentator quotes other passages from the Vedas of a similar tendency, intimating, however, the necessity of performing acts prior to attaining knowledge; as, कषाये कर्म्मभिः पक्वे ततो ज्ञानं तु परमागतिः। 'The decoction (preparatory process) being digested by rites, thereafter knowledge is the supreme resource.' अविद्ययामृत्युं तीर्त्वा विद्ययामृतमश्नुते। 'Having crossed the gulf of death by ignorance (ceremonial acts), man obtains immortality by (holy) knowledge.'

8. According to the comment, allusion is here made to the twelve syllable Mantra, or mystic formula addressed to Viṣṇu: "Om Bhagavate Vāsudevāya namah; 'Om! salutation to Bhagavat

Vāsudeva:' the repetition of which, by those devoted (bhakta) to Viṣṇu, is the easy mode of securing their liberation." The mysticism is, however, no doubt older than the worship of Viṣṇu; and the term Bhagavat is defined in the text according to the interpretation of the Vedas.

9. The commentator says these interpretations are from the Nirukta, the glossary of the Vedas. The more etymological derivation of the term is, Bhaga, 'power,' 'authority', and *vat* possessive affix.

10. From the root Vas (वस), 'abiding,' 'dwelling.' See Bk. I. Chs. I and II.

***

CHAPTER 6

षष्ठोऽध्याय:

(केशिध्वज-खाण्डिक्ययोर्विवरणम्)

परशर उवाच

स्वाध्यायं संयमाभ्यां स दृश्यते पुरुषोत्तमः।
तत्प्राप्तिकारणं ब्रह्म तदेतदिति चोच्यते॥ १॥
स्वाध्यायाद् योगमासीत योगात् स्वाध्यायमेव च।
स्वाध्याय-योगसम्पत्त्या परमात्मा प्रकाशते ॥ २॥
तदीक्षणाय स्वाध्यायश्चक्षुर्योगस्तथापरम्।
न मांसचक्षुषा द्रष्टुं ब्रह्मभूतः स शक्यते॥ ३॥

Parāśara said– He, Puruṣottama, is also known by holy study and devout meditation; and either, as the cause of attaining him, is entitled Brahma. From study let a man proceed to meditation, and from meditation to study[1]; by perfection in both supreme spirit becomes manifest. Study is one eye wherewith to behold it, and meditation is the other: he who is one with Brahma sees not with the eye of flesh.

मैत्रेय उवाच

भगवंस्तमहं योगं ज्ञातुमिच्छामि तं वद।
ज्ञाते यत्राखिलाधारं पश्येयं परमेश्वरम्॥ ४॥

Maitreya said– Reverend teacher, I am desirous of being informed what is meant by the term meditation (Yoga), by understanding which I may behold the supreme being, the upholder of the universe.

पराशर उवाच

यथा केशिध्वजः प्राह खाण्डिक्याय महात्मने।
जनकाय पुरा योगं तथाहं कथयामि ते॥५॥

Parāśara said– I will repeat to you, Maitreya, the explanation formerly given by Keśidhwaja to the magnanimous Khāṇḍikya, also called Janaka.

मैत्रेय उवाच

खाण्डिक्यः कोऽभवद् ब्रह्मन् को वा केशिध्वजोऽभवत्।
कथं तयोश्च संवादो योगसम्बन्धवानभूत्॥६॥

Maitreya said– Tell me first, Brahman, who Khāṇḍikya was, and who was Keśidhwaja; and how it happened that a conversation relating to the practice of Yoga occurred between them.

पराशर उवाच

धर्म्मध्वजो वै जनकस्तस्य पुत्रो मितध्वजः।
कृतध्वजश्च नाम्ना स सदाध्यात्मरतिर्नृपः॥७॥
कृतध्वजस्य पुत्रोऽभूत् ख्यातः केशिध्वजो द्विजः।
पुत्रो मितध्वजस्यापि खाण्डिक्यो जनकोऽभवत्॥८॥
कर्म्ममार्गेऽति खाण्डिक्यः पृथिव्यामभवत् कृती।
केशिध्वजोऽप्यतीवासीदात्मविद्याविशारदः॥९॥
तावुभावपि खाण्डिक्यः विजिगीषु परस्परम्।
केशिध्वजेन खाण्डिक्यः स्वराष्ट्रादवरोपितः॥१०॥
पुरोधसा मन्त्रिभिश्च समवेतोऽल्पसाधनः।
राज्यान्निराकृतः सोऽथ दुर्गारण्यचरोऽभवत् ॥११॥
इयाज सोऽपि सुबहून् यज्ञान् ज्ञानव्यपाश्रयः।
ब्रह्मविद्यामधिष्ठाय तर्त्तुं मृत्युमविद्यया॥१२॥

Parāśara said– There was Janaka, named Dharmadhwaja, who had two sons, Amitadhwaja and Kṛtadhwaja; and the latter was a king ever intent upon existent supreme spirit: his son was the celebrated Keśidhwaja. The son of Amitadhwaja was Janaka, called Khāndikya[2]. Khāṇḍikya was diligent in the way of works, and was renewed on earth for religious rites. Keśidhwaja, on the other hand, was endowed with spiritual knowledge. These two were engaged in hostilities, and Khāṇḍikya was driven from his principality by Keśidhwaja. Expelled from his dominions, he wandered with a few followers, his priest and his counsellors, amidst woods and mountains, where, destitute of true wisdom, he performed many sacrifices, expecting thereby to obtain divine truth, and to escape from death by ignorance[3].

एकदा वर्त्तमानस्य योग योगविदां वर।
धर्म्मधेनुं जघानोग्र-शार्द्दूलो विजने वने॥ १३॥
ततो राजा हतं ज्ञात्वा धेनुं व्याघ्रेण ऋत्विजः।
प्रायश्चितं स पप्रच्छ किमत्रेति विधीयते॥ १४॥

Once whilst the best of those who are skilled in devotion, Keśidhwaja, was engaged in devout exercises, a fierce tiger slew his milch cow[4] in the lonely forest. When the Rājā heard that the cow had been killed, he asked the ministering priests what form of penance would expiate the crime.

ते चोचुर्न वयं विद्मः कशेरुः पृच्छ्यतामिति।
कशेरुरपि तेनोक्तस्तथैव प्राह भार्गवम्॥ १५॥
शुनकं पृच्छ राजेन्द्र! नाहं वेद्मि स वेत्स्यति।
स गत्वा तमपृच्छच्च सोऽप्याह श्रृणु यन्मुने॥ १६॥
न कशेरुर्न चैवाहं न चान्यः साम्प्रतं भुवि।
वेत्त्येक एव त्वच्छत्रुः खाण्डिक्यो यो जितस्त्वया॥ १७॥

They replied that they did not know, and referred him to Kaśeru. Kaśeru when the Rājā consulted him, told him that he knew not, but that Śunaka would be able to tell him. Accordingly the Rājā went to Śunaka, but he replied, "I am as unable, great king, to answer your question as Kaśeru has been; and there is no one now upon earth who can give you the information except your enemy Khāṇḍikya, whom you have conquered."

स चाहं तं प्रयाम्येष प्रष्टुमात्मरिपुं मुने।
प्राप्त एव मया यज्ञो यदि मां स हनिष्यति॥ १८॥
प्रायश्चित्तमशेषेण यदि पृष्टो वदिष्यति।
ततश्चाविकलो यागो मुनिश्रेष्ठ! भविष्यति॥ १९॥

Upon receiving this answer, Keśidwaja said, "I will go, then, and pay a visit to my foe: if he kill me, no matter, for then I shall obtain the reward that attends being killed in a holy cause; if, on the contrary, he tell me that penance to perform, then my sacrifice will be unimpaired in efficacy."

पराशर उवाच

इत्युक्त्वारथमारुह्य कृष्णाजिनधरो नृपः।
वनं जगाम यत्रास्ते खाण्डिक्यः स महामतिः॥२०॥
तमायान्तं समालोक्य खाण्डिक्यो रिपुमात्मनः।
प्रोवाच क्रोधताम्राक्षः समारोपितकार्म्मुकः॥२१॥

Parāśara continued– Accordingly he ascended his car, having clothed himself in the deer skin (of the religious student), and went to the forest where the wise Khāṇḍikya resided. When Khāṇḍikya beheld him approach, his eyes reddened with rage, and he took up his bow, and said to him,

खाण्डिक्य उवाच

कृष्णाजिनं त्वं कवचमावध्यास्मान्निहंस्यसि।
कृष्णाजिनधरे वेत्सि न मयि प्रहरिष्यति ॥२२॥
मृगाणां वत पृष्ठेषु मूढ़! कृष्णाजिनं न किम्।
येषां त्वया मया चोग्राः प्रहिताः शितसायकाः॥२३॥
स त्वामहं हनिष्यामि न मे जीवन् विमोक्ष्यसे।
आततायसि दुर्बुद्धे! मम राष्ट्रहरो रिपुः॥२४॥

Khāṇḍikya said– "You have armed yourself with the deer skin to accomplish my destruction, imagining that in such an attire you will be safe from me; but, fool, the deer, upon whose backs this skin is seen, are slain by you and me with sharp arrows: so will I slay you; you shall not go free whilst I am living. You are an unprincipled felon, who have robbed me of my kingdom, and are deserving of death."

केशिध्वज उवाच

खाण्डिक्य! संशयं प्रष्टुं भवन्तमहमागतः।
न त्वां हन्तुं विचार्यैतत् कोपं वाणञ्च मुञ्च च॥२५॥

To this Keśidhwaja answered, "I have come hither, Khāṇḍikya, to ask you to solve my doubts, and not with any hostile intention: lay aside therefore both your arrow and your anger."

पराशर उवाच

ततः स मन्त्रिभिः सार्द्धमेकान्ते सुपुरोहितः।
मन्त्रयामास खाण्डिक्यः सर्वैरेव महामतिः॥ २६॥
तमूचुर्मन्त्रिणो वध्यो रिपुरेष वशं गतः।
हते तु पृथिवी सर्वा मम वश्या भविष्यति॥ २७॥
खाण्डिक्यश्चाह तान् सर्वानेतदेवं न संशयः।
हते तु पृथिवी सर्वा मम वश्या भविष्यति॥ २८॥
परलोकजयस्तस्य पृथिवी सकला मम।
न हन्मि चेल्लोकजयो मम तस्य वसुन्धरा।
नाहं मन्ये लोकजयादधिका स्याद् वसुन्धरा॥ २९॥
परलोकजयोऽनन्तः स्वल्पकालो महीजयः।
तस्मादेनं न हिंसिष्ये यत् पृच्छति वदामि तत्॥ ३०॥
ततस्तमभ्युपेत्याह खाण्डिक्यजनको रिपुम्।
प्रष्टव्यं यत्त्वया सर्वं तत् पृच्छस्व वदाम्यहम् ॥ ३१॥

Parāśara said– Thus spoken to, Khāṇḍikya retired a while with his counsellors and his priest, and consulted with them what course to pursue. They strongly urged him to slay Keśidhwaja, who was now in his power, and by whose death he would again become the monarch of the whole earth. Khaṇdikya replied to them, "It is no doubt true that by such an act I should become the monarch of the whole earth: he, however, would thereby conquer the world to come; whilst the earth would be mine. Now if I do not kill him, I shall subdue the next world, and leave him this earth. It seems to me that this world is not of more value then the next; for the subjugation of the next world endures for ever; the conquest over this is but for a brief season. I will therefore not kill him, but tell him what he wishes to know."

ततः सर्वं यथावृत्तं धर्म्मधेनुवधं द्विज।
कथयित्वा स पप्रच्छ प्रायश्चितं हि तद्गतम्॥ ३२॥

स चाचष्ट यथान्यायं द्विज! केशिध्वजाय तत्।
प्रायश्चित्तमशेषेण यद् वै तत्र विधीयते॥ ३ ३॥
विदितार्थः स तेनैवं सोऽनुज्ञातो महात्मना।
यागभूमिमुपाश्रित्य चक्रे सर्वाः क्रियाः क्रमात्॥ ३ ४॥
क्रमेण विधिवद् यागं नीत्वा सोऽवभृथाप्लुतः।
कृतकृत्यस्ततो भूत्वा चिन्तयामास पार्थिवः ॥ ३ ५॥
पूजिता ऋत्विजः सर्वे सदस्या मानिता मया।
तथैवार्जिनोऽध्यर्थैर्योजितोऽभिमतैर्यथा॥ ३ ६॥
यथार्हमस्य लोकस्य मया सर्वं विचेष्टितम्।
अनिष्पन्नक्रियं चेतस्तथापि मम किं यथा॥ ३ ७॥
इति सञ्चिन्त्य यत्नेन सस्मार स महीपतिः।
खाण्डिक्याय न दत्तेति मया वै गुरुदक्षिणा॥ ३ ८॥
जगाम च ततो भूयो रथमारुह्य पार्थिवः।
मैत्रेय! दुर्गगनहं खाण्डिक्यो यत्र संस्थितः॥ ३ ९॥

Returning then to Keśidhwaja, Khāṇḍikya desired him to propose his question, which he promised to answer; and Keśidhwaja related to him what had happened, the death of the cow, and demanded to know what penance he should perform. Khāṇḍikya, in reply, explained to him fully the expiation that was suited to the occasion; and Keśidhwaja then, with his permission, returned to the place of sacrifice, and regularly fulfilled every necessary act. Having completed the ceremony, with its supplementary rites, Keśidhwaja accomplished all his objects: but he then reflected thus: The priests whom I invited to attend have all been duly honoured; all those who had any request to make have been gratified by compliance with their desires; all that is proper for this world has been effected by me: why then should my mind feel as if my duty had been unfulfilled?" So meditating, he remembered that he had not presented to Khāṇḍikya the gift that it is becoming to offer to a spiritual preceptor, and, mounting his chariot, he immediately set off to the thick forest where that sage abode. Khāṇḍikya, upon his reappearance, assumed his weapons to kill him; but Keśidhwaja exclaimed, "Forbear, venerable sage. I not here to injure you, Khāṇḍikya: dismiss your wrath, and know that I have come hither to offer you that remuneration which is due to you as my instructor. Through your lessons I have fully completed my sacrifice, and I am therefore desirous to give you a gift. Demand what it shall be."

खाण्डिक्योऽपि तथायान्तं पुनर्दृष्ट्वा धृतायुधः।
तस्थौ हन्तुं कृतमतिस्तथाह स पुनर्नृपः॥४०॥
भो नाहं तेऽपकाराय प्राप्तः खाण्डिक्य! मा क्रुधः।
गुरोर्निष्क्रयदानाय मामवेहि त्वमागतम्॥४१॥
निष्पादितो मया यागः सम्यक् त्वदुपदेशतः।
सोऽहं ते दातुमिच्छामि वृणुष्व गुरूदक्षिणाम्॥४२॥
भूयः स मन्त्रिभिः सार्द्धं मन्त्रयामास पार्थिवः।
गुरुनिष्कृतिकामोऽत्र किमयं प्रार्थ्यतामिति॥४३॥
तमूचुर्मन्त्रिणो राज्यमशेषं प्रार्थ्यतामिति।
कृतिभिः प्रार्थ्यते राज्यमनायासित सैनिकैः॥४४॥
प्रहस्य तानाह नृपः स खाण्डिक्यो महामतिः।
स्वल्पकालं महीराज्यं मादृशैः प्रार्थ्यते कथम्॥४५॥
एवमेतद्भवन्तोऽत्र ह्यर्थसाधनमन्त्रिणः।
परमार्थः कथं कोऽत्र यूयं नात्र विचक्षणाः॥४६॥

Khāṇḍikya having once more commenced with his counsellors, told them the purpose of his rival's visit, and asked them what he should demand. His friends recommended him to require his whole kingdom back again, as kingdoms are obtained by prudent men without conflicting hosts. The reflecting king Khāṇḍikya laughed, and replied to them, "Why should a person such as I be desirous of a temporary earthly kingdom? Of a truth you are able counsellors in the concerns of this life, but of those of the life to come you are assuredly ignorant."

इत्युक्त्वा समुपेत्यैनं स तु केशिध्वजं नृपम्।
उवाच किमवश्यं त्वं ददासि गुरुदक्षिणाम्॥४७॥
बाढमित्येव तेनोक्तः खाण्डिक्यस्तमथाब्रवीत्।
भवानध्यात्मविज्ञानपरमार्थविचक्षणः॥४८॥
यदि चेद्दीयते मह्य भवता गुरुनिष्क्रयः।

तत् क्लेशप्रशमायालं यत् कर्म्म तदुदीरय॥४९॥

इति श्रीविष्णुपुराणे षष्ठांशे षष्ठः अध्यायः॥

So speaking, he went back to Keśidhwaja, and said to him, "Is it true that you wish to make me a gift, as to your preceptor?" "Indeed I do," answered Keśidhwaja. "Then," rejoined Khāṇḍikya, "as it is known that you are learned in the spiritual learning that teaches the doctrine of the soul, if you will communicate that knowledge to me, you will have discharged your debt to your instructor. Declare to me what acts are efficacious for the alleviation of human affliction."

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NOTES

1. Both study of the Vedas (Svādhyāya) and abstraction (Yoga) are to be practised : when a man is weary of one, he may apply to the other. The Yoga, however, limits the practical part of silent prayer. जपाच्छ्रान्तः पुनर्ध्यायेद् ध्यानाच्छ्रान्तः पुनर्जपेत्। 'Wearied of meditation, let him pray inaudibly: weary of prayer, let him repeat meditation.' जपध्यानाभियोगेन पश्येदात्मानमात्मनि। 'By the union of prayer and meditation let him behold soul in himself.'

2. No such names occur amongst the Maithila kings of the Viṣṇu Purāṇa (see Bk. IV. Ch. V.); but, as there noticed (note 6), the Bhāgavata inserts them. Janaka is used as a title. Kṛtadhvaja, in some of the copies, is read Ritadhwaja.

3. The performance of rites as a means of salvation is called ignorance in the Vedas (see Bk. VI. Ch. V. n. 7). Works are recommended as introductory to the acquirement of knowledge: it is ignorance to consider them as flnite.

4. Tasya-dhenum (तस्यधेनुं). Once copy has Homa-dhenu, 'cow of sacrifice;' another, Dharma-dhenu, 'cow of righteousness.' The commentator explains the terms as importing the same thing, a cow yielding milk for holy purposes, or for the butter which is poured in oblations upon the sacrificial fire.

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CHAPTER 7

सप्तमोऽध्याय:

(ब्रह्मयोगनिर्णय:)

केशिध्वज उवाच

न प्रार्थितं त्वया कस्मान्मम राज्यमकण्टकम्।
राज्यलाभाद् विना नान्यत् क्षत्रियाणामतिप्रियम् ॥१॥

"But," said Keśidhwaja, "why have you not asked of me my kingdom, now free from all annoyance? What else except dominion is acceptable to the warrior race?"

खाण्डिक्य उवाच

केशिध्वज निबोध त्वं मया न प्रार्थित यत:।
राज्यमेतदशेषं ते यत्र गृध्यन्तपण्डिता:॥२॥
क्षत्रियाणामयं धर्म्मो यत् प्रजापरिपालनम्।
वधश्च धर्म्मयुद्धेन स्वराज्यपरिपन्थिनाम्॥३॥
यत्राशक्तस्य मे दोषो नैवास्त्यपहृते त्वया।
बन्धायैव भवत्येषा अविद्याप्यक्रमोज्झिता॥४॥
जन्मोपभोगलिप्सार्थमियं राज्यस्पृहा मम।
अन्येषां दोषजा नैषा धर्ममेवानुरुध्यते॥५॥
न याच्ञा क्षत्रबन्धूनां धर्म्मो ह्येतत् सतां मतम्।
अतो न याचितं राज्यविद्यान्तर्गतं तव॥६॥
राज्ये गृध्यन्त्यविद्वांसो ममत्वाहतचेतस:।
अहम्मानमहापान-मदमत्ता न मादृश:॥७॥

"I will tell you," replied Khāṇḍikya, "why I did not make such a demand, nor require that territory which is an object of ignorant ambition. It is the duty of the warrior to protect his subjects in peace, and to kill in fight the enemies of his sway. It is no fault that you should have taken my kingdom from one who was unable to defend it, to whom it was a bondage, and who was thus freed from the encumbrance of ignorance. My desire of dominion originated in my being born to possess it: the ambition of others, which proceeds from human frailties, is not compatible with virtue. To solicit gifts is not the duty of a prince and warrior: and for these reasons I have not asked for your kingdom, nor made a demand which ignorance alone would have suggested. Those only who are destitute of knowledge, whose minds are engrossed by selfishness, who are intoxicated with the inebriating beverage of self-sufficiency, desire kingdoms; not such as I am.

पराशर उवाच

प्रहृष्टः साध्विति प्राह ततः केशिध्वजो नृपः।
खाण्डिक्यजनकं प्रीत्या श्रूयतां वचनं मम॥ ८॥

When king Keśidhvaja heard these words, he was much pleased, and exclaimed, "It is well spoken!"

अहन्त्वविद्यामृत्युञ्च तर्त्तुकामः करोमि वै।
राज्यं यागांश्च विविधान् भोगैः पुण्यक्षयं तथा॥ ९॥

Then addressing Khāṇḍikya affectionately, he said, "Listen to my words. Through desire of escaping death by the ignorance of works I exercise the regal power, celebrate various sacrifices, and enjoy pleasures subversive of purity.

तदिदं ते मनो दिष्ट्या विवेकैश्वर्यतां गतम्।
श्रूयतां चाप्यविद्यायाः स्वरूपं कुलनन्दन॥ १०॥
अनात्मन्यात्मबुद्धिर्या अस्वे स्वमिति या मतिः।
अविद्यातरुसम्भूतेर्बीजमेतद् द्विधा स्थितम्॥ ११॥

Fortunate is it for you that your mind has attached itself to the dominion of discrimination. Pride of your race! now listen to the real nature of ignorance. The (erroneous) notion that self consists in what is not self, and the opinion that property consists in what is not one's own, constitute the double seed of the tree of ignorance.

पञ्चभूतात्मके देहे देही मोहतमोवृतः।
अहमेतदितीत्युच्चैः कुरुते कुमतिर्मतिम्॥ १२॥
आकाश-वाय्वग्नि-जल-पृथिवीभ्यः पृथक् स्थिते।
आत्मन्यात्ममयं भावं कः करोति कलेवरे॥ १३॥

The ill-judging embodied being, bewildered by the darkness of fascination, situated in a body composed of the five elements, loudly asserts, 'This is I': but who would ascribe spiritual individuality to a body *in* which soul is distinct from the ether, air, fire, water, and earth (of which that body is composed?[1]

कलेवरोपभोग्यं हि गृहक्षेत्रादिकञ्च कः।
अदेहे ह्यात्मनि प्राज्ञो ममेदमिति मन्यते॥ १४॥
इत्यञ्च पुत्र-पौत्रेषु तद्देहोत्पादितेषु कः।
करोति पण्डितः स्वाम्यमनात्मनि कलेवरे॥ १५॥

What man of understanding assigns to disembodied spirit corporeal fruition, or lands, houses, and the like, that it should say, 'These are mine?' What wise man entertains the idea of property in sons or grandsons begotten of the body after the spirit has abandoned it?

सर्वं देहोपभोगाय कुरुते कर्म्म मानवः।
देहश्चान्यो यदा पुंसस्तदा बन्धाय तत्परम्॥ १६॥

Man performs all acts for purpose of bodily fruition, and the consequence of such acts is another body; so that their result is nothing but confinement to bodily existence.

मृन्मयञ्च यथा गेहं लिप्यते च मृदम्भसा।
पार्थिवोऽयं तथा देहो मृदन्नालेपनस्थितिः॥ १७॥

In the same manner as a mansion of clay is plastered with clay and water, so the body, which is of earth, is perpetuated by earth and water (or by eating and drinking).

पञ्चभूतात्मकैर्भोगैः पञ्चभूतात्मकं वपुः।
आप्यायते यदि ततः पुंसो गर्वोऽत्र किं ततः॥ १८॥
अनेकजन्मसाहस्रीं संसारपदवीं व्रजन्।
मोहश्रमं प्रयातोऽसौ वासनारेणुगुण्ठितः॥ १९॥

The body, consisting of the five elements, is nourished by substance equally composed of those elements; but since this is the case, what is there in this life that man should be proud of? Travelling the path of the world for many thousands of births, man attains only the weariness of bewilderment, and is smothered by the dust of imagination.

प्रक्षाल्यते यदा सोऽस्य रेणुर्ज्ञानोष्णवारिणा।
तदा संसारपान्थस्य याति मोहश्रमः शमम्॥ २०॥
मोहश्रमे शमं याते स्वस्थान्तः करणः पुमान्।

अनन्यातिशयाबाधं परं निर्वाणमृच्छति॥ २१॥

When that dust is washed away by the bland water of real knowledge, then the weariness of bewilderment sustained by the wayfarer through repeated births is removed. When that weariness is relieved, the internal man is at peace, and he obtains that supreme felicity which is unequalled and undisturbed.

निर्वाणमय एवायमात्मा ज्ञानमयोऽमलः।
दुःखाज्ञानमला धर्म्माः प्रकृतेस्ते तु नात्मनः॥ २२॥
जलस्य नाग्निसंसर्गः स्थालीसङ्गात्तथापि हि।
शब्दोद्रेकादिकान् धर्म्मांस्तत् करोति यथा मुने॥ २३॥

This soul is (of its own nature) pure, and composed of happiness and wisdom. The properties of pain, ignorance, and impurity, are those of nature (Prakṛti), not of soul. There is no affinity between fire and water, but when the latter is placed over the former in a caldron it bubbles and boils, and exhibits the properties of fire.

तथात्मा प्रकृतेः सङ्गादहम्मानादिदूषितः।
भजते प्राकृतान् धर्म्मानभ्यस्तेभ्यो हि सोऽव्ययः॥ २४॥
तदेतत् कथितं बीजमविद्यायास्तव प्रभो।
क्लेशानाञ्च क्षयकरं योगादन्यन्न विद्यते॥ २५॥

In like manner, when soul is associated with Prakṛti it is vitiated by egotism and the rest, and assumes the qualities of grosser nature, although essentially distinct from them, and incorruptible. Such is the seed of ignorance, as I have explained it to you. There is but one cure of worldly sorrows, the practice of devotion; no other is known."

खाण्डिक्य उवाच

तन्तु ब्रूहि महाभाग! योगं योगविदुत्तम!
विज्ञातयोगशास्त्रार्थस्त्वमस्यां निमिसन्ततौ॥ २६॥

"Then," said Khāṇḍikya, "do you, who are the chief of those versed in contemplative devotion, explain to me what that is; for in the race of the descendants of Nimi[2] you are best acquainted with the sacred writings in which it is taught."

केशिध्वज उवाच

योगस्वरूपं खाण्डिक्य! श्रूयतां गदतो मम।
यत्र स्थितो न च्यवते प्राप्य ब्रह्मलयं मूनिः ॥२७॥
मन एव मनुष्याणां कारणं बन्धमोक्षयोः।
बन्धाय विषयासङ्गि मुक्त्यै निर्विषयं तथा॥२८॥

"Hear," replied Keśidhvaja, "the account of the nature of contemplative devotion[3], which I impart to you, and by perfection in which the sage attains resolution into Brahma, and never suffers birth again. The mind of man is the cause both of his bondage and his liberation: its addiction to the objects of sense is the means of his bondage; its separation from objects of sense is the means of his freedom.

विषयेभ्यः समाहृत्य विज्ञानात्मा मनो मुनिः।
चिन्तयेन्मुक्तये तेन ब्रह्मभूतं परमेश्वरम्॥२९॥
आत्मभावं नयत्येनं तद्ब्रह्म ध्यायिनं मुनिम्।
विकार्यमात्मनः शक्त्या लोहमाकर्षको यथा॥३०॥

The sage who is capable of discriminative knowledge must therefore restrain his mind from all the objects of sense, and therewith meditate upon the supreme being, who is one with spirit, in order to attain liberation; for that supreme spirit attracts to itself him who meditates upon it, and who is of the same nature, as the load stone attracts the iron by the virtue which is common to itself and to its products[4].

आत्मप्रयत्नसापेक्षा विशिष्टा या मनोगतिः।
तस्य ब्रह्मणि संयोगो योग इत्यभिधीयते॥३१॥
एवमत्यन्तवैशिष्ट्ययुक्त कर्मोपलक्षणः।
यस्य योगस्य वै योगी मुमुक्षुरभिधीयते॥३२॥

Contemplative devotion is the union with Brahma, effected by that condition of mind which has attained perfection through those exercise which complete the control of self[5]: and he whose contemplative devotion is characterized by the property of such absolute perfection, is in truth a sage, expectant of final liberation from the world.

योगयुक् प्रथमं योगी युञ्जानो ह्यभिधीयते।
विनिष्पन्नसमाधिस्तु परं ब्रह्मोपलब्धिमान्॥ ३ ३॥
यद्यन्तरायदोषेण दूष्यते नास्य मानसम्।
जन्मान्तरैरभ्यसतो मुक्तिः पूर्वस्य जायते ॥ ३ ४॥
विनिष्पन्नसमाधिस्तु मुक्तिं तत्रैव जन्मनि।
प्राप्नोति योगी योगाग्निदग्धकर्म्मचयोऽचिरात्॥ ३ ५॥
ब्रह्मचर्यमहिंसा च सत्यास्तेयापरिग्रहान्।
सेवेत योगी निष्कामो योग्यतां स्वमनो नयन्॥ ३ ६॥
स्वाध्याय-शौच-सन्तोष-तपांसि नियतात्मवान्।
कुर्वीत ब्रह्मणि तथा परस्मिन् प्रवणं मनः॥ ३ ७॥

"The sage, or Yogi, when first applying himself to contemplative devotion is called the novice or practitioner (Yoga yuj); when he has attained spiritual union he is termed the adept, or he whose meditations are accomplished[6]. Should the thoughts of the former be unvitiated by any obstructing imperfection, he will obtain freedom, after practising devotion through several lives[7]. The latter speedily obtains liberation in that existence (in which he reaches perfection), all his acts being consumed by the fire of contemplative devotion. The sage who would bring his mind into a fit state for the performance of devout contemplation must be devoid of desire, and observe invariably continence, compassion, truth, honesty, and disinterestedness: he must fix his mind intently on the supreme Brahma, practising holy study, purification, contentment, penance and self-control.

एते यमाः सनियमाः पञ्च पञ्च प्रकीर्त्तिताः।
विशिष्टफलदाः काम्याः निष्कामाणां विमुक्तिदाः॥ ३ ८॥
एकं भद्रासनादीनां समास्थाय गुणैर्युतः।
यमाख्यैर्नियमाख्यैश्च युञ्जीत नियतो यतिः॥ ३ ९॥
प्राणाख्यमनिलं वश्यमभ्यासात् कुरुते तु यत्।
प्राणायामः स विज्ञेयः सबीजोऽबीज एव च॥ ४ ०॥
परस्परेणाभिभवं प्राणापानौ यदानिलौ।
कुरुतः सद्विधानेन तृतीयः संयमात्तयोः॥ ४ १॥
तस्य चालम्बनवतः स्थूलं रूपं द्विजोत्तम।
आलम्बनमनन्तस्य योगिनोऽभ्यसतः स्मृतम्॥ ४ २॥

These virtues, respectively termed the five acts of restraint (Yama), and five of obligation (Niyama), bestow excellent rewards when practised for the sake of reward, and eternal liberation when they are not prompted by desire (of transient benefits). Endowed with these merits, the sage self-restrained should sit in one of the modes termed Bhadrāsana, etc., and engage in contemplation[8]. Bringing his vital airs, called Prāṇa, under subjection, by frequent repetition, is thence called Prāṇāyāma, which is as it were a seed with a seed[9]. In this the breath of expiration and that of inspiration are alternately obstructed, constituting the act twofold; and the suppression of both modes of breathing produces a third[10]. The exercise of the Yogi, whilst endeavouring to bring before his thoughts the gross form of the eternal, is denominated Ālambana[11].

शब्दादिष्वनुरक्तानि निगृह्याक्षाणि योगवित्।
कुर्याच्चित्तानुचारीणि प्रत्याहारपरायण:॥४३॥
वश्यता परमा तेन जायतेऽतिचलात्मनाम्।
इन्द्रियाणामवश्यैस्तैर्न योगी योगसाधक:॥४४॥

He is then to perform the Pratyāhāra, which consists in restraining his organs of sense from susceptibility to outward impressions, and directing them entirely to mental perceptions. By these means the entire subjugation of the unsteady senses is effected; and if they are not controlled, the sage will not accomplish his devotions.

प्राणायामेन पवनै: प्रत्याहारेण चेन्द्रियै:।
वशीकृतैस्तत: कुर्यात् स्थिरं चेत: शुभाश्रये॥४५॥

When by the Prāṇāyāma the vital airs are restrained, and the senses are subjugated by the Pratyāhāra, then the sage will be able to keep his mind steady in its perfect asylum."

खाण्डिक्य उवाच

कथ्यतां मे महाभाग! चेतसो य: शुभाश्रय:।
यदाधारमशेषं तद्धन्ति दोषसमुद्भवम्॥४६॥

Khāndikya then said to Keśidhvaja. "Illustrious sage, inform me what is that perfect asylum of the mind, resting on which it destroys all the products of (human) infirmity."

केशिध्वज उवाच

आश्रयश्चेतसो ब्रह्म द्विधा तच्च स्वभावत:।
भूप मूर्तममूर्तञ्च परञ्चापरमेव च॥ ४७॥
त्रिविधा भावना भूप! विश्वमेतन्निबोध मे।
ब्रह्माख्या कर्म्मसंज्ञा च तथा चैवोभयात्मिका॥ ४८॥
ब्रह्मभावात्मिका ह्येका कर्मभावात्मिका परा।
उभयात्मिका तथैवान्या त्रिविधा भावभावना॥ ४९॥
सनन्दनादयो ब्रह्मन् ब्रह्मभावनया युता:।
कर्मभावनया चान्ये देवाद्या: स्थावराश्चरा:॥ ५०॥

To this, Keśidhvaja replied: "The asylum of mind in spirit (Brahma), which of its own nature is twofold, as being with or without form; and each of these is supreme and secondary[12]. Apprehension of spirit[13], again, is threefold. I will explain the different kinds to you: they are, that which is called Brahma, that which is named from works, and that which comprehends both. The mental apprehension which consists of Brahma is one; that which is formed of works is another; and that which comprehends both is the third: so that mental apprehension (of the object or asylum of the thoughts) is threefold. Sanandana and other (perfect sages) were endowed with apprehension of the nature of Brahma. The gods and others, whether animate or inanimate, are possessed of that which regards acts.

हिरण्यगर्भादिषु च ब्रह्मकर्मात्मिका द्विधा।
बोधाधिकारयुक्तेषु विद्यते भावभावना॥ ५१॥
अक्षीणेषु समस्तेषु विशेषज्ञानकर्मसु।
विश्वमेतत् परं चान्यद् भेदभिन्नदृशां नृप॥ ५२॥
प्रत्यस्तमितभेदं यत् सत्तामात्रमगोचरम्।
वचसामात्मसंवेद्यं तज्ज्ञानं ब्रह्मसंज्ञितम्॥ ५३॥

The apprehension that comprehends both works and spirit exists in Hiraṇyagarbha and others, who are possessed of contemplative knowledge of their own nature, and who also exercise certain active functions, as creation and the rest. Until all acts, which are the causes of notions of individuality, are discontinued, spirit is one thing, and the universe of another, to those who contemplate objects distinct and various; but that is called true knowledge, or knowledge of Brahma, which recognises no distinctions, which contemplates only simple existence, which is indefinable by words, and is to be discovered solely in one's own spirit.

तच्च विष्णोः परं रूपमरूपस्याजमक्षरम्।
विश्वरूपाच्च त्रैरूप्यलक्षणं परमात्मनः॥५४॥
न तद्योगयुजा शक्यं नृप! चिन्तयितुं यतः।
तमः स्थूलं हरे रूपं चिन्तयेद् विश्वगोचरम्॥५५॥
हिरण्यगर्भो भगवान् वासवोऽथ प्रजापतिः.
मारुतो वसवो रुद्रा भास्करास्तारका ग्रहाः॥५६॥
गन्धर्व-यक्षा दैत्याद्याः सकला देवयोनयः।
मनुष्याः पशवः शैलाः समुद्राः सरितो द्रुमाः॥५७॥
भूप! भूतान्यशेषाणि भूतानां ये च हेतवः।
प्रधानादि विशेषान्तं चेतनाचेतनात्मकम्॥५८॥
एकपादं द्विपादञ्च बहुपादमपादकम्।
मूर्त्तमेतद्धरे रूपं भावनात्रितयात्मकम्॥५९॥

That is the supreme, imperishable form of Viṣṇu, who is without (sensible) form, and is characterised as a condition of the supreme soul, which is variously modified from the condition of universal form. But this condition cannot be contemplated by sages in their (early) devotions, and they must therefore direct their minds to the gross form of Hari, which is of universal perceptibility. They must meditate upon him as Hiraṇyagarbha, as the glorious Vāsava, as Prajāpati, as the winds, the Vasus, the Rudras, the suns, stars, planets, Gandharvas, Yakṣas, Daityas, all the gods and their progenitors, men, animals, mountains, oceans, rivers, trees, all beings, and all sources of beings, all modification whatever of nature and its products, whether sentient or unconscious, one-footed, two-footed, or many-footed; all these are the sensible form of Hari, to be apprehended by the three kinds of apprehension.

एतत् सर्वमिदं विश्वं जगदेतच्चराचरम्।
परब्रह्मस्वरूपस्य विष्णोः शक्तिसमन्वितम्॥६०॥
विष्णुशक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथापरा।
अविद्या कर्मसंज्ञान्या तृतीया शक्तिरिष्यते॥६१॥
यया क्षेत्रज्ञशक्तिः सा वेष्टिता नृप सर्वगा।
संसारतापनखिलानवाप्नोत्यनुसन्ततान्॥६२॥
तया तिरोहितत्वाच्च शक्तिः क्षेत्रज्ञसंज्ञिता।
सर्वभूतेषु भूपाल! तारतम्येन लक्ष्यते॥६३॥

All this universal world, this world of moving and stationary beings, is pervaded by the energy of Viṣṇu, who is of the nature of the supreme Brahma. This energy is either supreme, or, when it is that of conscious embodied spirit, it is secondary. Ignorance, or that which is denominated from works, is a third energy;[14] by which the omnipresent energy of embodied spirit is ever excited, and whence it suffers all the pains of repeated worldly existence. Obscured by that energy (of ignorance or illusion), the energy that is denominated from embodied spirit is characterised by different degrees of perfection in all created beings.

अप्राणवत्सु स्वल्पाल्पा स्थावरेषु ततोऽधिका।
सरीसृपेषु तेभ्योऽन्याप्यतिशक्त्या पतत्रिषु॥६४॥
पतत्रिभ्यो मृगास्तेभ्यः स्वशक्त्या पशवोऽधिका।
पशुभ्यो मनुजाश्चातिशक्त्या पुंसः प्रभाविताः॥६५॥
तेभ्योऽपि नाग-गन्धर्व-यक्षाद्या देवता नृप।
शक्रः समस्तदेवेभ्यस्ततश्चाति प्रजापतिः॥६६॥
हिरण्यगर्भोऽति ततः पुंसः शक्त्युपलक्षितः।
एतान्यशेषरूपस्य तस्य रूपाणि पार्थिव॥६७॥
यतस्तच्छक्तियोगेन व्याप्तानि नभसा यथा।

In things without life it exists in a very small degree: it is more in things that have life, but are (without motion): in insects it is still more abundant, and still more in birds; it is more in wild animals, and in domestic animals the faculty is still greater: men have more of this (spiritual) faculty than animals, and thence arises their authority over them: the faculty exists in an ascending degree in Nāgas, Gandharvas, Yakṣas, gods, Śakra, Prajāpati, and Hiraṇyagarbha: and is above all predominant in that male (Viṣṇu) of whom all these various creatures are but the diversified forms, penetrated universally by his energy, as all-pervading as the ether.

द्वितीयं विष्णुसंज्ञस्य योगिध्येयं महामते॥६८॥
अमूर्त्तं ब्रह्मणो रूपं यत् सदित्युच्यते बुधैः।
समस्ताः शक्तयश्चैता नृप यत्र प्रतिष्ठिताः॥६९॥
तद्विश्वरूपरूपं वै रूपमन्यद्धरैर्महत्।
समस्तशक्तिरूपाणि तत् करोति जनेश्वर॥७०॥
देव-तिर्य्यङ्मनुष्यादिचेष्टावन्ति स्वलीलया।
जगतामुपकाराय न सा कर्मनिमित्तजा।
चेष्टा तस्याप्रमेयस्य व्यापिन्यव्याहतात्मिका॥७१॥

"The second[15] state of him who is called Viṣṇu, and which is to be meditated upon by the (advanced) sage, is that imperceptible, shapeless form of Brahma, which is called by the wise, 'That which is[16], and in which all the before described energies reside. Thence proceeds the form of the universal form, the other great form of Hari, which is the origin of those manifested forms (or incarnations) that are endowed with every kind of energy, and which, whether the forms of gods, animals, or men, are assumed by him (Hari) in his sport. This active interposition of the indefinable god, all-comprehending and irresistible, is for the purpose of benefiting the world, and is not the necessary consequence of works.

तद्रूपं विश्वरूपस्य तस्य योगयुजा नृप!
चिन्त्यमात्मविशुद्ध्यर्थं सर्वकिल्विषनाशनम् ॥७२॥
यथाग्निरुद्धतशिखः कक्षं दहति सानिलः।
तथा चित्तस्थितो विष्णुर्योगिनां सर्वकिल्विषम्॥७३॥
तस्मात् समस्तशक्तीनामाधारे तत्र चेतसः।
कुर्वीत संस्थितिं सा तु विज्ञेया शुद्धधारणा॥७४॥
शुभाश्रयः स चित्तस्य सर्वगस्य तथात्मनः।

त्रिभावभावनातीतो मुक्तये योगिनां नृप॥७५॥

This form of the universal form is to be meditated upon by the sage for the object of purification, as it destroys all sin. In the same manner as fire, blazing in the wind, burns dry grass, so Viṣṇu, seated in the heart, consumes the sins of the sage; and therefore let him resolutely effect the fixation of his mind upon that receptacle of all the three energies (Viṣṇu), for that is the operation of the mind which is called perfect Dhāranā:[17] and thus the perfect asylum of individual as well as universal spirit, that which is beyond the three modes of apprehension, is attained, for the eternal emancipation of the sage.

अन्ये च पुरुषव्याघ्र! चेतसो ये व्यपाश्रया:।
अशुद्धास्ते समस्तास्तु देवाद्या: कर्मयोनय:॥७६॥
मूर्त्तं भगवतो रूपं सर्वापाश्रयनि:स्पृहम्।
एषा वै धारणा ज्ञेया यच्चितं तत्र धार्यते॥७७॥
यच्च मूर्त्तं हरे रूपं यादृक् चिन्त्यं नराधिप:।
तच्छूयतामनाधारे धारणा नोपपद्यते॥७८॥

The minds of other beings, which are not fixed upon that asylum, are altogether impure, and are all the gods and the rest, who spring from acts. The retention or apprehension by the mind of that visible form of Viṣṇu, without regard to subsidiary forms, is thence called Dhāranā; and I will describe to you the perceptible form of Hari, which no mental retention will manifest, except in a mind that is fit to become the receptacle of the idea.[18]

प्रसन्नचारुवदनं पद्मपत्रोपमेक्षणम्।
सुकपोलं सुविस्तीर्णललाटफलकोज्ज्वलम्॥७९॥
समकर्णान्तविन्यस्य-चारुकर्णविभूषणम्।
कम्बुग्रीवं सुविस्तीर्ण-श्रीवत्साङ्कितवक्षसम्॥८०॥
बलीत्रिभङ्गिना मग्नाभिना चोदरेण वै।
प्रलम्बाष्टभुजं विष्णुमथवापि चतुर्भुजम्॥८१॥
समस्थितोरुजङ्घञ्च सुस्थिराङ्घ्रिवराम्बुजम्।

The meditating sage must think (he beholds internally the figure) of Viṣṇu as having a pleased and lovely countenance, with eyes like the leaf of the lotus, smooth cheeks, and a broad and brilliant forehead; ears of equal size, the lobes of which are decorated with splendid pendants; a painted neck, and a broad breast, on which shines the Śrīvatsa mark; a belly falling in graceful folds, with a deep-seated navel; eight long arms, or else four; and firm and well-knit thighs and legs, with well-formed feet and toes.

चिन्तयेद् ब्रह्म मूर्त्तस्य पीतनिर्मलवाससम्॥८२॥
किरीटचारुकेयूर-कटकादिविभूषितम्।
शार्ङ्ग-शङ्ख-गदा-खड्ग-चक्राक्षवलयान्वितम्॥८३॥

Let him, with well-governed thoughts, contemplate, as long as he can persevere in unremitting attention, Hari as clad in a yellow robe, wearing a rich diadem on his head, and brilliant armlets and bracelets on his arms, and bearing in his hands the bow, the shell, the mace, the sword, the discus, the rosary, the lotus, and the arrow[19].

चिन्तयेत् तन्मना योगी समाधायात्ममानसम्।
तावद् यावद् दृढीभूता तत्रैव नृप! धारणा॥८४॥
व्रजतस्तिष्ठतोऽन्यद् वा स्वेच्छया कर्म कुर्वतः।
नापयाति यदा चित्तात् सिद्धां मन्येत तां तदा॥८५॥
ततः शङ्ख-गदा-चक्र-शार्ङ्गादिरहितं बुधः।
चिन्तयेद्भगवद्रूपं प्रशान्तं साक्षसूत्रकम्॥८६॥

When this image never departs from his mind, whether he be going or standing, or be engaged in any other voluntary act, then he may believe his retention to be perfect. The sage may then meditate upon the form of Viṣṇu without his arms, as the shell, mace, discus, and bow; and as placid, and bearing only his rosary.

सा यदा धारणा तद्वदवस्थानवती ततः।
किरीट-केयूरमुखैर्भूषणै रहितं स्मरेत्॥८७॥
तदेकावयवं देवं चेतसा हि पुनर्बुधः।
कुर्यात्ततोऽवयविनि प्रणिधानपरो भवेत्॥८८॥
तद्रूपप्रत्ययायैका सन्ततिश्चान्यनिःस्पृहा।
तद्ध्यानं प्रथमैरङ्गैः षड्भिर्निष्पाद्यते नृप॥८९॥
तस्यैव कल्पनाहीनं स्वरूपग्रहणं हि यत्।

मनसा ध्याननिष्पाद्यः समाधिः सोऽभिधीयते॥१०॥

When the idea of this image is firmly retained, then he may meditate on Viṣṇu without his diadem, bracelets, or other ornaments. He may next contemplate him as having but one single limb, and may then fix his whole thoughts upon the body to which the limbs belong. This process of forming a lively image in the mind, exclusive of all other objects, constitutes Dhyāna, or meditation, which is perfected by six stages:[20] and when an accurate knowledge of self, free from all distinction, is attained by this mental meditation, that is termed Samādhi.[21]

विज्ञानं प्रापकं प्राप्ये परे ब्रह्मणि पार्थिव!
प्रापणीयस्तथैवात्मा प्रक्षीणाशेषभावनः॥११॥
क्षेत्रज्ञः कारणं ज्ञानं करणं तेन तस्य तत्।
निष्पाद्यं मुक्तिकार्यं वै कृतकृत्यो निवर्त्तते॥१२॥
तद्भावभावनापन्नस्ततोऽसौ परमात्मना।
भवत्यभेदी भेदश्च तस्याज्ञानकृतो भवेत्॥१३॥
विभेदजनके ज्ञाने नाशमात्यन्तिकं गते।
आत्मनो ब्रह्मणो भेदमसन्तं कः करिष्यति॥१४॥
इत्युक्तस्ते महायोगः खाण्डिक्य! परिपृच्छतः।
संक्षेप-विस्तराभ्यान्तु किमन्यत् क्रियतां तव॥१५॥

"(When the Yogi has accomplished this stage, he acquires) discriminative knowledge, which is the means of enabling living soul, when all the three kinds of apprehension are destroyed, to attain the attainable supreme Brahma[22]. Embodied spirit is the user of the instrument, which instrument is true knowledge; and by it that (identification) of the former (with Brahma) is attained[23]. Liberation, which is the object to be effected, being accomplished, discriminative knowledge ceases. When endowed with the apprehension of the nature of the object of inquiry, then, there is no difference between it (individual and) supreme spirit: difference is the consequence of the absence of (true) knowledge. When that ignorance which is the cause of the difference between individual and universal spirit is destroyed finally and for ever, who shall ever make that distinction between them which does not exist? Thus have I, Khāṇḍikya, in reply to your question, explained to you what is meant by contemplative devotion, both fully and summarily. What else do you wish to hear?"

खाण्डिक्य उवाच

कथिते योगसद्भावे सर्वमेव कृतं मम।
तवोपदेशेनाशेषो नष्टश्चित्तमलो यत:॥९६॥
ममेति यन्मया प्रोक्तमसदेतन्न चान्यथा।
नरेन्द्र! गदितुं शक्यमपि विज्ञेयवेदिभि:॥९७॥
अहं ममेत्यविद्येयं व्यवहारस्तथानयो:।
परमार्थस्त्वसंलाप्यो गोचरो वचसां न स:॥९८॥
तद्गच्छ श्रेयसे सर्वं ममैतद्भवता कृतम्।
यद्विमुक्तिप्रदो योग: प्रोक्त: केशिध्वजाव्यय:॥९९॥

Khāṇāhikya replied to Keśidhvaja, and said, "The explanation which you have given me of the real nature of contemplative devotion has fulfilled all my wishes, and removed all impurity from my mind. The expression 'mine,' which I have been accustomed to use, is untruth, and cannot be otherwise declared by those who know what is to be known. The words 'I' and 'mine' constitute ignorance; but practice is influenced by ignorance. Supreme truth cannot be defined, for it is not to be explained by words. Depart therefore, Keśidhvaja; you have done all that is necessary for my real happiness, in teaching me contemplative devotion, the inexhaustible bestower of liberation from existence."

पराशर उवाच

यथार्हपूजया तेन खाण्डिक्य स पूजित:।
आजगाम पुरं ब्रह्मंस्तत: केशिध्वजो नृप:॥१००॥
खाण्डिक्योऽपि सुतं कृत्वा राजानं योगसिद्धये।
वनं जगाम गोविन्दे विनिवेशितमानस:॥१०१॥
तत्रैकान्तरतिर्भूत्वा यमादिगुणशोधित:।
विष्ण्वाख्ये निर्मले ब्रह्मण्यवाप नृपतिर्लयम्॥१०२॥

केशिध्वजोऽपि मुक्त्यर्थं स्वकर्मक्षपणोन्मुखः।
बुभुजे विषयान् कर्म चक्रे चानभिसंहितम्॥ १०३॥
स कल्पनोपभोगैश्च क्षीणपापोऽमलस्तथा।
अवाप सिद्धिमत्यन्तं तापक्षयफलां द्विज॥ १०४॥

इति श्रीविष्णुपुराणे षष्ठांशे सप्तमः अध्यायः॥

Accordingly king Keśidhvaja, after receiving suitable homage from Khāṇḍikya, returned to his city. Khāṇḍikya, having nominated his son Rājā[24], retired to the woods to accomplish his devotions, his whole mind being intent upon Govinda: there his entire thoughts being engrossed upon one only object, and being purified by practices of restraint, self-control, and the rest, he obtained absorption into the pure and perfect spirit which is termed Viṣṇu. Keśidhvaja also, in order to attain liberation, became averse from his own perishable works, and lived amidst objects of sense (without regarding them,) and instituted religious rites without expecting therefrom any advantages to himself. Thus by pure and auspicious fruition, being cleansed from all sin, he also obtained that perfection which assuages all affliction for ever.

NOTES

1. The text is somewhat obscure, but it is in some degree cleared up by the illustration. No one would think of applying the property of self– the idea of possession or personality– to soul, separated from body: but the objection is equally applicable to soul in the body; for whilst there it is as distinct in its nature from the materials of body as if it was disembodied, and quite as incapable of individual personal fruition.

2. That is, in the race of princes of Mithilā.

3. The term Yoga (योगः), which is that used in the text, in its literal acceptation signifies 'union', 'junction' from युज 'to join:' in a spiritual sense it denotes 'union of separated with universal soul;' and with some latitude of expression it comes to signify the means by which such union is effected. In the Bhagavad Gītā it is variously applied, but ordinarily denotes the performance of religious ceremonies as a duty, and not for interested

purposes. Thus Kṛṣṇa says to Arjuna, योगस्थः कुरु कर्म्माणि संगं त्यक्त्वा धनंजय सिद्धासिद्धो समोभूत्वा समत्वं योग उच्यते। "Engaging in Yoga, perform rites, Dhanañjaya, being indifferent to success or failure: such indifferences is called Yoga." II. v. 48. It is elsewhere defined, 'exemption from the contact of pain:' दुःखसंयोग वियोगं योगसंज्ञितं। VI. v. 23. The word has been accordingly rendered 'devotion' by Wilkins, and 'devotio' by Schlegel, in their translations of the Gītā. In this place, however, it is used in a less general sense, and signifies, as is subsequently explained, reunion with spirit through the exercises necessary to perfect abstruction as they are taught and practised by the followers of Patañjali.

4. This illustration is however only to a limited extent, explanatory of the nature of Yoga; for though the loadstone and iron unite, by virtue of a community of kind, yet the union that takes place is only that of contiguity, Saṁyoga (संयोग), not that of identification or unity. Tadaikyam (तदैक्यं). Some further explanation therefore is required.

5. The first stage is the Ātma prayatna, the practice of moral and religious restraint, Yama, Niyama, &c. When the novice is perfect in these, then he is fit to attain the perfectibility of an adept, through the especial practices which treatises on the Yoga prescribe. When the mind has attained the state which can alone be attained through them, then the union with Brahma, which is the consequence, is called Yoga: आत्मप्रयत्नसापेक्षाविशिष्टाया मनोगतिः। तस्या ब्रह्मणि संयोगो योग इत्यभिधीयते।। The Ātma prayatna is defined to be that which has Yama, &c. for its objects, यमनियमादिविषयः। The next phrase, तत्सापेक्षा, is explained तदधीना 'depending upon, or relating to, such control.' मनोगति is the same as मनोवृत्ति condition or state of mind which is विशिष्टा perfected: of that state of mind, union with Brahma, is Yoga. Union with Brahma is the abstraction that proposes the identity of the living with the supreme spirit of the Jīvātma, with Brahma; जीवात्मब्रह्मैक्यविषयत्वं। and Yoga is understanding of the identity of the contemplator and the object contemplated; ध्यातृध्येयैक्यधीः। A text of Yājñavalkya is quoted to this effect: ज्ञानं योगात्मकं विद्धि योऽष्टाङ्गसंयुतः संयोगो योग इत्युक्तो जीवात्मपरमात्मनोः। 'Know holy wisdom to be the same with Yoga' (the practice of) which has eight divisions. That which is termed Yoga is union of the living with the supreme soul.'

6. Viniṣpannasamādhi is the expression of the text, which can scarcely be regarded an appellative. The commentator terms the adept Brahmajñānin, 'He who knows Brahma.'

7. After three lives, according to the Vāyu Sanhitā, as quoted in the comment.

8. There are various postures in which the Yogi is directed to sit when he engages in meditation. In the Bhadrāsana he is directed to cross his legs underneath him, and to lay hold of his feet on each side with his hands.

9. सवीजो बीज एवच। It is itself figuratively the seeds of the fruit, which is meditation; but it is to be accompanied with what is also technically called Bīja, or seed, inaudible repetition of certain prayers, and meditation on the visible form of the deity, termed likewise Ālambana, and presently mentioned.

10. Prāṇāyāma is performed by three modifications of breathing: the first act is expiration, which is performed through the right nostril, whilst the left is closed with the fingers of the right hand; this is called Rechaka; the thumb is then placed upon the right nostril, and the fingers raised from the left, through which breath is inhaled; this is called Pūraka; in the third act both nostrils are closed, and breathing suspended; this is Kumbhaka; and a succession of these operations is the practice of Prāṇāyāma.

11. Ālambana is the silent repetition of prayer.

12. आश्रयश्चेतसो ब्रह्म द्विधा तच्च स्वरूपता। भूप मूर्त्तममूर्त्तं च परं चारमेव च॥ The Brahma that is without form (Amūrtta) may be Para or Apara. Supreme formless spirit is without attributes of any kind. Secondary formless spirit is invested with the attributes of power, glory, truth, perfection. Spirit embodied, or with form in his highest state, is, according to out text, Viṣṇu and his manifestations. Spirit in an inferior or secondary series of bodily forms is Brahmā and all other living beings.

13. The term is Bhāvanā, defined to be, 'function to be engendered by knowledge;' ज्ञानजन्यः संस्कारः। the mental impression of apprehension following upon knowledge. Here it implies in particular the formation of a fixed idea by the Yogi of the object of his contemplations. It is also termed Bhāvabhāvaṇa, 'apprehension of the being, the existence, or substantiality, of the objects; the thing contemplated:' भावो वस्तु तद्विषया भावना भावभावना।

14. The term used throughout is Śakti (शक्ति), 'power,' 'ability,' 'energy.' By the first kind, or Parā, is understood knowledge able to appreciate abstract truth, or the nature of universal soul; by the second, ability to understand the nature of embodied soul; and by the third, inability to discern one's own nature, and reliance on moral or ceremonial merit. These different kinds are called energies, because they are the energies or faculties of the supreme spirit, or according to the Vaiṣṇavas, of Viṣṇu, accompanying soul in all its various conditions of existence.

15. The first, which has been intended to be described in the foregoing passages, was the universal, visible form of Viṣṇu; the second is his formless or imperceptible condition.

16. Sat (सत्), 'what is being.'

17. Retention, or holding of the image or idea formed in the mind by contemplation: from Dhṛ (धृ), 'to hold,' literally or figuratively.

18. The explanation of Dhāraṇā given in the text is rendered unnecessarily perplexed by the double doctrine here taught, and the attempt to combine the abstraction of Yoga theism with the sectarian worship of Viṣṇu.

19. The two last implements are from the comment; the text specifies only six.

20. They are, 1. Yama &c., acts of restraint and obligation; 2. Āsana, sitting in particular postures; 3. Praṇāyāma, modes of breathing; 4. Pratyāhāra, exclusion of all external ideas; 5. Bhāvanā, apprehension of internal ideas; 6. Dhāranā, fixation or retention of those ideas.

21. The result of the Dhyāna or Samādhi is the absence of all idea of individuality, when the meditator, the meditation, and the thing or object meditated upon, are all considered to be but one. According to the text of Patañjali: 'Restraint of the body, retention of the mind, and meditation, which thence is exclusively confined to one object, is Dhyāna: the idea of identification with the object of such meditation, so as if devoid of individual nature, is Samādhi;' देहवन्धश्चित्त धारणा तत्प्रत्ययैकता नता ध्यानं। तदैकार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः।।

22. The expressions of the text are somewhat obscure, nor does the commentator make them much more intelligible, until he cuts the matter short by stating the meaning to be, that 'discriminative knowledge enables the living spirit to attain Brahma': विज्ञानं जीवात्मानं ब्रह्म प्रापयतीत्यर्थः।

23. The text is very elliptical and obscure. Having stated that embodied spirit (Kṣetrajña) is the Kakraṇin, the possessor or user of the Karaṇa, which is knowledge, it adds, तेन तस्य तत्। literally, 'by that, of that, that;' i.e. Tat, 'that which is;' and Brahma, or supreme spirit, is the attainment of that spirit which abides in body by that instrument, or discrimінative knowledge, of which it has become possessed through perfect meditation: क्षेत्रज्ञः करणी ज्ञानं करणं तेन तस्य तत्। निष्पाद्य मुक्तिं कार्य्यं कृत कृत्यान्निवर्त्तते।। विज्ञानं निवर्त्तते।।

24. The commentator, in order to explain how Khāṇḍikya should have ·given what he did not possess, states that it is to be understood that Keśidhvaja relinquished to him the kingdom; or the term Rājā may denote merely, master of, or acquainted with, mystic prayers, or Mantras: यद्वा राजानं मन्त्रस्वामिनं कृत्वा।

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CHAPTER 8

अष्टमोऽध्याय:

(शिष्यपरम्पराकथनम्, विष्णुपुराणस्य माहात्म्यमुपसंहारश्च।)

पराशर उवाच

इत्येष कथित: सम्यक् तृतीय: प्रतिसञ्चर:।
आत्यन्तिको विमुक्तिर्या लयो ब्रह्मणि शाश्वते॥ १॥
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।
वंशानुचरितं चैव भवतो गदितं मया॥ २॥
पुराणं वैष्णवञ्चैतत् सर्वकिल्विषनाशनम्।
विशिष्टं सर्वशास्त्रेभ्य: पुरुषार्थोपपादकम्॥ ३॥
तुभ्यं यथावन्मैत्रेय! प्रोक्तं शुश्रूषवेऽव्ययम्।
यदन्यदपि वक्तव्यं तत् पृच्छाद्य वदामि ते॥ ४॥

Parāśara said– I have now explained to you, Maitreya, the third kind of worldly dissolution, or that which is absolute and final, which is, liberation and resolution into eternal spirit[1]. I have related to you primary and secondary creation, the families of the patriarchs, the periods of the Manvantaras, and the genealogical histories (of the kings). I have repeated to you, in short, who were desirous of hearing it, the imperishable Vaishṇava Purāṇa, which is destructive of all sins, the most excellent of all holy writings, and the means of attaining the great end of man. If there is any thing else you wish to hear, propose your question, and I will answer it.

मैत्रेय उवाच

भगवन्! कथितं सर्वं यत् पृष्टोऽसि मया मुने।
श्रुतश्चैतन्मया भक्त्या नान्यत् प्रष्टव्यमस्ति ते॥५॥
विच्छिन्नाः सर्वसन्देहा वैमल्यं मनसः कृतम्।
त्वत्प्रसादान्मया ज्ञाता उत्पत्ति-स्थिति-संयमाः॥६॥
ज्ञातश्चतुर्विधो राशिः शक्तिश्च त्रिविधा गुरो!
विज्ञाता चापि कार्त्स्न्येन त्रिविधा भावभावना॥७॥
त्वत्प्रसादान्मया ज्ञातं ज्ञेयमन्यैरलं द्विज।
यथैतदखिलं विष्णोर्जगन्न व्यतिरिच्यते॥८॥

Maitreya said– Holy teacher, you have indeed related to me all that I wished to know, and I have listened to it with pious attention. I have nothing further to inquire. The doubts inseparable from the mind of man have all been resolved by you, and through your instructions I am acquainted with the origin, duration, and end of all things; with Viṣṇu in his collective fourfold form[2]; his three energies[3]; and with the three modes of apprehending the object of contemplation[4]. Of all this have I acquired a knowledge through your favour, and nothing else is worthy to be known, when it is once understood that Viṣṇu and this world are not mutually distinct.

कृतार्थोऽस्म्यपसन्देह-स्त्वत्प्रसादान्महामुने!
वर्णधर्मादयो धर्मा विदिता यदशेषतः॥९॥
प्रवृत्तश्च निवृत्तश्च ज्ञातं कर्म मयाखिलम्।
प्रसीद विप्रप्रवर! नान्यत् प्रष्टव्यमस्ति मे॥१०॥
यदस्य कथनायासैर्योजितोऽसि मया गुरो।
तत् क्षम्यतां विशेषोऽस्ति न सुतां पुत्र-शिष्ययोः॥११॥

O Great Muni, I have obtained through your kindness all I desired, the dissipation of my doubts, since you have instructed me in the duties of the several tribes, and in other obligations; the nature of active life, and discontinuance of action; and the derivation of all that exists from works. There is nothing else, venerable Brahman, that I have to inquire of you; and forgive me if your answer to my questions have imposed upon you any fatigue. Pardon me the trouble that I have given you, through that amiable quality of the virtuous which makes no distinction between a disciple and a child.

पराशर उवाच

एतत्ते यन्मयाख्यातं पुराणं वेदसम्मितम्।
श्रुतेऽस्मिन् सर्वदोषोत्थपापराशिः प्रशाम्यति॥ १२॥
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।
वंशानुचरितं कृत्स्नं मयात्र तव कीर्त्तितम्॥ १३॥
अत्र देवास्तथा दैत्या गन्धर्वोरगराक्षसाः।
यक्षा विद्याधराः सिद्धाः कथ्यन्तेऽप्सरसस्तथा॥ १४॥
मुनया भावितात्मानः कथ्यन्ते तपसान्विताः।
चातुर्वर्ण्यं यथा पुंसां विशिष्टचरिता नराः॥ १५॥
पुण्याः प्रदेशा मेदिन्याः पुण्यो नद्योऽथ सागराः।
पर्वताश्च महापुण्याश्चरितानि च धीमताम्॥ १६॥
वर्णधर्मादयो धर्मा वेदधर्माश्च कृत्स्नशः।
येषां संश्रवणान् सद्यः सर्वपापैः प्रमुच्यते॥ १७॥

Parāśara said– I have related to you this Purāṇa, which is equal to the Vedas in sanctity, and by hearing which all faults and sins whatever are expiated. In this have been described to you the primary and secondary creation, the families of the patriarchs, the Manvantaras, the regal dynasties; the gods, Daityas, Gandharvas, serpents, Rākṣasas, Yakṣas, Vidyādharas, Siddhas, and heavenly nymphs; Munis endowed with spiritual wisdom, and practisess of devotion; the distinction of the four castes, and the actions of the most eminent amongst men; holy places on the earth, holy rivers and oceans, sacred mountains, and legends of the truly wise; the duties of the different tribes, and the observances enjoined by the Vedas. By hearing this, all sins are at once obliterated.

उत्पत्ति-स्थिति-नाशानां हेतुर्यो जगतोऽव्ययः।
स सर्वभूतः सर्वात्मा कथ्यते भगवान् हरिः॥ १८॥

अवशेनापि यन्नाम्नि कीर्त्तिते सर्वपातकैः।
पुमान् विमुच्यते सद्यः सिंहत्रस्तैर्वृकैरिव॥ १९॥

In this also the glorious Hari has been revealed, the cause of the creation, preservation, and destruction of the world; the soul of all things, and himself all things: by the repetition of whose name man is undoubtedly liberated from all sins, which fly like wolves that are frightened by a lion.

यन्नाम कीर्त्तितं भक्त्या विलापनमनुत्तमम्।
मैत्रेयाशेषपापानां धातूनामिव पावकः॥ २०॥
कलिकल्मषमत्युग्रं नरकार्त्तिप्रदं नृणाम्।
प्रयाति विलयं सद्यः सकृद् यत्रानुसंस्मृते॥ २१॥
हिरण्यगर्भ-देवेन्द्र-रुद्रा-दित्या-श्वि-वायुभिः।
किन्नरैर्वसुभिः साध्यैर्विश्वदेवादिभिः सुरैः॥ २२॥
यक्ष-रक्षोगणैः सिद्धैर्दैत्य-गन्धर्व-दानवैः।
अप्सरोभिस्तथा तारानक्षत्रैः सकलैर्ग्रहैः॥ २३॥
सप्तर्षिभिस्तथा धिष्ण्यैर्धिष्ण्याधिपतिभिस्तथा।
ब्राह्मणाद्यैर्मनुष्यैश्च तथैव पशुभिर्मृगैः॥ २४॥
सरीसृपैर्विहङ्गैश्च प्रेताद्यैः समहीरुहैः।
वना-द्रि-सागर-सरित्-पातालैः सधरादिभिः॥ २५॥
शब्दादिभिश्च सहितं ब्रह्माण्डमखिलं द्विज!
मेरोरिवाणुर्यस्यैतद् यन्मयञ्च द्विजोत्तम॥ २६॥
स सर्वः सर्ववित् सर्वस्वरूपो रूपवर्जितः।
कीर्त्यते भगवान् विष्णुरत्र पापप्रणाशनः॥ २७॥

The repetition of his name with devout faith is the best remover of all sins, destroying them as fire purifies the metal from the dross. The stain of the Kali age, which ensures to men sharp punishments in hell, is at once effacted by a single invocation of Hari. He who is all that is, the whole egg of Brahma, which Hiraṇyagarbha, Indra, Rudra, the Ādityas, the Asvins, the winds, the Kinnaras, the Vasus, the Sādhyas, Viśvadevas, the celestial gods, the Yakṣas, serpents, Rākṣasas, the Siddhas, Daityas, Gandharvas, Dānavas, nymphs, the stars, asterisms, planets, the seven Ṛṣis, the regents and superintendents of the quarters, men, Brāhmaṇas and the rest, animals tame and wild, insects, birds, ghosts, and goblins, trees, mountains, woods, rivers, oceans, the subterrene legions, the division of the earth, and all perceptible objects– he who is all things, who knows all things, who is the form of all things, being without form himself, and of whom whatever is, from mount Meru to an atom, all consists– he, the glorious Viṣṇu, the destroyer of all sin– is described in this Purāṇa.

यदश्वमेधावभृथे स्नातः प्राप्नोति वै फलम्।
सकलं तदवाप्नोति श्रुत्वैतन्मुनिसत्तम॥ २८॥
प्रयागे पुष्करे चैव कुरुक्षेत्रे तथार्वुदे।
कृतोपवासः प्राप्नोति तदस्य श्रवणान्नरः॥ २९॥

By hearing this Purāṇa an equal recompense is obtained to that which is derived from the performance of an Aśvamedha sacrifice, or from fasting at the holy places Prayāga, Puṣkara Kurukṣetra, or Arbuda.

यदग्निहोत्रे सुहुते वर्षेणाप्नोति वै फलम्।
सकलं समवाप्नोति तदस्य श्रवणात् सकृत्॥ ३०॥
यज्ज्यैष्ठशुक्लद्वादश्यां स्नात्वा वै नियतेन्द्रियः।
मथुरायां हरिं दृष्ट्वा प्राप्नोति परमां गतिम्॥ ३१॥
तदाप्नोति फलं सम्यक् समाधानेन कीर्त्तनात्।
पुराणस्यास्य विप्रर्षे! केशवार्पितमानसः॥ ३२॥

Hearing this Puraṇa but once is as efficacious as the offering of oblations in a perpetual fire for a year. The man who with well-governed passions bathes at Mathurā on the twelfth day of the month Jyeṣṭha[5], and beholds (the image of) Hari, obtains a great recompense; so does he who with mind fixed upon Kcśava attentively recites this Purāṇa.

समभ्यर्च्याच्युतं सम्यङ् मथुरायां समाहितः।
अश्वमेधस्य यज्ञस्य प्राप्नोत्यविकलं फलम्॥ ३३॥
यमुनासलिले स्नातः पुरुषो मुनिसत्तम।
ज्येष्ठामूलेऽमले पक्षे द्वादश्यामुपवासकृत्॥ ३४॥

The man who bathes in the waters of the Yamunā on the twelfth lunation of the light fortnight of the month in which the moon is in the mansion Jyeṣṭhā, and who fasts and worships Acyuta in the city of Mathurā, receives the reward of an uninterrupted Aśvamedha.

आलोक्यर्द्धिमथान्येषामुन्नीतानां स्ववंशजै।
एतत् किलोचुरन्येषां पितरः सपितामहाः॥ ३५॥
कश्चिदस्मत्कुले जातः कालिन्दीसलिलाप्लुतः।
अर्चयिष्यति गोविन्दं मथुरायामुपोषितः॥ ३६॥
ज्येष्ठामूले सिते पक्षे येनैवं वयमप्युत।
परामृद्धिमवाप्स्यामस्तारिताः स्वकुलोद्भवैः॥ ३७॥

Beholding the degree of prosperity enjoyed by others of eminence, through the merits of the descendants, a man's paternal ancestors, his parents and their parents exclaim, "Whosoever of our descendants, having bathed in the Yamunā and fasted, will worship Govinda in Mathurā, in the light fortnight of Jyeṣtha, will secure for us eminent exaltation: for we shall be elevated by the merits of our posterity!"

ज्येष्ठामूले सिते पक्षे समभ्यर्च्च्य जनार्द्दनम्।
धन्यानां कुलजः पिण्डान् यमुनायां प्रदास्यति॥ ३८॥

A man of good extraction will present obsequial cakes to his fortunate ancestors in the Yamunā, having worshipped Janārdana in the light fortnight of Jyeṣtha.

तस्मिन् काले समभ्यर्च्च्य तत्र कृष्णं समाहितः।
दत्त्वा पिण्डान् पितृभ्यश्च यमुनासलिलाप्लुतः॥ ३९॥
यदाप्नोति नरः पुण्यं तारयन् स पितामहान्।
श्रुत्वाध्यायं तदाप्नोति पुराणस्यास्य भक्तिमान् ॥४०॥
एतत् संसारभीरूणां परित्राणमनुत्तमम्।
दुःस्वप्नाशनं नृणां सर्वदुष्टनिवर्हणम्॥४१॥

But the same degree of merit that a man reaps from adoring Janārddana at the season with a devoted heart, and from bathing in the Yamunā, and effecting the liberation of his progenitors by offering to them on such an occasion obsequial cakes, he derives also from hearing with equal devotion a section of this Purāṇa. This Purāṇa is the best of all preservatives for those who are afraid of worldly existence, a certain alleviation of the sufferings of men, and remover of all imperfections.

इदमार्षं पुरा प्राह ऋभवे कमलोद्भवः।
ऋभुः प्रियव्रतायाह स च भागुरयेऽब्रवीत्॥४२॥
भागुरिः स्तवमित्राय दधीचाय च चोक्तवान्।
स वै सारस्वते प्रादाद् भृगुः सारस्वतादपि॥४३॥
भृगुणा पुरुकुत्साय नर्मदायै स चोक्तवान्।
नर्मदा धृतराष्ट्राय नागाय पूरणाय च॥४४॥
ताभ्याञ्च नागराजाय प्रोक्तं वासुकये द्विज!
वासुकिः प्राह वत्साय वत्सश्चाश्वतराय वै॥४५॥
कम्बलाय च तेनोक्तमेलापत्राय तेन च।
पातालं समनुप्राप्तस्ततो वेदशिरा मुनिः॥४६॥
प्राप्तवानेतदखिलं स वै प्रमतये ददौ।
दत्तं प्रमतिना चैव जातूकर्णाय धीमते॥४७॥
जातूकर्णेन चैवोक्तमन्येषां पुण्यशालिनाम्।
वशिष्ठवरदानेन ममाप्येतत् स्मृति गतम्॥४८॥
मयापि तुभ्यं मैत्रेय? यथावत् कथितं त्विदम्।
त्वमप्येतच्छमीकाय कलेरन्ते गदिष्यसि॥४९॥

This Purāṇa, originally composed by the Ṛṣi (Nārāyaṇa), was communicated by Brahmā to Ṛbhu; he related it to Priyavrata, by whom it was imparted to Bhāguri. Bhāguri recited it to Tamasitra[6], and he to Dadīca, who gave it to Sārasvata. From the last Bhṛgu received it, who imparted it to Dhṛtarāṣtra the Nāga king, and to Purāṇa of the same race, by whom it was repeated to their monarch Vāsuki. Vāsuki communicated it to Vatsa, and he to Aśvatara, from whom it successively proceeded to Kambala and Elapatra. When the Muni Vedaśiras descended to Pātāla, he there received the whole Purāṇa from these Nāgas, and communicated it to Pramati. Pramati consigned it to the wise Jātukarṇa, and he taught it to many other holy persons. Through the blessings of Vasiṣtha it came to my knowledge, and I have now, Maitreya, faithfully imparted it to you. You will teach it, at the end of the Kali age, so Śamīka[7].

इत्येतत् परमं गुह्यं कलिकल्मषनाशनम्।
यः श्रृणोति नरः पापैः स सर्वैर्द्विज! मुच्यते॥५०॥

पितृपक्षमनुष्येभ्यः समस्तामरसंस्तुतिः।
कृता तेन भवेदेतद् यः शृणोति दिने दिने॥५१॥
कपिलादानजनितं पुण्यमत्यन्तदुर्लभम्।
श्रुत्वैतस्य दशाध्यायानवोप्नोति न संशयः॥५२॥

Whoever hears this great mystery, which removes the contamination of the Kali, shall be freed from all his sins. He who hears this everyday acquits himself of his daily obligations to ancestors, gods and men. The great and rarely attainable merit that a man acquires by the gift of a brown cow, he derives from hearing ten chapters of this Purāṇa[8].

यस्त्वेतत् सकलं शृणोति पुरुषः कृत्वा मनस्यच्युतं,
सर्वं सर्वमयं समस्तजगता माधारमात्माश्रयम्।
ज्ञानं ज्ञेयमनन्तमाद्यरहितं सर्वामराणां हितं
स प्राप्नोति न संशयोऽस्त्यविकलं यद्वाजिमेधे फलम्॥५३

He who hears the entire Purāṇa, contemplating in his mind Achyuta, who is all things, and of whom all things are made; who is the stay of the whole world, the receptacle of spirit; who is knowledge, and that which is to be known; who is without beginning or end, and the benefactor of the gods– obtains assuredly the reward that attends the uninterrupted celebration of the Aśvamedha rite.

यत्रादौ भगवांश्चराचरगुरु मध्ये तथान्ते च सः,
ब्रह्मज्ञानमयोच्युतोऽखिलजगन्मध्यान्तसर्गप्रभुः।
तच्छृण्वन् पुरुषः पवित्रपरमं भक्त्या पठन् धारयन्,
प्राप्नोत्यस्ति न तत् समस्तभुवनेष्वेकान्तसिद्धिर्हरिः॥५४॥

He who reads and retains with faith this Purāṇa in the beginning, middle, and end of which is described the glorious Achyuta, the lord of the universe in every stage, the master of all that is stationary or moveable, composed of spiritual knowledge, acquires such purity as exists not in any world, the eternal state of perfection, which is Hari.

यस्मिन्न्यस्तमतिर्न याति नरकं स्वर्गोऽपि यच्चिन्तने,
विघ्नो यत्र निवेशितात्ममनसो ब्राह्मोऽपि लोकोऽल्पकः।

मुक्तिं चेतसि यः स्थितोऽमलधियां पुंसा ददात्यव्ययः,
किं चित्रं यदघं प्रयाति विलयं तत्राच्युते कीर्त्तिते॥ ५५॥

The man who fixes his mind of Viṣṇu goes not to hell: he who meditates upon him regards heavenly enjoyment only as an impediment: and he whose mind and soul are penetrated by him thinks little of the world of Brahmā; for when present in the minds of those whose intellects are free from soil, he confers upon them eternal freedom. What marvel therefore is it that the sins of one who repeats the name of Achyuta should be wiped away?

यज्ञैयज्ञविदो यजन्ति सततं यज्ञेश्वरं कर्मिणो,
यं यं ब्रह्ममयं परापरमयं ध्यायन्ति च ज्ञानिनः।
यञ्च प्राप्य न जायते न म्रियते नो वर्द्धते हीयते,
नैवासन्न च सद्भवत्यति ततः किं वा हरेः श्रूयताम्॥ ५६॥
कव्यं यः पितृरूपधृग् विधिहुतं हव्यञ्च भुङ्क्ते प्रभु।
दैवत्वे भगवाननादिनिधनः स्वाहास्वधासंज्ञितम्।
यस्मिन् ब्रह्मणि सर्वशक्तिनिलये मानानि नो मानिनाम्,
निष्ठायै प्रभवन्ति हन्ति कलुषं श्रोत्रं स यातो हरिः ॥५७॥

Should not that Hari be heard of, whom those devoted to acts worship with sacrifices continually as god of sacrifice; whom those devoted to meditation contemplate as primary and secondary, composed of spirit; by obtaining whom man is not born, nor nourished, nor subjected to death ; who is all that is, and that is not (or both cause and effect); who, as the progenitors, receives the libations made to them; who as the gods, accepts the offerings addressed to them; the glorious being who is without beginning or end; whose name is both Svāhā and Svadhā[9]; who is the abode of all spiritual power; in whom the limits of finite things cannot be measured[10]; and who, when he enters the ear, destroys all sin? who is substance that knows not change.

नान्तोऽस्ति यस्य न च यस्य समुद्भवोऽस्ति
वृद्धिर्न यस्य परिणामविवर्ज्जितस्य।
नापक्षयञ्च समुपैत्यविकल्पवस्तु,
यस्तं नतोऽस्मि पुरुषोत्तममाद्यमीशम्॥ ५८॥

I adore that ever inexhaustible spirit, who assumed sensible qualities; who, though one, became many; who, though pure, became as if impure, by appearing in many and various shapes; who is endowed with divine wisdom, and is the author of the preservation of all creatures.

तस्यैव योऽनुगुणभुग् बहुधैक एव,
शुद्धोऽप्यशुद्ध इव मूर्त्तिविभागभेदैः।
ज्ञानान्वितः सकलसत्त्वविभूतिकर्त्ता
तस्मै नतोऽस्मि पुरुषाय सदाव्ययाय॥५९॥

I adore him, who is the one conjoined essence and object of both meditative wisdom and active virtue; who is watchful in providing for human enjoyments; who is one with the three qualities; who, without undergoing change, is the cause of the evolution of the world; who exists of his own essence, ever exempt from decay.

ज्ञानप्रवृत्तिनियमैक्यमयाय पुंसो
भोगप्रदानपटवे त्रिगुणात्मकाय।
अव्याकृताय भवभावनकारणाय वन्दे
स्वरूपमभवाय सदाजराय॥६०॥
व्योमानिलाग्निजलभूरचनामयाय
शब्दादिभोगविषययोपनयक्षमाय।
पुंसः समस्तकरणैरुपकारकाय
व्यक्ताय सूक्ष्मविमलाय सदा नतोऽस्मि॥६१॥

I constantly adore him, who is entitled heaven, air, fire, water, earth, and ether; who is the bestower of all the objects which give gratification to the senses; who benefits mankind with the instruments of fruition; who is perceptible, who is subtile, who is imperceptible.

इति विविधमजस्य यस्य रूपं
प्रकृतिपरात्ममयं सनातनस्य।
प्रदिशतु भगवानशेषपुंसां
हरिरपजन्मजरादिकां स सिद्धिम्॥६२॥

इति श्रीविष्णुपुराणे षष्ठांशे अष्टमः अध्यायः॥

May that unborn, eternal Hari, whose form is manifold, and whose essence is composed of both nature and spirit, bestow upon all mankind that blessed state which knows neither birth nor decay!

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NOTES

1. The term is Brahmāṇi layaḥ (ब्रह्मणि लय:), which means, 'a melting away,' 'a dissolution' or 'fusion,' from the root Li (ली), 'to liquefy,' 'to melt,' 'to dissolve.

2. Or with Viṣṇu in the four modifications described in the first section, spirit, matter, form, and time: see Bk. I. Ch. II.

3. Or Śakti, noticed in the last chapter Ch. VII.

4. Or Bhāvanās, also described in the preceding section, Ch. VII.

5. This month is also called Jyeṣṭhamūla, which the commentator explains to mean, the month, of which the root or cause (Mūla) of being so called is the moon's being full in the constellation Jyeṣṭhā: but it may be so termed, perhaps, from the lunar

asterism Mūlā, which is next to Jyeṣṭhā, falling also within the moon's passage through the same month.

6. This name is also read Tambamitra. One copy has Tava-mitrāya, 'to thy friend,' as if it was an epithet of Dadhīcha; but the construction of the verse requires a proper name. 'Bhāguri' gave it to Tambamitra, and he to Dadhīci:' भागुरिस्तंबमित्राय दधीचाय स चोक्तवान्।

7. A different series of narrators has been specified in the first book, Bk. I. Ch. I.

8. This seems to be an injudicious interpolation; it is not in all the copies.

9. The words or prayers employed in presenting oblations with fire.

10. The text has, यस्मिन् मानानि नो मानिनां निष्ठायै प्रभवन्ति। Māna commonly means 'pride,' but here it seems most appropriately rendered by its radical import 'measure:' the measures which are for the determination of measurable things are not applicable to Viṣṇu.

END OF THE SIXTH BOOK

समाप्तमिदं श्रीविष्णुपुराणम्।

HERE ENDS THE VIṢṆU-PURĀṆAM